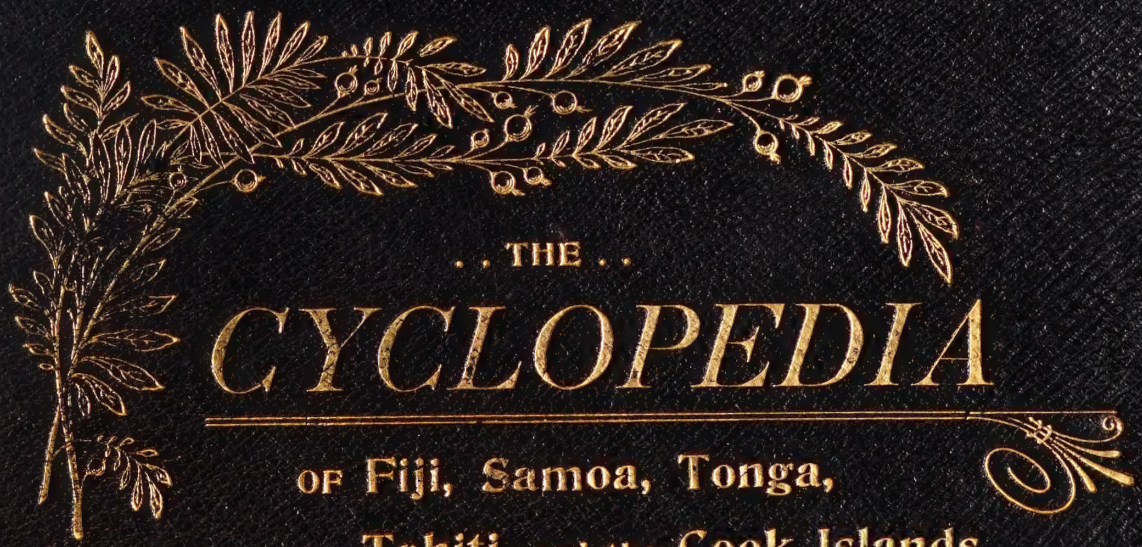

. . THE . .

CYCLOPEDIA

OF Fiji, Samoa, Tonga,
Tahiti, and the Cook Islands

Charles Goddard Weld.

C. G. Weld

...THE..

CYCLOPEDIA OF FIJI

(ILLUSTRATED).

...Published under the Patronage of...

His Excellency the Governor of Fiji, the Administration and Legislature of the Colony and the Wardens and Town Councils of Suva and Levuka.

A Complete Historical and Commercial Review of Fiji.

...AN EPITOME OF PROGRESS...

A Compendium of Statistics and Data concerning the Group never yet compiled or brought together in a Single Publication.

DESCRIPTIVE AND BIOGRAPHICAL FACTS, FIGURES AND ILLUSTRATIONS

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Publishers' Note.

TO THE SUBSCRIBERS.

The history of the settlement and colonisation of Fiji is one of the romances of the nineteenth century. The beauty and fertility of the islands are but little known to the outside world, in spite of all that has been written and said about them. Similar ignorance prevails with regard to the importance of these islands as an integral part of the great British Empire, as well as their resources which are many and great, and undoubted. The "Cyclopedia," which has been compiled from personal observation and authentic sources, and at considerable expense, will prove a standard work of reference on Fiji for many years to come, and its main purpose is to focus attention on the magnificent resources of the group and its tropic wonders. The crude notions held in Australia and elsewhere as to the size of the islands and the condition of the native inhabitants are somewhat surprising, and it is hoped will be largely dissipated by the descriptive facts and historical data herewith presented.

Similar works dealing with Samoa and Tonga will follow in separate volumes, and the other principal island groups will be likewise illustrated. The rearrangement of the various subjects treated in this volume is susceptible of improvement, and will, in the subsequent editions, be given in a somewhat different form.

We desire to acknowledge our obligations to the various gentlemen who have assisted in the preparation of this work, particularly the proprietors of the *Fiji Times* and *Western Pacific Herald*, and Messrs. Le Faivre, J. W. Waters, W. A. Farquhar, W. J. B. Stinson, A. W. Dufty, J. H. Newman (Sydney), F. J. Barnett, Anderson, and Rev. W. R. Poole, who have kindly supplied many of the photographs reproduced in this publication.

SYDNEY, *January 1st*, 1907.

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His Excellency Sir EVERARD F. im THURN, K.C.M.G.,
Governor of Fiji and High Commissioner of the Western Pacific.

THE CYCLOPEDIA OF FIJI.

GEOGRAPHICAL.

THE FIJIAN ARCHIPELAGO—ITS GEOGRAPHICAL POSITION.

THE Fijian Archipelago, comprising, amongst others what was named by Tasman "Prince William's Islands and Heeniskirk's Shoals," may be found on the map of the world about thirty degrees of longitude, or 1,600 miles, east of the northern part of the Australian continent, and forms a connecting link between the abodes of the Malayan and Papuan races which occupies an ocean surface of between 110,000 and 120,000 square miles. It is one of the most important of the many groups of islands of the vast Pacific, and which are included in the general term of Polynesia. In later years these wonderful clusters of islands have been more precisely and accurately classified into Melanesia, Micronesia and Polynesia. Melanesia comprehends the great island of New Guinea with the islands which lie to the east and south-east of it. These include the Bismarck and Solomon groups, the New Hebrides, New Caledonia and the Fiji Islands. Some geographers, however, are disposed to place the Fijis

A Glimpse of Suva.

inhabit the widely-spread Polynesia. Many ways have been adopted in writing the names of these islands. Beetee, Feegee, Feejee, Feigee, Fidgee, Fidschi, Fiji, Vitri, Viji and Viti are, amongst others, forms favoured by writers of the past.

Scattered over an immense area, limited on the north by the island of Cikobia; on the east by the Argo and Reid reefs and Vatoa, or Turtle Island; on the south by Tuvana-i-colo, Tuvana-i-ra and the Kadavu isles; and on the west by Hudson Islands and the insular outpost of Viwa, this archipelago in the Polynesian division, in its more restricted sense; principally on the grounds that the larger and more intelligent section of the Fijian race are of affinity with the people of the Friendly and Navigator groups and their adjacent islands. The Maoris of New Zealand are likewise included in this same division of the human family. But there are several grounds for condemning this classification as erroneous. Geologically considered, these groups are different. Their inhabitants also belong to two distinct types, having between them as much difference as between a Red Indian and

an Englishman, and their mythologies and languages are also widely diverse. Micronesia includes the Ladronne, Caroline, Marshall, Gilbert and Ellice groups; whilst Polynesia, in its restricted and more correct sense, takes in all the islands to the east and north-east, within the meridians of 175 E and 155 W, and the parallels of 30 N and 25 S—a distance from north-east to south-west of nearly 4,000 miles. Included also with these groups in the division of Polynesia are the Navigator Islands (Samoa), the Society Islands (Tahiti), the Paumotu or Low Archipelago, the Marquesas, and the countless isles and islets—many of the latter mere specks of rock just manifesting their appearance above the surface of the waters—which do not come within any of the foregoing classifications, but are contiguous to one or another of them. Among these separate islands may be mentioned the

Grave of the late King Cakobau, on Bau.

Tokelaus and Christmas and Fanning Islands. Fanning Island has secured for itself an importance because of its selection as the site of the one cable station in the all-British line in the long stretch of waters between Vancouver and Fiji. Of the two great groups so widely apart from one another, yet so closely related—the Sandwich Islands and the Fijis—the latter are the more extensive and varied, if not the more important. In the mind of the British citizen the Fijis of course, loom more largely, not so much because of their comparative contiguity to Australia or New Zealand, but more because of their exceeding fertility and of their commanding position in the centre of the Western Pacific.

The islands of Fiji lie between 177 deg. east longitude and 178 deg. west, and between latitudes 15 deg. 45 min. and 20 deg. 5 min. south. The group is in the centre of the wider Polynesia, and stands in the track between the Australian Commonwealth, Panama and British Columbia. Situated thus, nearly equi-distant from India and America, and contiguous to the eastern shores of Australia, Fiji is well adapted for the purposes of commerce. The eastern portion of the group lies about 180 miles to the north-west of Tonga and about 450 miles west of Samoa. The exact distance between Suva, the seat of government of the colony of Fiji, and Sydney is 1,753 miles, and between Suva and Auckland 1,140. There are over 230 islands in the group, of which 80 at least are inhabited. Among these there is considerable diversity in size and physical characteristics—from the largest, Viti Levu containing 4,112 square miles, and Vanua Levu, 2,432 square miles, down to scores of mere rocks and islets just emerging from the desolation of waters. The total area of the colony, which includes all the islands of the group, is computed to reach 7,451 square miles, which is slightly larger than the principality of Wales. Viti Levu equals in size the combined areas of Kent, Surrey, Sussex and Middlesex, while Vanua Levu is only a little smaller than the county of Devon. Compared with other tropical possessions of the British Crown, Viti Levu alone is nearly as large as Jamaica, twice the size of Trinidad, and nearly six times that of Mauritius. Included in the government of Fiji is the island of Rotumah, together with a few smaller islands, rocks and reefs lying to the north of Fiji nearly two hundred miles. Rotumah Island itself is situated in 12 deg. 30 min. south latitude and 177 deg. 10 min. east longitude, is seven miles long by three miles broad, and contains about 9,000 acres of exceedingly rich soil. The population of Rotumah, as disclosed at the 1901 census, reached 2,230. The principal export of the island is copra, of which an average of three hundred tons is produced annually. Bananas are also grown on the island. Of Fiji proper the following are the principal inhabited islands, with their area, approximately, in square miles :—

Name of Island.	Area, sq. mls.	Name of Island.	Area, sq. mls.
Viti Levu	4,112	Yadua	12
Vanua Levu	2,432	Lakeba	12
Taviuni	217	Matuku	11
Kadavu	124	Totoya	11
Windward Islands	59	Mago	10
Koro	58	Cicia	10
Gau	45	Nairai	10
Ovalau	43	Laucala	9
Moala	28	Kioa	9
Rabi	28	Naitaba	9
Qamia	26	Kanacia	8
Vanua Balavu	24	Mokogai	5
Vatu Lele	18	Batiki	5
Ono	13	Yasawa and other islands,	
Beqa	13	probably	90

Physical Features of the Fijis.

The islands, more or less mountainous, rise, in general, abruptly from the water, and present in their bold, irregular outlines the peculiar character of the volcano formation to which they belong. Though there are at present no active craters, earthquakes are occasionally experienced, and in some of the islands hot springs are found, thus indicating that Fiji is not secure from volcanic eruptions. Owing to a more constant rainfall and plentiful moisture the aspect of

their weather side forms a remarkable contrast to the lee side. While the former in its innumerable creepers, thick jungles, forests and luxuriant foliage exhibits all the characteristics of a tropical vegetation, the latter is, on the contrary, remarkable for its fertile, undulating plains and valleys of the richest alluvial soil. Many of the mountains attain a considerable height, some of them exceeding 3,000 feet, and the highest, Voma, in Viti Levu, having an altitude of nearly 5,000 feet. With the exception of some tracts on the two larger islands—Viti Levu and Vanua Levu —but little level land is anywhere to be seen. The glorious panoramic views displayed from the summits of many of the mountain districts can be better imagined than described, and great is the award awaiting those who scale their tortuous heights. Picture to yourself a mass of luxuriant tropical foliage extending mile upon mile over hill and dale, interspersed here and there with patches of cultivation and stately groves of cocoanut trees. Towns and villages, perched upon apparently inaccessible cliffs, overhanging picturesque and secluded valleys ; the broken and fantastic peaks of the various ranges towering against an azure sky, and the surrounding calm, blue, boundless sea dotted with innumerable islands, each more interesting than another for its own peculiar beauty ; and then the foamy reefs stretching far beyond, fading imperceptibly away until lost in the hazy distance. Almost every island is surrounded by a coral reef, either fringing the shore or separated from it by a channel more or less narrow. And the vista from the water of bold, broken, picturesque outlines profusely adorned with the rich, dark green foliage of teeming exotic growth is an equally entrancing scene. "So beautiful are these islands in their aspect," wrote Commodore Wilkes in 1840, after seeing them in the full glory of their pristine charms, "that I could scarcely bring my mind to the realising sense of the well-known fact that they were the abode of a savage, ferocious and treacherous race of cannibals." The coasts of the larger islands are indented by numerous beautiful bays, having good anchorage, and forming outlets for many rivers and small streams. The rivers, which afford a constant and unfailing water supply, are unusually large for the size of the islands, some of them varying from 50 feet to 125 feet in width, and navigable by small craft. The most important of the rivers is the Rewa, in Viti Levu, which is navigable for a great distance.

Division of the Islands.

The Fijis are divided by the natives into three groups—the Lau or Windward group, Lomai Viti or Inner Fiji, and the Ra group or the Leeward Islands. The Lau group consists of a large number of small but fertile islands to the south-east of the two main islands, Viti Levu and Vanua Levu. Generally speaking they may be said to be situated about midway between Viti Levu and the Friendly or Tongan Islands. Of the Lau group Lakeba is for size, fertility and historic associations the most important. Lomai Viti or Inner Fiji are the islands of the Koro Sea, which is enclosed by the two main islands on the west and the Lau Archipelago on the east. The Ra or Leeward Islands are on the north-west of Viti Levu. There are several subdivisions, such as Yasawa Islands to the west of Viti Levu, and the Wilson or Exploring Isles, east by south of Taviuni. This classification, however, while it furnishes a fairly clear conception of the geographical position of Fiji, does not take into account its political or social divisions as they existed in the days anterior to annexation.

The first serious attempt to chart and classify the islands was made by the United States exploring expedition of 1839 and 1840 conducted by Commodore Wilkes. He divided the islands according to the territories of the seven leading chieftains, viz., Bau, Rewa, Verata, Macuata, Soma-Soma, Naitasiri and Bua. The completeness of his work is seen in the fact that the charts of Wilkes are essentially the same as are in use to-day. In his comprehensive record of

Fijian Breadfruit Carrier.

that expedition that distinguished American officer not only accurately surveyed the group, but gave a particular account of the physical characteristics of the islands, also of the then existing social and political institutions of the Fijians. He also recorded the various divisions according to the government of the native chiefs, as they appeared to him at the time. His classification, however, was afterwards seen to be defective and unreliable. In taking exception to this system of dividing the islands, Mr. Williams, in his "Fiji and the Fijians," after mentioning that Wilkes excludes Lakeba and its dependencies "which form a district very much more important than either Macuata or Bua (Vanua Levu)," also points out that the peculiar conditions which obtained in Fiji at the time, the character of government, and relative rank and power of the contending chiefs, rendered an accurate political delineation impossible. Williams then

partitions Fiji into eight sections, which he claims to be a comprehensive and reliable division. Following the course of the sun this is as follows :—(1) the Ono group; (2) the Lakeba group; (3) the Exploring Isles, with a number of contiguous islets; (4) Middle, or Inner, Fiji; (5) Vanua Levu, Taviuni, and adjacent islands; (6) Viti Levu and its coastal groups; (7) the Kadavu Islands; (8) the Yasawas group. "This mode of division," says Williams, "embraces every island properly belonging to Fiji, while it facilitates a reference to each individually." And in saying so he does not claim too much. Hydrographers and geographers of later date have, without exception, adopted his classification, which also formed the basis on which the Government, after annexation, divided the archipelago into the following sixteen provincial districts: Ba and Yasawa, Bau, Cakaudrove, Colo East, Colo West, Kadavu, Lau, Lomai Viti, Macuata, Nadroga, Naitasiri, Namosi, Ra, Rewa, Serua, and Tailevu.

Harbour Scene, Suva.

Later on the Colo country of Viti Levu was divided into East, West and North districts; and Rotuma, when ceded in 1880, formed a separate, or the eighteenth province.

The Ono Group.

The name Ono, signifying in Fiji six, aptly applies to a cluster of three volcanic and three coral islands. Only the former or larger islands are inhabited, they being the remains of an old crater, about three miles in diameter, now split into three portions, named Ono, Mana and Yanuia. The coral islands are known as Doi and Vuata Ono, signifying the offspring of Ono, and Udui. Associated with this group are Tuvana i Colo and Tuvana i Ra, the southernmost islands of Fiji. They are also charted as Simanoff and Michaeloff, after the astronomer and artist of the Russian exploring expedition under Bellinghausen in 1820.

The Lakeba Group.

The Lakeba group consists of Vatoa, or Turtle, Island, Ogea, Fulaga, Yagasa, Namuka, Kabara, Komo, Moce, Oneata, Vanua Vatu, Lakeba, Naiau, Cicia, Tuvuca, and several minor islands, numbering in all thirty-three. It is also termed the Lau (Eastern) or Windward Islands. Lakeba, the largest of this cluster, is a rounded, volcanic island of a light colour, four to five-and-a-half miles in diameter, and with several summits in the centre, about the same height and close together. The highest hill is Mount Goodenough, which is a double peak 720 feet high; but Kidi-Kidi is only 30 feet lower. There is good land round the coast, but the undulating hills, of reddish soil, in the interior are not fertile, being covered with grass, casuarina trees and screw pines. The ground abounds in kumalas (sweet potatoes) and yams, the latter attaining to great perfection. Copra is exported; turtle abound in the hot months, and fish is plentiful. Notwithstanding the poor quality of its higher lands, the island in point of fertility will compare with any of the others, and exceeds all those of the south-east in size and population. Lakeba is rich in historic associations. It was here the acquisitive Tongan came at the end of the first quarter of the past century, to construct his war canoes; it was here the first Fijians were Christianised by the Wesleyan missionaries in 1835. Writing five years later, Commodore Wilkes supplies a page of the history of those times. "It is the prevailing custom to destroy all shipwrecked persons. Cannibalism, however, is now extinct on this island. At Lakeba there are about fifty resident Christians, nearly all of whom are Tongans, of whom about one-third of the population is composed; and they have literally taken possession of the island, for they never work, but subsist on the labour of the Fiji population, who

hold them in much awe. . . This island is the principal location of the people I have described as the first settlers of Bau. They have the character of being a wandering, faithless tribe, addicted occasionally to piracy. It is not surprising that they should bear a bad name among the Tonga men, for I heard that they were the means of checking the depredations of those of that race who now hold possession of Lakeba.'' Vatoa is the only island of the Fiji archipelago visited by Captain Cook. From the circular shape of Fulaga one is induced to suppose that this island forms the rim of an extinct crater. There are indications of upheaval on its south-west side. Kabara, an egg-shaped island, 4½ miles long and three miles broad, was famed in the past for the manufacture of war canoes and kava bowls. The land is mostly under cultivation, kumalas, kawais, pumpkins and arrowroot being the principal crops raised. Moce is surrounded by a barrier reef, which, stretching for seven miles to the southward, and enclosing another small island, forms a remarkable horn. Breadfruit, bananas, kumalas and yams grow here in abundance. Cicia, in the days of the cotton boom, was one of the most successful districts for growing that staple, and several hundred foreign labourers found employment on its plantations. Fulaga, of volcanic origin, with a coral base, appears as though its centre had been blown out by violent explosions, leaving only a circumferent rim, which is covered with rocks of black scoria, rising to a height of nearly two hundred feet. This rim encircles an extensive sheet of water, studded with scoriaceous islets and worn away until they resemble huge trees of a mushroom form, thus giving a most picturesque effect to a haven of unbroken calm. On Tuvuca there are four or five small lakes in a depression in the centre of the precipitous hills, one of these containing salt water.

The Exploring Islands.

The '' Exploring Isles '' was the name given by the United States exploring expedition, 1840, to a group of islands enclosed within a barrier reef of triangular shape, 77 miles in extent. The principal islands embraced in this division are Mago, Katavaga, Kánacia, Munia, Cikobia, Vanua Balavu, Vatu Vara, Yacata and Kaibu. Mago—shaped somewhat like a flat dish, with a high rim of coralline rocks enclosing the arable land—is three miles in diameter, of volcanic origin and coral formation. It differs from all the other islands of Fiji, in that the whole centre is one great plain, admirably suited for cultivation, which has always been carried to perfection. One of the theories concerning this curious island is that it was originally an atoll, or lagoon, hemmed in from the ocean by a coral ring, and that the whole having been upheaved by volcanic action, the waters of the lagoon burst this narrow passage through the encircling rock and so drained the central plateau. From the sea Mago presents a striking appearance, having a coast of steep cliffs, densely covered with foliage. Most of the tropical fruits thrive well here ; coffee also flourishes, and even the cotton-fields—which in the sixties and seventies of the past century earned a world-wide name by winning gold medals for their Sea-island product at the Paris and Philadelphian international exhibitions—maintained their high reputation until the industry practically died out. This isle of Mago was in the early days a tributary to Somo Somo, the chiefs and people of which were noted in Fiji for their exceeding fierceness. After their conversion to Christianity the chiefs agreed to sell the whole island and remove the population bodily, and Mago became exclusively the property of a family named Ryder. About the same time Munia, Kanacia and Katavaga also became the property of three American planters, who cultivated cotton of a good quality and copra with success. The other products of Katavaga, but nine cables long and three cables broad, include turkeys, fowls, yams and kumalas. Munia rises 1,054 feet above the level of the sea. Upon the summit are the ruins of a small fort which used to serve the chief as a safe refuge in times of danger, the ascent to it in

Street Scene, Suva.

some places being so narrow that only one person could pass at a time. In later days, when Munia became Christianised, the island was accounted a sacred city of refuge where any persons fleeing from their enemies were in safety.

Vanua Balavu (" Long Land "), the largest island of this cluster, is of serpentine shape, fourteen miles long, in no place more than two miles wide, and with several peaks on its backbone ridge, the highest of which, in the centre of the island, is 930 feet high. The southern half of Vanua Balavu is chiefly volcanic and the soil very fertile, but Yaro, the north-western part, is formed of coral upheavals, covered with impenetrable bush. Along the western side there are many fine bays and safe anchorages. One of the earliest places to attract the Tongans, this island whilst under native rule was much favoured by Europeans.

The population in 1877 included a tenth of the whites living in Fiji, and there were as many half-castes numbered amongst the residents as their progenitors The Roko Tui of Lau, Henry Maafu, the great Tongan chief, who did so much to assist the colonial Government after cession, lived on this island and had supreme control over the coloured inhabitants, an English magistrate being resident also to administer the law. Loma Loma, the chief town of Vanua Balavu, was formerly one of the four ports of entry of the colony and the principal depot for produce in Lau. Vatu Vara, or Hat Island, like Munia and other small islets, was acquired by an American for cotton-growing in 1877, but the venture did not prove successful. Standing 1,030 feet above the level of the sea, with a flat summit, Vatu Vara and Yacata are placed by geologists in a class that has long been in high favour as the fairylands of the South Seas. They are composed

[Contributions of Natives to Governor at the time of the Coronation of the King.

[The value of these contributions exceeded £500.]

of sand and coral debris, covered with a deep soil of vegetable mould. Yacata, called Cap Island, from its resemblance to a cap when seen a long distance off, is hilly and fertile, having the usual belt of white sand and a circlet of cocoanuts, with their foliage of "pristine vigour and perennial green." Its beach is strewn with pumice.

Lomai Viti, or Middle Fiji.

Lomai Viti, or Middle Fiji, takes in all the scattered islands on the east of Viti Levu, lying between the parallels of Vanua Levu and the Kadavu group, including Moala, Batiki, Gau, Nairai, Matuku, Totoya, Koro, Ovalau, Moturiki, Wakaya, Mokogai, and other islands of smaller dimensions. Ovalau ranks first in point of importance, from the fact that its chief town, Levuka, was the capital of Fiji until the seat of government was removed to Suva in 1882. The island, eight miles in length north and south, by seven miles in breadth, is of volcanic formation. It is high and rugged throughout, consisting of very steep hills rising to a height of 3,000 feet, crowned with great crags and rent by deep gorges, formerly densely wooded. Mount Naligodo, rising immediately behind Levuka, to a height of 2,100 feet, has been denuded in the regions of its base of much of its woody features and wild vegetation, and the slopes of the mountain are dotted now with the picturesque homes of the "papalangis" (whites). The valleys only extend a short distance into the interior, and leave but little level ground; they are, however, exceedingly fertile. It possesses numerous safe and accessible harbours which, like that of Levuka, are formed of coral reefs. This island from the earliest days of settlement, was always the favourite residence of the whites, having a central position with regard to the remainder of the group. Levuka became important through the friendliness of the chief, Tui Levuka (who died in 1870), to the Europeans in the early days of settlement. A description of Levuka in the days of its infancy provides interesting reading. "Ovalau" writes Commodore Wilkes, "is the principal residence of the white men of the group, to whose general deportment and good conduct I must bear testimony; I met with none better disposed during the voyage than were found there. The town of Levuka contains about forty houses, with a few streams of fresh and pure water running through it to the beach. The frames of the houses are built of breadfruit trees, and are filled in with reeds, whilst the roof is covered with a thatch of the wild sugarcane. The most conspicuous and remarkable structure is the bure, or spirit-house, which is built on a raised and walled mound. Its proportions are exceedingly uncouth, being nearly twice as high as it is broad at its base, and forming a singular sharp-peaked roof. The piece of timber serving for the ridge-pole projects three or four feet at each end, is covered with a number of white shells (*Ovula cypræa*), and has two poles or spears crossing it at right angles." Thirty years later, when Levuka contained 550 Europeans, another visitor, giving a description of it, says: "It is the most important town in Fiji, and the advantages of its central and convenient anchorage, entirely sheltered by a reef, which runs nearly parallel with the shore, recommend it as the future capital of the colony. Built at the water's edge, it consists of one long narrow street of weather-boarded houses and stores, extending for upwards of half a mile, closely skirting the sea-beach. Hotels there are many, both dubious and nondescript, the charges for which vary from 5s. to 7s. per diem, *tout inclus*. Mountains, thickly wooded to their summits, rise abruptly at the back of the town to a height of over 2,000 feet, while on the lower spurs and terraces villa residences are fast springing up. There is perhaps a no more conclusive or characteristic tendency of the barbarism and misgovernment of a country than the total absence of a system of conservancy or sanitary regulations, and Fiji in this respect forms no exception to the general rule. Notwithstanding the considerable facilities which

at least two streams, taking their source in the neighbouring mountain gorges, afford for the conservancy of the town, and which will assuredly be taken advantage of under the new regime, yet its present condition is somewhat akin to a bad kind of Turkish village, and bears forcible evidence of the sad neglect and misrule which have been rampant. But for any large development the situation of Levuka is in every respect bad. There is no stone suitable for building available. The high hills of the island attract the rain, and the temperature is higher than on other isles. The town faces the east, so that from early dawn the full heat of the sun beats on the hard cliffs of dark conglomerate rocks, which rise abruptly close round the little strip of land—in all, not thirty acres—on which the town is built"—that is the town of 1875—"and which is not from five to eight feet above the ordinary high-water mark." And so the capital was taken to Suva in 1882, and Levuka became the second commercial port of the colony. As such it is dealt with in another section.

Nairai, about twelve square miles in size, was famous in olden times for the manufacture of its mats, baskets, &c., and, like Batiki, was subject to Bau. Batiki produces all the fruits and roots common to Fiji, and has always sustained a community numbering several hundreds. Moala, seven miles long, by six miles broad, rises on the western side 1,535 feet above sea-level. The island abounds in edible products, but it bears an unenviable reputation for fish, owing to the number of poisonous species which frequent its waters. Koro is ten miles long and five miles broad at the northern end, tapering to the southward, and terminating in a promontory called Point Alldin. Its mountains are densely wooded, but the summits are badly defined. One backbone ridge runs through the island from north to south, its highest part, near the centre, being 1,850 feet above the sea. Twenty-five years ago, when cotton, copra, oil, tortoiseshell, maize and arrowroot were being exported from Koro in considerable quantities, the population exceeded 1,500 persons, including twenty Europeans and fifty half-castes. These islands exhibit on a larger scale the beauties of Yacata and Vatu Vara, having, in addition, the imposing charms of volcanic irregularities. Among their attractions are high mountains, abrupt precipices, conical hills, peaks shattered into strange forms, native towns on eyrie cliffs (apparently inaccessible) and deep ravines, down which some mountain stream, after long murmuring in its stony bed, falls headlong over bare rocks which refuse it a channel. Contrasting with these glimpses of Nature stern and wild are rich vales, stately palms, graceful cocoanut groves, overloaded patches of pendulous bananas, or well-tilled taro beds mingling in unchecked luxuriance, and forming with the rugged reef scenery, the girdling shore, its seething surf, and boundless blue beyond, pictures of surpassing beauty and loveliness, in a clime where all is lovely. Wakaya and Mokogai lie to the north-east of Ovalau, and, although several miles apart, they are situated within the same reef. There is a remarkable shelf formed near the centre of Wakaya, which goes by the name of the "Chieftain's Leap," from a tragedy of the long past. Mokogai was acquired by Cakobau in one of the tribal wars, and he sold it to an English sheep-breeder, who stocked the island with sheep.

Vanua Levu and Taviuni.

Vanua Levu, *i.e.*, "the Great Land," Taviuni, Cikobia, Gele Levu, Drua, Tutu, Mali, Yagaga, Yedua, Rabi, Gamia, Laucala, Motua Levu, Motua Lailai and others of lesser dimensions, numbering in all about fifty islands, form the fifth group in order, and second in importance. With an extreme length of one hundred miles, an average breadth of twenty miles, and a maximum elevation of 3,500 feet, Vanua Levu has an area equal to Tahiti, the Marquesas and Society Islands. It is three times the size of Mauritius, and comparable with the extent of the county of Devon. Its irregular outline and peculiarly long and narrow dimensions

Roll of Magi Magi (sinnet or cocoanut fibre rope), presented by Natives to Governor on Coronation of King.
[This roll contains upwards of seven miles of rope in one length.]

at once attract the attention of the geologist. The theory is now generally accepted that this island has been formed by the union of a number of volcano islands during a long period of emergence. But such formation, it is supposed, is still in an incomplete condition; and scientists have discovered grounds for believing that in course of time we shall see the submarine platform, from which Viti Levu and Vanua Levu rise, exposed, and the surrounding islands situated upon it will be included in the area of a united Fijian continent. In the configuration of the interior of Vanua Levu there is wanting that simplicity of contour which usually marks volcanic islands of supra-marine formation. There is no regularity of physical features. In the north-east portion of the island the hills and mountains gather at the coast, and broad inland plains, elevated a few feet above sea-level, and strewn with

coralline debris, mark the far interior. On the eastern coast and in the south-western division rivers run obliquely with the coastal border ; and in the middle of Vanua Levu, as well as in the neighbourhood of the southern extremity, one finds its axis crowned by a series of lofty mountain ridges, whose mysterious origin is bound up with the story of the island. The eastern extremity is deeply indented by Natewa Bay, forty miles long, and named by the natives "the Dead Sea." An isthmus at the head of the bay, about two-and-a-half miles in breadth and not more than fifty feet above sea-level, connects the Natewa Peninsula with the rest of the island. In the north-east corner is a salt lake, three miles in circuit, connected with sea on the south coast by a waterway, over a mile in length, and this reduces the land passage to so narrow a width that the natives haul their canoes across from sea to sea in about half an hour.

Some of the Leading Chiefs of Fiji.

Between Naivaka Peninsula, in the far south-west, where the volcanic mountain of the same name attains a summit of 1,650 feet, to Udu Point, in the extreme north-east, the mountain system of Vanua Levu covers fully four-fifths of its entire area. With the exception of that tract of country lying between the Lekutu River and the Nawavi Range, on the northern shores, peaked, rugged mountain masses fringe the entire coastline in an unbroken chain, whilst saddles, ridges and spurs, connecting high plateaus and rolling "talasinga" plains, abruptly traverse the interior, with no defined order of formation, in all directions. In the south-western division are to be found the Sesalika, Seatura, Seatovo, Navuniguma, Nadronadranu ranges, and the Dradramea group of andesite peaks; the central district—or the country lying between the town of Nagumu and the estuary of the Buci-sau River on the north coast, and Soni-soni and Kuludrusa on the south coast—contains the Tavia, Va-lili, Nawava, Koro-tini, Koro-basaga Sokena, Mariko and Valaga ranges, and Mount Batini, the highest peak in Vanua Levu ; and in the north-western portion of the island are the Cabeyu, or Mount Thurston, Avuka, Waikawa, Gala, Vugalei or Nailoca, and the Naicobocobo ranges. In many of these mountains there exist thermal springs, with temperatures varying from 100 degrees to 210 degrees Fahrenheit The leading feature of the western end of Vanua Levu is the great mountain of Seatura (2,812 feet), which occupies a large part of the Bua province and is deeply eroded with radial valleys and gorges, from whence Fiji's sandalwood was obtained. Between Bua and Lekutu a level "talasinga" district intervenes. These rolling plains are a remarkable feature in the western end of Vanua Levu, characteristic of the lee side of the larger islands of Fiji. They have an arid, barren

look, are clothed with a scanty and peculiar vegetation, possess a dry, crumbling soil, are traversed by rivers without tributaries, and have well earned the name given to them by the natives of "talasinga" or sun-burnt land. On the eastern side of the Seatovo range is a line of high hills, of which Koro-i-rea, known to the natives as the town of the Albinos, is the most conspicuous; and beneath it lies the once populous town of Solevu, which has given its name to one of the most picturesque bays in the group. Between Seatura and the hilly region of Dradramea lies a remarkable plateau, five miles wide and 800 feet above the sea. At its southern edge are the picturesque falls of Na Savu-ni-muku, celebrated in Fijian tradition; and from the brink in old times the native tired of life leapt into the gorge, 150 feet below. The Dradramea group of peaks, thirteen in all, rise abruptly, without any regular formation, within an area measuring five by six miles. Of these nine range in height between 1,600 and 2,500 feet, Gaigai (2,430 feet), Bona Lailai (2,100 feet), and Wawa Levu (2,000 feet) being the three highest. Dradramea peak (1,800 feet), resembling a woman's breast, has a legendary fame, and, like Wawa Levu, in the old days it served as a mountain stronghold in time of war. The remains of a stone wall of a "koro-ni-valu," or town of war, known as Mata-mei-dami-dami, occur on its side, 300 feet below the summit, whilst among the wild lemon trees that cover the slopes below ovoid sling stones, four or five inches in length, may still be found. The Koro-tini range, which forms the mountainous backbone of the island for a distance of nearly ten miles, is one of the remarkable features of Vanua Levu. It is connected on the west with the Va-lili range, by the Waisali saddle, and on the east with the Cabeyu or Mount Thurston range, by a broken chain of mountains, of which Koro-basaga is the most conspicuous. The name "Koro-tini" signifies ten towns, and was given to a once populous district now almost deserted. Koro-tabu, 2,753 feet in height, and Koro-basaga, 2,537 feet, are the highest peaks of the range, after which the latter mountain is named. Two miles to the east of Koro-basaga the Lovo valley cuts deeply into the mountainous backbone of the island. The site of the old town of Lovo lies within the valley, about two miles from its mouth. "Lovo" is a Fijian word for a cannibal oven; and in the days before the advent of the missionaries this vale was the most famous in the group for its cannibal orgies. Mount Batini, connected with Kora-tabu by a saddle 1,500 feet above the sea, is the highest mountain in Vanua Levu, its elevation being 3,437 feet. It has twin peaks, the westerly of which is pointed and tooth-like. Hence the name of Batini (bati—tooth). Mount Thurston (3,124 feet) is the highest peak in the Cabeyu range, and has on its east side the Taloko and the Dromo caves, 2,000 feet above sea-level, noted for the edible birds'-nests found in them. Mount Freeland (2,740 feet), the greatest elevation of the Gala range, probably ranks amongst the oldest extinct volcano vents in the island. The range takes its name from the old Fijian stronghold, Gala, situated at an elevation of 1,600 feet. On the north side the mountains and hills come down to the edge of the coastline, whilst the low-lying plains are found inland—a remarkable feature quite peculiar to this region. For some sixty miles, that is to say for more than half the length of the island, Vanua Levu possesses this character. Deep gaps occupied by tidal rivers and extensive mangrove swamps, separate the groups of hills and lesser mountains. The tide ascends these rivers into the plains behind the coast ranges, so that a depression of only 30 feet would convert the groups of hills into separate islands, and would cover much of the inland plains with the sea. The Naicobocobo range forms the backbone

Fijians in Meke Dress, Ba River.

of Udu Promontory in the far north-east of the island, its highest peak being Mount Cawaro, 1,573 feet. The village the range takes its name from was a place of extraordinary reverence with the natives, being supposed by them to be the general starting-point of the spirits of the dead for the next world; and each tribe had a special portion of the beach reserved to itself for that purpose.

Of all the islands of the Fijian archipelago none is better served with natural waterways than Vanua

Levu. No less than forty well-defined rivers drain into the ocean, the most important in point of size being the Dreketi, which rises in Korotuni tableland, and, after a westerly course of nearly fifty miles through the "talasinga" country, south of Nawava range, forming its basin, it falls into the sea at the town which takes its name. The other principal rivers are the Wai-nunu, Wai-levu, Lekutu, Labasa, Bua, Sarawaga, Vatu-kawa and Wai-ni-koro. Boats can follow the winding course of the latter river until they reach the village of the same name, about five-and-a-half miles in a direct line from the coast, and nearly in the centre of this part of the island. About three miles from here, in a north-westerly direction, is a small lake on the plains of Kalikoso, which was regarded with superstitious awe by the natives on account of three floating islands that it contains. Different legends are connected with

House at Nadroga.

the lake, and the Fijians have given it the name of "Vaka-lalaca," in allusion to the drifting of the islands from one side of the lake to the other, the small trees growing upon them "acting in the manner of sails." The largest, named by the natives "Waqa levu" ("Large canoe"), is about 100 feet long, whilst the two smaller, each between 50 and 60 feet long—their breadth being less than half the length,—are termed "Waqa lailai" ("Small canoe"). They are composed of a dense growth of reeds and sedges, supporting small living trees, 10 to 17 feet in height, swamp ferns and other smaller vegetation, the whole forming fairly solid standing ground, and doubtless possessing considerable thickness. Their origin, writes Guppy in his work "A Naturalist in the Pacific," is probably to be found in the circumstance that the dense mass of swamp vegetation lies on a rocky substratum, and that during some unusually heavy flood large portions of the swampy soil-cap became detached and floated up.

Owing to the fact that the Fijians recognise only thermal springs of high temperature the quantity of hot springs in Vanua Levu was unknown until recent years, and in all probability there remains still a very considerable number to be discovered. Before 1890 it was generally supposed that they were confined to the districts of Savu Savu, Wainunu, Wailevu, Nukubolo, Nakama and Batini-kama To-day they are known to occur in twenty-three localities, distributed over an area of 1,500 square miles, or three-fourths of the island. Of these the best known are the boiling springs of Savu Savu, which are also the most famous amongst the natives, who called the locality "Nakama," signifying the burning place. Commodore Wilkes gave an account of the springs in 1840, which applies to them now. "I visited the hot springs," he writes, "which are situated opposite a small island. . . . On landing we found the beach absolutely steaming, and warm water oozing through the sand and gravel; in some places it was too hot to be borne by the feet. The hot springs are five in number; they are situated at some distance from the beach, and are nine feet above the level of high water; they occupy a basin forty feet in diameter, about half-way between the base of the hill and the beach. A small brook of fresh water, three feet wide by two deep, passes so close to the basin that one hand may be put into a scalding spring and the other in water of a temperature of 75 degrees. That of the spring stands at 200 deg. to 210 deg. The waters join below and the united stream stands at 145 deg., which diminishes in temperature until they enter the sea. In the lower part of the bed of the united stream excavations have been made, where the natives bathe. The rock in the neighbourhood is compact coral and volcanic breccia, although it is nowhere to be seen exposed within a third of a mile of the spring. The ground about the spring is a deep brown and black mould, covered with coarse native grass (a species of scirpus), which is thickly matted. There is no smell of sulphur, except when the head is brought as close as possible to the water; but it has a strong saline taste. No gas appears to be disengaged. The basin is in a mixture of blue and brown clay; a little grass grows in it. These springs are used by the natives to boil their food, which is done by putting the taro and yams into the spring and covering them up with leaves and grass. Although the water scarcely had any appearance of boiling before, rapid ebullition ensues. It gurgles up to a height of eight or ten inches, with the same noise as is made by a cauldron when over the fire. Taro, yams, &c., that were put in were well done in about fifteen minutes. The mouths of the springs are from eighteen inches to two feet in diameter, and have apparently been excavated by the natives for their own purposes. The account they give of them is that they have always been in the same state since the spirit first took up his abode there. They are convinced that he still resides there, and the natives say that one spring is kept pure for him, which they do not use." Forty years after the Commodore wrote his account, the

authoress of "At Home in Fiji" continues the story of the springs. Writing in lighter vein, that lady says: "The water tastes utterly disgusting and very salt, but the food boiled in it is excellent; and the people who bathe here are free from many diseases. There are springs all along the shore for half a mile, just at high-water mark. The three principal ones bubble up in a circle, like a small crater. They are intermittent, and the highest makes a fountain about two to three feet high. There used to be about fifteen springs in this circle, and the people came from far and near to cook their food, especially if they had any bodies to boil. But in 1863 Tui Wainunu, a neighbouring chief, came and besieged the large, strongly fortified town of Eroi, further up the lake. He could not take it, and raised the siege just when the defenders were reduced to starvation, having only a few lemons for food. He, however, captured sixteen men and Ramesi-Alewa, the old lady to whom the springs belonged. She was past seventy, and must have been very tough and smoke-dried; but as in her young days she had been a regular Joan of Arc, leading her tribe to battle and herself fighting hand to hand with a hatchet, he determined to eat her. So he had her cooked with the sixteen men and made a great feast; and then, to spite the people before leaving the district, he attempted to choke up all the springs—in which amiable effort he partially succeeded. These springs were also a favourite place for depositing all superfluous babies, especially girls, who never got much of a welcome. They were dropped in alive like so many lobsters, and treated with quite as little ceremony." When Horne, the author of "A Year in Fiji," visited this place in 1878, the springs entered into a new phase of action, and assumed the form of geysers. The water spouted, at an angle, to a height of about sixty feet. Each outburst, lasting for a quarter of an hour, was followed by a similar interval of repose, during which the springs dried up. This continued for a month or two, after which the springs resumed, and have since maintained their normal level. From the analyses made at different periods of the Savu Savu springs, it seems that if the water has healing properties, which is doubtful, it does not owe them to its chemical composition. In addition to the districts already mentioned, there are thermal springs at Ruvuka, Vuinasaga, Vatuloaloa, Nabuonu, Tambia, Vadrani, Vunimoli, Nadogo, Natuvo, Daku-Daku, Nava Karavi, Vunisawana, Dreke-ni-wai, Waikata, Devo, Navuni, and on the south side of the Nawavi range, a few miles from the north coast, fronted by Macuata Island. Cotton, formerly one of the principal products, has given way to copra and sugar, both of which are produced in large quantities. In the Savu Savu district copper, silver and gold have been found, but not in payable quantities.

"Bosi" House, Nailaya Town, Ba River.

Taviuni, formerly better known as Somo Somo, from its town of that name being the residence of the ruling chiefs, ranks fourth in size, and is one of the finest islands of the group. Lying south-east of Nateva Peninsula, Vanua Levu, it is 23 miles long, with a coastline of 60 miles, and rises symmetrically on both sides to a backbone ridge, the highest point of which Galau mountain, 4,040 feet (exactly under the 180th meridian, twelve hours east and west from Greenwich) hides its summit in fleecy clouds. Here there stretches

a beautiful lake of considerable size, pouring through an outlet on the west a stream which furnishes Somosomo with a good supply of fresh water. A smaller outlet to the east discharges enough water to form a small but beautiful cascade. Densely wooded and lying in the direction most favourable for attracting moisture, there is a heavy rainfall on the higher grounds. The island, of volcanic formation, and presenting in the dim past a wild and terrible appearance, is capable of cultivation from summit to waterline, and is now covered with a luxuriance of tropical beauty, beyond the conception of the liveliest imagination. Every characteristic of Fijian scenery is found on Taviuni, while all the tropical vegetables are produced here in perfection. At one time Sea-island cotton was successfully cultivated, besides coffee, sugar, copra, arrowroot and cinchona. In Wilkes'

Bananas.

time Somo Somo, although one of the most important towns of Fiji, acknowledged a mild form of vassalage to Bau. This was owing to an ancient tradition of a contest between their respective tutelar spirits, in which the spirit of Somo Somo was overcome and compelled to perform the tama, or salute, due to a superior, to the god of Bau. At the same time its inhabitants the most savage tribes in the archipelago, were feared by all the islands ; and on Taviuni cannibalism prevailed to a greater extent than anywhere else.

Macuata province was formerly one of the most important in Vanua Levu, the authority of its chiefs extending along the coast, from the extreme north-easterly point to Tavea Island, Galoa Bay. Duri, the capital, though not so large as Rewa, resembled it much in appearance, and, though unfortified, was one of the best constructed towns in the group.

Na Viti Levu—Great Fiji.

Viti Levu, or Great Fiji, with its islands, numbering about fifty, adjacent to its coasts, is the sixth and most important division. Of the smaller islands the principal ones are Bau, Beqa, Vata Leile, Malolo group and Viwa. Viti Levu measures fifty miles from north to south, and ninety miles from east to west. In area it surpasses the Samoan group, and is of the same magnitude as the counties of Middlesex, Surrey, Kent and Sussex. In harmony with most of the other islands, the physical features of Viti Levu are extremely varied. Travelling along the coast in a south-easterly direction one finds tolerably level ground for about forty miles inland, edged here and there by sandstone cliffs five hundred feet high. The bountiful beauty of the lowlands then gives place to the gloomy grandeur of the mountains. To the south-west is a low coastline, fringed with patches of brown barren land ; then succeed narrow vales, beyond which rise hills, whose summits, covered by luxuriant verdure, are in pleasing contrast to the bold bare front at their base. Behind these again are the highest mountains in the group, bleak and sterile, with peaks rising in the clouds to between 4,000 and 5,000 feet. Westward and along the greater part of the eastern coast high land is close to the shore, with only narrow strips of level ground separating it from the sea. Proceeding northward, some of the finest scenery in Fiji is opened out. The lower level, skirted by a velvety border of mangrove bushes, and enriched with tropical shrubs, is backed, to a depth of four or five miles, by hilly ground, gradually reaching an elevation of from 400 feet to 700 feet, with the lofty blue mountains seen through deep ravines in the distance. Viti Levu also has in most parts a shore reef, with a barrier reef stretching from its north-east point the whole length of the island, and beyond it in a westerly direction. From Mount Siwano, in the far north, to the Hogsback, in the south, there are more than twenty mountains, whose summits range from 4,600 feet to 1,200 feet. These include Tonia-ni-ivi in the eastern spur of the Koroboya range, the highest peak in Viti Levu ; Vugala, 2,683 feet, in the Kauvadra range ; Koro Leva, 2,860 feet ; Yava, 2,092 feet ; Ba Peak, 1,721 feet ; Koromboya, 3,342 feet ; Mount Evans, 4,018 feet, and Mua ni Vatu, 4,000 feet ; all in the great chains of the northern division of the island. In the southern system are found Mount Koro-basa-basoga, 3,960 feet ; Koro Kula, 1,960 feet ; Cannibal Hill, 1,261 feet ; Mount Gordon, 3,090 feet ; Namosi, Peak, 3,080 feet ; Mount Smythe, 2,590 feet ; Na-Koba-levu, 1,446 feet ; Rama, 1,302 feet ; Orokei, 2,510 feet ; Vaku Rogasiu, 2,830 feet ; Trigger Mountain, 2,070 feet ; Kogi, 1,870 feet ; Loka Levu, 2,160 feet, and Mount Wharton, 1,780 feet.

The rivers, which afford a constant and unfailing water supply, are unusually large for the size of the island, not a few of the lesser ones varying from 50 feet to 120 feet in width, and navigable by small craft for many miles. The principal ones opening on the south coast are the Rewa, the Navua and the Sigatoka rivers ; and on the western coast the Nadi, Ba and other rivers drain into the ocean. The

Rewa River is the largest in Fiji It undoubtedly is a very fine expanse of water, and flows for two-thirds of its distance through a district which, on account of its entrancing beauties and wonderful fertility, furnishes a show-picture of the South Seas. The upper waters of the Rewa, known as the Wai Nisoga, take their rise at the foot of Mount Tonia-ni-ivi, within ten miles of the north coast, and after traversing the country for a hundred miles in a south-easterly direction, they discharge into the ocean at the eastern extremity of the southern coast. It is navigable for sixty miles by vessels drawing from four to five feet of water, and for another thirty miles by boats of lighter draught. The deltas of the Rewa, otherwise termed Wai Levu, or "great water," are fertile and cultivated. One of these is traversed by a canal, cut by the natives to join the channels Wai-ni-ki and Wai-ni-Bokasi, which saves a distance of nearly twenty miles between Rewa and Bau, and also a considerable distance between the latter place and the main channel of the river. The canal is about two miles long and sixty feet wide, and admits of the passage of the largest canoes. It is said to have been constructed for military purposes, but further its origin does not appear capable of elucidation. In any case it must be looked upon as a marvel in engineering, when we come to consider the means available for such an undertaking, namely, "staves to dig the ground, hands to shovel it up, and baskets to carry it away." At about twelve miles from its mouth the Rewa receives the Wai Manu at Navuso, this tributary pouring its rushing waters into a broad stream about 650 feet wide. When it reaches the town of Rewa the river is fully the size of the Thames at London Bridge. Here it divides into a network of small streams and enters the sea by many mouths—which are, in fact, salt water creeks winding through the dense mangroves. The Wai Manu takes its source in a hilly country where Mount Smythe rises majestically 2,600 feet above sea-level, and courses in an easterly direction through rich sugar lands, the whole of the country through which it flows being densely populated.

In the account furnished to the Royal Geographical Society, many years ago, of his expedition to explore the Rewa River and district Dr. Macdonald gives the following description of the scenic charms of the Wai Manu.—"It is very beautiful on account of the great diversity of the surface and the richness of the forests. The distant mountains now and again peeped between the slopes of the hills, or, when we gained an elevation, stood up boldly against the horizon. From the bank on which our canoe was hauled up, when the river was no longer navigable, we followed a well-beaten path over a ridge or spur, leading to the high ground on which the town of Koroi stood. From this elevated spot the surrounding country presented the most charming aspect, enlivened by a narrow strip of the sea, with the islands of Ovalau, Wakaya, Batiki, Nairai and Gau spread upon its bosom. The forests in this district are exceedingly dense and stored with valuable timber. Retracing our steps to Navuso, on the Wai Levu, we find that the banks of the Rewa here exhibit a richly ferruginous sandy basis, with a fine alluvial surface four to five feet in depth. The river runs at first nearly due north from Navuso to Kasavu, a distance of about three miles, and then winds suddenly to the westward, Bau lying to the north-east of Nakadi, and every reach onward from this exhibited more loveliness and picturesque effect. . . . Naitasiri opened when we rounded a richly-wooded point of the river, called 'Wai-ni-Kumi,' literally water of the beard. A superstition connected with it exists among the people, that boys may expedite the growth of their beard by bathing the chin in the water dripping from the rocks. The latter were of a sedimentary formation, presenting a nearly vertical face, over which a small stream of water was rushing down. This stream might possibly be much augmented after heavy rain, but it is the only approach to a waterfall occurring in the district. Rich foliage, embowered with creeping plants, and beauteous trees and ferns, everywhere meet the eye. All the intervening

Breadfruit.

spaces, but more especially the immediate banks of the river, are covered with tall grass and humbler herbage. The river gradually closes from Wai-ni-Kumi towards Naitasiri, but widens out again at the latter place, the left bank in particular rising to a considerable height. Beyond Naitasiri the country becomes gradually more elevated, and at the branching of the Rewa into the smaller streams, Muna Donu and Wai Dina, the left bank is very precipitous, with a stratified rock peering here and there through very rich vegetation. We now ascended the Wai Dina taking its source in the mountains beyond the Namosi valley, and passing through the heart of Soloira, formerly a thickly-populated district but now sadly decimated by the fierce intertribal wars. The waters of this stream have been so polluted with human gore that the natives call it 'the river of blood.' The

force of the rapids frequently checked our speed, and the river-bed being continually subject to change by the action of the floods, the position of the channel was rendered exceedingly uncertain. The river also was very tortuous, though trending mainly to the westward, and shallows often extended quite across its course, so as to prevent the possibility of navigation when the waters are low. After a more or less serpentine course for some distance, the river suddenly turned to the southward, and when we got into position, with a bamboo forest on rising land bearing east, the Buggi Levu range became visible, bearing west. . . When we had proceeded about ten miles in a westerly direction the river again took a southerly sweep. The flood was coming down with great force, widening its way by undermining the sides of the banks. A great mass of the right bank fell in just as we passed the spot, and we now and then observed trees rolling over and over, borne down with the body of water. In other places massive trees were torn up by the roots, and lying prostrate in the stream. . . . Mr. Waterhouse and I went up a rather slippery path to the top of the nearest highland, from which we saw Buggi Levu, about three miles distant, bearing west-north west, and a range of mountains, called Lutu, was pointed out to us, bearing north-north-east, and appearing to be about thirty miles off, as the source of the river called Wai-ni-Buka, which opens into the Uluna Donu. The latter flows through the heart of the country. Here the vegetation was more beautiful than anything I could ever conceive. We noticed a particularly remarkable species of Flagelaria, with a stem of about four inches in circumference, scaling the tallest trees by means of its prehensile leaves. Having left this place, we proceeded up the river to Vakadua, a rather small but well-inhabited town, most beautifully situated on elevated land, and surrounded with the river and forest scenery. . . . On the following morning we arrived at the north of a tributary stream on the right hand, said to wind in a northerly direction to the base of Buggi Levu, and round the eastern side of the range. We continued our course, however, up the main river, and ultimately reached the province of the Soloira tribe, ruled by Roko Tui Wai Maro. Taking advantage of a dry interval we ascended a hill near Vuni Bua, the capital of the Soloira district. From this point of view Medrau-Sucu-na-Basaga, a part of the serrated Buggi Levu range, bearing resemblance to the female breasts, and supposed to have yielded nourishment to a twin deity, connected after the manner of the Siamese Twins, were concealed by Buggi Levu. This elevation commands a very charming prospect of the surrounding country, more especially the mountain scenery. Buggi Levu rears its lofty head to the left, with many peaked and rugged masses in the immediate vicinity. The winding bed of the river diversifies the hilly region through which it passes in the centre, and very distant mountains peer up one behind the other, passing off by aerial perspective with the tints of sky on the right. . . . After leaving the town of Nodo-Yavu-na-ta-Caki we followed the winding of the river through the most charming mountain country, with occasional rapids and shallows, until we arrived at the town, Na Seivau, famous for its hot springs. One of these was bubbling from the summit of an irregular mass of rock, apparently a portion of an ancient dyke, near the landing-place. The temperature of the water in this case was about 106 degrees, and, collecting in a wide recess in a rock below, it formed a very delightful

Creek Scene on Ovalau.

natural bath. Some little distance further we visited another spring, with a temperature of 140 degrees. . . From Na Seivau we continued our course to as far as it was possible to perform it by water. We found the river filled with large boulders, over and between which the water was rushing with incredible force, so that all our little canoes were necessarily hauled up on land, and the traps and movables distributed amongst our party; and we wended our way, first through a deep gorge of the most picturesque character, but afterwards through more open country repeatedly crossing the stream, descending and climbing occasionally very precipitate banks Namosi was reached towards evening. It lies on the right bank of the Wai Dina, in the luxuriant valley of Ona Baleaga, which trends nearly east and west between rugged and lofty mountains. We ascended a mountain ridge with precipitous sides, titoko (the Fijian alpenstock) in hand, and, having reached the top, commenced our descent into the next valley, through which the Wai-ni-Ura flows. The scenery was indeed very grand, but the footing was exceedingly difficult. . . Another interesting expedition was made to visit the celebrated Moti-vei-Tala, at the division of the two streamlets which respectively open into the Namosi and Navua Rivers. . . We ascended a rich mountain valley to the left of Na-Dela-ni-Solia, and soon reached a clear, bubbling stream, dividing into two smaller streamlets at a very acute angle, the left branch trending to the Namosi River (Wai Dina), the right one wending its way to the river flowing to Navua, on the south coast of Viti Levu. The natives say that a moli (shaddock) tree formerly grew at this spot, and when the fruit of it fell into the last-mentioned stream it might soon after be picked up at Navua in perfect condition; but falling into the Namosi stream it became rotten before reaching the sea at Rewa. The distance of Navua from this place by the river, which leaves the valley of Nuku Tambua, is computed to be about twenty miles; and it cannot be less than ninety-one from Rewa; so the tale of Moti-vei-Tala is very likely to have been founded on fact."

The Navua, or Wai-ni-koroiluva, River, takes its rise in the southern spur of Mount Mua-ni-Vatu, and, after flowing through the now denuded Dammara forest lands—from which the natives obtained their timber for the manufacture of canoes,—falls into Rovandrau Bay, about thirty miles from Suva. It is one of the beauty spots of the island. The scenery on its banks is very bold and fine, one of the most remarkable sights being the hundred waterfalls, Na Savu Drau. About twelve miles from Navua township, on the right bank, is the high cliff of Mubulevu, where the spirits of the inhabitants of the surrounding districts were supposed to take their departure for the other world (Dulu); and a little further up is the cave where a famed god-shark named Lewavunisia was said to reside. In the rainy season it is navigable for some miles from its mouth by large boats, and during the remainder of the year by canoes. The Sigatoka claims historical associations in the fact the district which it drains witnessed the last stand made by the native chieftains and their tribesmen who were opposed to the annexation of their country. Its head waters originate in the western base of the Mua-ni-Vatu mountains, and discharge at a point on the south coast about three miles to the eastward of Garadradra Point. In the upper waters of this river are the hot springs of Wai Basaga, and the famous dolomitic cliffs of such interest to geologists. These consist of two practically perpendicular hills, tunnelled with caverns, 1,000 feet and 1,500 feet respectively above the river, and reaching

Wharf Scene, Levuka.

in the case of the smaller one, into the water at the base. The Sigatoka itself has changed its course, and, viewed from the huge dolomites dominating the river, its old bed, now about fifty feet above the stream, constitutes a marked feature in the scenery. The Na Soso and Nadi rivers both empty into Nadi Bay, within a few miles of each other. The former rises in a valley on a spur of Mount Evans, and the latter flows from the foot of the Na Lotu mountains. The Ba river, with its tributary the Rarawai, whose headwaters are in the Koroboya country, rises at the northern extremity of the Na Lotu range and opens by two mouths on the north-western coast between Natunuka and Gana Point. The Bati-ai-ma springs from a range of high hills in the district of Tai Vugalei and disembogues near the Roman Catholic mission station of Naloto.

Owing to its natural advantages the seat of government was transferred to Suva in 1882; and from time to time the capital has steadily expanded until now it is the most important commercial centre in the South Seas. A detailed account of Suva is furnished elsewhere. Besides the capital and Levuka, the new settlement of Lautoka, on the western coast, is also a port of entry. Sugar, copra, green fruits, vanilla and rum are the staple product, of the island; but other tropical fruits, tobacco, tea, coffee, cocoa, indigo, maize and beche-de-mer are also produced in smaller quantities.

The importance of Bau, the native capital, and a tiny island of nearly 100 feet above sea-level, connected at low water by a narrow causeway of coral formation, about a mile in length, centres in the past. Formerly it was the stronghold and home of the great chief Cakobau, and of all his family, and of nobles before whom the tribes of other districts bowed in humble deference, and to whom they granted special privileges. Its chief took precedence of all other chiefs; the language of Bau was to the islands of Fiji as the Latin tongue was to the civilised world; and to come from Bau was to give a man a definite position. To-day this regal town consists of a few large houses and a cluster of small thatched cottages. Near the site of the ovens in the town where the victims of cannibalistic tastes were cooked, stands an old tree covered branch and stem with notches, each one of which was the record of some poor wretch whose skull was dashed against a stone at the bure or temple, the foundations of which are still to be seen a few steps further on. The tree is the sole survivor of a sacred grove, which, like that at Rewa, was cut down on account of the superstitious reference in which it was held and the dark memories attaching to it. Beside it is the well, where the bodies were brought to to be washed, just below the house of the missionaries. Beqa Island, which is separated from the southernmost point of Viti Levu by the Beqa passage, is four miles in breadth, and has several high peaks, the highest being 1,450 feet above the sea. Portions of the island are under cultivation, and lemons and shaddocks grow wild in large quantities on the hills. The appearance of Beqa is beautiful from all points of view, as it is clothed in foliage from the summit of the hills to the water-line.

The Kadavu Group.

The Kadavu group, thirty-five miles south-east by south of Beqa, consists of thirteen islands, the majority of them being very small. They are generally the first landmarks seen by vessels coming from Australia. The island of Kadavu is considered one of the finest in the group, being about thirty-two miles in length, and varying in breadth from half a mile to eight miles. At the Tavuki isthmus it is nearly divided into two separate islands, the backbone range of hills entirely disappearing; and at Daku isthmus it is only three-quarters of a mile broad, the range sinking to a height of 200 feet. Kadavu is of volcanic origin and has some high mountains, of which Mount Washington (Buke Levu, or the great yam heap) is most conspicuous, rising to a height of nearly 3,000 feet above the sea. The land forms a high central ridge, from which descend on all sides gentle slopes, covered with pasturage, arable areas, light woods and tropical vegetation. All the lower parts of the island are well watered and a white sandy beach skirts the coastline. Before annexation the island was divided into six districts, independent of each other, but all owning a vassalage to Rewa. The inhabitants then numbered 11,000, all professing Christianity; and Kadavu was noted for its valuable timbers and abundant supplies of food, being much resorted to by whale and merchant ships for fresh provisions. But the maritime trade fell off, for years of scarcity of food prevailed, and in 1880 the population had dwindled down to 6,700—including 37 Europeans and 50 half-castes. In later years better conditions have prevailed, but the population keeps on decreasing. Ono Island is the largest of the detached islands of the Kadavu group, measuring four-and-a-half miles in length by three-and-a-half in breadth. The highest peak here, called Bualu, is 1,160 feet above the sea.

The Western, or Yasawas, Group.

The Western, or Yasawas, group, also charted as the Ba or Leeward Islands, extend in a north-north-easterly and south-south-westerly direction, forming a comparatively narrow string—with Hudson Islands at the bottom and Round Island at the top—for a distance of forty-five miles north-westward of the north-west coast of Viti Levu. In number they amount to sixteen, with numerous small islets and rocks. Naviti is the largest of the group, next to which in point of size comes Yasawa, from which the islands have been named. Eight miles from Naviti are the islands constituting the Waia group, to four of which the names Eld, Fox, Agate and Sinclair islands were given by Commodore Wilkes. Waia Island has several singularly sharp peaks, the highest being 1,870 feet above the sea, and it is covered with verdure from summit to water-line. The general aspect of the islands of this group is remarkably fantastic and pretty. Their beautiful appearance, however, contrasted sadly in the days of the past with the character of the tribes living on them, for they were inhabited by a very wild and savage set, who from the frequent incursions they made upon the larger islands, were looked upon with great dread by the rest of the group. The Yasawas at

that time had no great chief over them, but were governed by many petty chiefs under the influence of the rulers of Rewa, Bau and Ba ; and it was owing to this fact that, when the natives of Waia murdered an American who had anchored off their shores and took possession of his boat, that the United States Government sought satisfaction from Cakobau, as ruler of Bau—a step which in its after-results indirectly led to his adoption of Christianity, and the cession of the islands to the British Crown.

Scene on the Buretta River.

Climatology and Meteorology

The climate of Fiji, considering its proximity to the equator, is remarkably salubrious and delightful. For three parts of the year the varied seasons mingle into one, and the bud, flower and fruit may truly be said to

> "Drop as breezes blow, a shower of bread
> And blossoms on the ground."

It is the best tropical climate that can be found in any portion of the globe ; there is neither that heat nor sickliness that might be expected ; and the fierce rays of the sun during the hot weather are tempered by the north-easterly breezes, delightfully cool, from the wide surface of the waters around. The few very hot days that occur are minimised in their enervating effects by the cold nights, which precede them ; but in the mountain districts this order of nature is reversed, and the trying heat of a summer day is frequently succeeded at night by the rising of a dense mist, which lies in the valleys like a quiet lake and steals into the houses, chilling the sleepers, few of whom own any warm covering to counteract this trying change of temperature. Consequently on the uplands at certain times of the year one finds coughs and "snuffles" as prevalent as in a colder clime. The thermometer marks a mean temperature throughout the year, sixty feet above the level of the sea, of about 80 degrees Fahrenheit, although a much lower temperature prevails in the highlands, the hill stations and sanatoria. The air is generally clear, and in the spring and autumn months the climatic conditions could hardly be more healthy and enjoyable. The cold season obtains from May to October, during which period the rainfall is not so considerable as during the summer months. In December, January and February the heat is oppressive ; exertion is followed by profuse

perspiration, and physical energy begets a fear lest Hamlet's wish should be realised that

> "Solid flesh would melt—
> Thaw and resolve itself into a dew."

February and March are the most trying months, when the greatest amount of rain falls, and the humidity of the atmosphere promotes enervation. From meteorological observations extending over a period of twenty years, and registered in different parts of Fiji, the warmest month is shown to be that of February, when the mean temperature in the shade amounts to 84 degrees Fahrenheit ; the coolest month being July with a mean register of 77 degrees Fahrenheit. The greatest extremes of heat and cold are experienced inland. Williams who kept a meteorological journal at Lakeba in 1841 and ten years later at Vanua Levu, states that he recorded 62 degrees as the lowest and 121 degrees as the highest temperatures. The low temperature he ascribed to the river running close by his house. On the other hand, the Government meteorologist of Fiji, in his report for 1898, gives 98 degrees Fahrenheit as the highest register of the thermometer. This occurred on March 14, 1897. The weather conditions are not only adapted to all tropical plants, but to many of the temperate zone—in the mountainous portions of the islands. It is different, however, on the opposite sides of Fiji. The southern sides, exposed to the south-east trade wind, and refreshed by showers, exhibit luxuriant vegetation. The northern sides, on the contrary, have a burnt and barren appearance, from want of moisture, although the difference in temperature is not great. Owing to the prevalence of strong trade winds during the greater part of the year, and its insular position, Fiji is singularly healthy and free from tropical as well as other diseases. The swamps are too limited to produce much miasma ; and fever in its several forms is scarcely known. What sickness does occur—such as rheumatism, measles, &c. —is not so general or so malignant as in other tropical climes ; and for asthma or bronchitis Fiji is an ideal resort. Dysentery is indeed the only malady which Europeans have to guard against, as it is neither epidemic nor chronic, and is stated to be in nowise peculiar to the climate or local causes ; with ordinary care it may be avoided, or, if contracted, it can be treated with complete success. There is a disease peculiar to the natives called the coko, somewhat resembling the yaws, so common amongst the negroes of the West Indies. An ophthalmic complaint, too, is common

A River Scene.

amongst Fijians, and is contracted occasionally by white residents. This is a very painful malady, rendering the sufferer, for the time being, quite blind. A form of rheumatism also prevails, which causes the muscles of the arm to contract in such a manner that for several days you cannot bend it. The natives mark the seasons by the flowering of various plants, as well as by the cultivation of the yam, their staple article of food, upon which they also chiefly found their calendar. Their Vula i were weri, corresponding with our June or July, is their clearing period, when the land is cleared for cultivation. Vula i cukicuki—August—when the yam-fields are dug and planted. Vula i vava kadi—September—putting reeds to yams to enable them to climb up. Vula i Balolo lailai—October—when the balolo first makes its appearance in small numbers. Vula i Balolo levu—November—when the balolo is seen (*i.e.*, about 25th November) in great numbers and caught. Vula i nuqa lailai—December,—a fish called nuqa comes in in isolated numbers. Vula i nuqa levu—January,—when the nuqa fish arrives in great numbers. Vula ni sevu—February,—when offering of the first dug yams are made to the priests. Vula i Kelikeli—March,—digging up yams and storing them in sheds. Vula i gasau—April,—reeds (gasau) begin to sprout out afresh. Vula i doi—May,—the Doi, a tree plentiful in Fiji, flowers.

The rainfall in Fiji in some localities is very severe, and at times the burdened clouds discharge themselves in torrents. The approach of a heavy shower, while yet far away, is announced by its loud beating on the broad-leaved vegetation ; and when arrived it resembles the bursting of some atmospheric lake. From the meteorological observations taken at Suva during 1903, March and April proved to be the wettest months and June and July the driest. The greatest daily rainfall was 9.14 inches ; the total rainfall for the year, 81.09 inches ; and the number of days on which rain fell, 207. In other parts of Fiji rain fell on an average for from 150 days to 225 days out of the year. The record fall for Fiji—and probably a world's record—occurred on August 6, 1906, when as the result of a storm lasting twelve hours the rain gauge registered over 30 inches. The average moisture in Vanua Levu is considerably in excess of that of Viti Levu ; and in the Seatura basin, as well as in the upper valleys of the Drawa district—situate in the heart of the island, and not elevated more than 300 feet—the rainfall is not far under 300 inches in the year. At Delanasau, on the north or dry coast of the island, the average rainfall is about 115 inches ; at Wainunu, near the wet or south coast, observations extending over sixteen years, gave an average of 160 inches. The barometer during the fine months, April to November, stands at about 30.10, seldom moving more than three-tenths of an inch, and showing highest for east-south-east winds, and lowest for those from the north-west. At the approach of and during a hurricane, however, the barometer has been known to fall two inches. These storms generally visit Fiji during the hot months, December, January, February and March. As a rule they appear to recurve round the western portion of the group, the chief force of the storm being felt at Yasawas, Nadi and Kadavu ; whilst Ovalau feels merely a strong northerly gale, and the Lau islands are not affected by the disturbance. Exceptions to the usual course were the hurricanes of 1866, 1871 and 1901—these storms having been felt equally all over Fiji,—the last nearly wiping out Levuka. But frequently several years in succession pass without any hurricane. Similarly, at intervals of a few years, the centre of a hurricane passes over the west coast of Viti Levu, accompanied by a wave which inundates the coast. Of this nature were the storms of 1869 and 1879, when several lives were lost, much property destroyed, and the country completely stripped of foliage.

In the Fijian group the wind blows strongest and with most persistence from south-east by east, and east-south-east and south-easterly winds prevail with sufficient regularity, away from the influence of the large islands, to entitle them to be termed "trade winds." Around the islands of Viti Levu, Vanua Levu, and Taviuni the direction of the wind is much altered by the trend of the coast, the height of the mountains, and the effect of land and sea breezes, which are in many parts of the coast clearly apparent. The south-easterly wind is strongest in the months of August, September and October, when it rises occasionally to the force of a moderate gale ; and is most feeble in December, January, February and March. During these months there is much variation, the wind often blowing from the north, from which quarter it is most unwelcome. This—the tokalau—is a hot wind by which the air becomes so rarified as to render respiration difficult. At this season of the year earth shocks are occasionally felt at Savu Savu and other places, and are not unknown at sea in the neighbourhood of the Fijian islands.

Geological and Topographical

The larger islands of Fiji—Viti Levu and Vanua Levu, which, as already stated, rest upon a submarine basaltic platform raised by lava flows, encrusted with coral reefs and their deposits—exemplify the process of the building up of a continental land in the great area of emergence of the Western Pacific ; that region which displays at various elevations above the sea the ancient reefs and the underlying deposits of the Solomons, Tonga, &c. Vanua Levu, which has been systematically examined in recent years, is a composite island, built up probably in the later Tertiary period by the conjunction of a number of volcanic islands, the products of submarine eruptions. Viti Levu, which is more compact in its profile, and possesses a great proportion of plutonic rocks, shows traces of being older than Vanua Levu ; but it is likely that when its state comes to be investigated thoroughly by the geologist, traces of its composite origin will be proven. The very remote construction of these two islands is indicated by the fact that no lava streams have been discovered in their formation They stand out distinctly from all other members of the group, and bear the imprint of a hoary antiquity compared with the volcanic islands of Taviuni, Gau, Kadavu, as well as with the limestone islands constituting the Lau division of the Fiji area. Mr. E. C. Andrews, who completed the investigations of Professor Agassiz in

1900, found the following formations represented in Fiji, the older being mentioned first :—(1) "Bluish grey hard limestone without macroscopic fossils—seen only in Sigatoka valley, Viti Levu ; (2) volcanic rocks, such as spherulitic rhyolites and diabasic dolerites which must have supplied the well-known pebbles in the conglomerates of the Fiji soap stones ; (3) (*a*) bedded limestones (*b*) calcareous fossiliferous volcanic conglomerates, (*c*) Fiji soap stones ; (4) raised limestones ; (5) andesitic rocks, later than the raised limestones; (6) olivine basalts, and the newest of the volcanic rocks of Fiji ; (7) the present coral reefs. The basic formation of the Fijian islands and their relative antiquity are matters awaiting further investigation.

Fishing Girl.

Of the many contradictory theories advanced from time to time Williams makes light. "The coral formation found here," he writes, "to so vast an extent has long furnished an interesting subject for scientific research, and proved a plentiful source of ingenious conjecture ; while the notion has found general favour that these vast reefs and islands owe their structure chiefly to a microscopic zoophyte—the coral insect. Whether by the accumulated deposit of their exuviæ, or by the lime secretions of their gelatinous bodies, or the decomposition of those bodies when dead, these minute polyps, we are told, are the actual builders of islands and reefs ; the lapse of ages being required to raise the edifice to the level of the highest tide ; after which the formation of a soil by drifting substances, the planting of the islands with seeds borne by the birds, or washed up by the waves, and, lastly, the arrival of the inhabitants, are all set forth in due order, with the exactness of a formula based upon the simplest observation. A theory so pretty as this could not fail to become popular, while men of note have strengthened it by the authority of their names. Close and constant inspection, however, on the part of those who have had the fullest opportunity for research, is altogether opposed to this pleasingly interesting and plausible scheme. Wasting and not growth, ruin and not building up characterise the lands and rock-beds of the Southern seas. Neither does the ingenious hypothesis of Darwin, that equal gain and loss—rising in one part and depression in another—are taking place, seem supported by the best ascertained facts ; for the annular configuration of reefs which this theory presupposes is by no means the most general. In all the reefs and islands of coral that I have examined,' writes Commodore Wilkes, 'there are unequivocal signs that they are undergoing dissolution,' a conclusion in which my own observation leads me entirely to concur."

The hypothesis of a Pacific continent, whether in the trans-oceanic form advocated by Baur, Hutton, von Ihering or others, or whether by an island-continent isolated in mesozoic times, as advanced by Pilsbry, receives no support from the geological character of Vanua Levu. Neither is Mr Hedley's theory of the Melanesian plateau as regards Fiji on any safer ground. "There is no evidence," writes Guppy, "that the various islands of the Fiji group were ever amalgamated, and no indication of a geological nature that they were ever joined to the Solomon group. The Fijis, as we have seen them, have had an independent history, and the process at work is not one of disruptions, but of amalgamations, lesser islands being united to larger islands during the prolonged period of emergence." Besides Darwin's three other hypotheses have been framed with regard to the submarine platforms of Fiji. There is the growth of a reef seaward on its own talus, as advanced by Murray. There is the theory advocated by Professor Agassiz that these submarine platforms are the work of erosion into the flanks of the upheaved islands. Guppy, who advances the idea of basaltic plateaus encrusted by reefs, points out that the eroding agencies are not actively in operation in our own day, and that there is good reason for the belief that the process of amalgamation by which the islands have been built up during a prolonged period of emergence, is not suspended at the present time. Whatever agencies have been at work the production of a submarine platform ten to twenty miles in width must have been a stupendous operation. The age of the more recent of deposits of the two larger islands, the fossiliferous tuffs, the pteropod-ooze rocks and the foraminiferous muds cannot be far different from that of the same deposits in other parts of the group, since it is apparent that the same general movement of emergence has affected both. Professor Martin, of Leydon, informed Dr. Wichmann that the fossil shells found in the tuffs of Viti Levu, Ovalau, and other islands were Tertiary, but not older than the

Miocene. Dr. Dall after examining the fossil molluscs collected by Professor Agassiz from the elevated limestones of Fiji, confirmed the impression formed by the latter as to their late Tertiary age. None of the genera were extinct, and the fossils were, in his opinion, younger than Eocine and either Miocene or Pliocene. Professor David, referring to some fossil teeth of carcharodon and to a fossil tridacna, found at Walu Bay, infers that the deposits are at least as old as Pliocene, but not as old as the earlier Tertiaries. "Since," he points out, "the latest movements of emergence have taken place in recent geological time, these various observations go to show that, whilst the latest exposure of deposits has occurred in recent times, the mass of the fossiliferous deposits date back to the Pliocene and Miocene periods." Suess' conception was that the emergence of the land in the different phases of geological time has been produced by the general lowering of the level of the ocean, arising from local subsidences of the earth's crust. This view is applicable to the elevated calcareous deposits of the islands of the Western Pacific as a whole; and speaking of the time of the Fijian emergence, Professor Agassiz observes that "it is not unnatural to assume that it was coincident with the elevation of Northern Queensland, and that the area of elevation included New Guinea, the islands to the east of it as far as New Caledonia, and as far east as the most distant of the Paumotus, and extended northward of the line to include the Gilbert, Ellice, Marshall and Caroline islands."

The coastal topography of the larger islands consists in the main of cliffs of elevated and shelly limestone, of ancient date, scattered amongst huge rolling slopes of volcanic hills extending seaward. In these elevated shelly strata reefs of undoubted coral origin occur with cappings and bases of soapstone. Terraces and beaches are not distinct topographical features of the larger islands, as they are in the members of the Lau group. The topography of Viti Levu is characterised by numerous almost perfect cones, with smaller cones on their slopes; and sharp, knife-like summits and aiquilles, rising to 3,000 feet and 4,000 feet above the sea. Inland plateaus, built up 1,000 feet above the sea by submarine flows of basaltic lava; isolated conical peaks, the dacitic core of some submarine volcano long since stripped of most of its fragmental coverings; lofty mountain ridges running athwart the islands' breadth, which received their coverings of tuffs and agglomerates ages ago when they were submerged; and numerous mountains; hills of acid andesites, and plateaux of columnar basalt, mark the topographical features of Vanua Levu. The smaller islands have the appearance of huge sloping lava flows, as at Taviuni, Kadavu, and other islands in the Lau group; of pitched slopes, as at Gau, Nairai, and Vanua Balavu; or, again, as solid limestone masses arising from the sea. These mural fronts are roughly sub-circular in shape, are some 400 feet or 500 feet high, and may exhibit vertical cliffs looking out upon large skirting sand flats, or, again, they may exhibit a slope suggestive of an inverted cup or truncated sugarloaf. This shape is of general occurrence, its uniformity all over the group suggesting it to be the original slope of the reef before elevation.

Fauna and Flora.

One of the peculiarities of the Fiji Isles is the strange lack of animal life. The only animals known to the early navigators appear to have been those that were domesticated among the aborigines, viz., the dog, the cat, the pig, the fowl and the duck. Even the pigs were originally introduced by the Tongans, who also brought cats, ducks and fowls. No indigenous four-footed animals existed, except rats and flying foxes; and even the native rat died out as soon as the foreign rat arrived. Horses were first introduced in the year 1851, and appear to have been the cause of as great excitement and terror to the natives as those brought to Mexico by Cortes were to the inhabitants of that country in 1518. But even greater appears to

Fijian and Wife.

have been their dismay when they saw these strange animals surmounted by human forms; trees, housetops, anything seeming to offer protection was eagerly sought as a refuge from those "papalangi" monsters. Dr. Brower, the American Consul in 1871, was the first to introduce sheep, which do well on some of the smaller islands where they have been bred. Cattle, goats, domesticated turkeys and fowls have also been introduced, to advantage, from time to time; the fowls being a decided improvement on the diminutive native breeds. The mammals of the islands, in addition to those mentioned, only include five species of bats—of

which two have tails and three have not. The mongoose was introduced some years ago, and has become a great pest. Birds, on the contrary, are very well represented, and among the different species will be found: wild duck, viz., ga damu (red) and ga loa (black); teal, pigeons, herons, hawks, owls, various kinds of cockatoos and parrots, and kingfishers. The scarlet plumage of a beautiful species of paroquet (*Coriphilus solitarius*) found in the island of Taviuni was formerly a source of irresistible attraction to the traders from the Friendly Islands who visited Fiji, and so much were these paroquets coveted and in request that it was not an uncommon occurrence for the Tongan to exchange, *pro tempore*, even the charms of his women in order to obtain possession of these pretty birds.

Fishes are well represented, both in species and quantity; many of these being very excellent eating. Those peculiar to the rivers include the ka loa, a black mugil, with the habits of a rock fish; the deke, red and

Upper Navua River

black, and the bau, all ten to twelve inches in length; the vola, a small fish; the teatia; the gadro; the vosca; the volvuti; the dadari kai or spotted murœna; the badira, a large eel, and a species of river shark. The latter, it was believed, would never attack the natives of Bau; so that it was not unusual in former times to hear those favoured individuals exclaim, "Mai Kubuna" ("I am from Kubuna"), one of the names of Bau. There are twelve other species of fish known, which are found in fresh water, but are said also to exist in the sea. These include the sagka, a large fish (*Scowberidæ*); the ika damu, red fish; the davilai, a sole; several species of percidæ; and the yava, called also the wailangi, said to attain a length of five feet. A curious tradition attaches to the davilai. The Fijians had it that Mr. Davilai used to be the leader of the songs amongst the fishes, and one day, when all his band were together, and he was requested to commence the strain, he obstinately refused to comply. Enraged at such behaviour, the other fishes trod him down until he became flat; and hence, when a person refused to sing a song, the proverb was, "Oh, here is Mr. Davilai." The salt water sharks, of which nine species are known, are collectively termed "qio," and are much dreaded by the natives. Of shells there is a large variety, many of which are peculiar to Fiji. The orange cowrie (*Cypræa Aurantium*) is remarkable amongst these, and is much valued for ornamental purposes by the natives. Physæ and cyrenæ abound in the fresh water streams and pools, and occasionally attain a considerable size. There is also a good supply of oysters, of which there are several kinds. With the exception of numerous varieties of sea-slugs, principally represented by beche-de-mer the invertebrates are the same as those usually found in the tropics. There are three kinds of turtle, including the green turtle and that which yields the shell, and they are collectively termed by the natives "vonu." When caught they are kept, until required for use, in turtle-ponds, enclosed by stone or wooden fences. The plan of catching them at night is interesting. Several men hold the sinnet net, which is about 150 yards long, and fully stretched out, in their hands. The approach of the turtle is then listened for, and the man towards whom it comes drops the net, and the animal is secured. But the most difficult part of the business, that of getting actual possession, yet remains. The men have to dive and seize their captive, and, if large, the turtle requires the exertions of four or five men. The first diver aims to secure the extremity of the fore-fin, it being thought by depressing the fore part of the body the turtle is made more eager to ascend; to lay hold of the body-joint of the fin would endanger a man's hand. If their captive is very troublesome the men try to insert a finger and thumb in the sockets of the eye, so as to ensure a firmer hold. Finding resistance vain, the creature moves upwards, and on its appearance above water the men on the canoe help to drag the prize on board, where it is turned on its back, loud blasts on the conch-shell announcing the triumph of the fishermen.

Crustaceæ are plentiful, and include lobsters, crabs, shrimps and prawns. In some of the smaller islands a large species of land crab is found, called ugavule, which, being strong and fierce, should be avoided. They climb the most lofty palms in search of cocoanuts, from which they succeed in extracting the flesh in a remarkably expeditious manner. But the natives also relish their flesh, and not caring to gratify their desires by disagreeable encounters on terra firma, they take a watchful advantage of the nutting tendencies of the uqavule, and encompass his destruction when up a tree by securely binding a bundle of grass round the stem of the palm about half-way up. The ugavule, true to its family instincts, comes down crab fashion, and consequently not being in a position to see much for itself, fondly imagines on reaching this obstacle that it is at the bottom of the tree, and, letting go its hold, falls thirty feet or so instead. Thus stunned, a victim to its simple tastes, it becomes an easy capture. Happily the list of Fiji reptiles is small, although centipedes and scorpions exist. The few serpents that are

met with, about half a dozen species, are not venomous ; so one can walk through the densest underwood among dead leaves without meeting with anything more alarming than innocent lizards, or an occasional land crab. The gata yasi is the largest ophidian, and that never exceeds six feet in length. There is another snake, called bolo, of a bluish black colour, which, if seen by warriors before battle, or should it cross their path, was considered an evil omen and a presager of misfortune. The coluberidæ species and some others inhabit trees, from which they may be seen dropping occasionally. There is a large lizard (the *Chlo-oscartes fasciatus*) which also inhabits trees ; its body is of a beautiful green colour, and is about twenty-four inches in length. There are four other species of this tribe, amongst which is found the chameleon. The insect tribe is well represented by a long list of butterflies,

Quarantine Station, Suva.

beetles, fireflies, centipedes, scorpions, mosquitoes spiders, &c. Amongst the irritants the mosquitoes and flies are the most annoying—the latter particularly.

The Fijian Islands were until 1840 a virgin soil, and even after the lapse of all these years still offer a tempting field for the botanist. Absolutely nothing was known of their flora until Messrs. Hinds and Barclay, who accompanied Sir Edward Belcher in H.M.S. "Sulphur," collected a few specimens in the neighbourhood of Rewa, Viti Levu and Bua Bay, in Vanua Levu. About the same time Fiji was visited by the United States Exploring Expedition, Commodore Wilkes, and considerable collections were made by Messrs. Brackenridge, Rich and Pickering, attached to the party. In 1856 H.M.S. "Herald" Captain Durham, explored different parts of the group, and Mr. Milne, his botanical collector, was enabled to add a good number of species to our knowledge. Another visit was paid to the group by Professor Harvey, of Trinity College, Dublin, productive of many new types. In 1860 Dr. Berthold Seamann was attached to the mission sent out by the British Government to investigate Cakobau's offer of annexation, and made a botanical examination of the various islands. He collected eight hundred species, and subsequently catalogued the result of his labours, as well as all the species enumerated by previous authors—a work which still remains the standard authority on Fijian flora, notwithstanding the fact that Horne, Baron von Hugel and others have followed him over the same ground. In these islands, with their rich volcanic deposits, all manner of vegetation grows with a luxuriance unsurpassed in the Western Pacific. One striking feature impresses the lover of Nature's floral gifts ; there are scarcely any flowers to contrast with the over-abundance of verdure. Embraced in the forest flora are found numerous varieties of soft and hard woods, including the makita tru (*Parinarium laurinum*), the giant sedge (*Seirpodendron costatum*), the dakua dina (*Dammara vitiensis*), or Fijian kauri, largely used for the manufacture of canoes ; the damanucevaceva (*Calophyllum-burmanni*), applicable to purposes requiring large timber ; the vesi (*Afzelia bijuga*), a durable hardwood, known as the green heart of India ; the waci-waci (*sterculia sp.*) ; the noko-noko (*Casuarina*), employed in the manufacture of clubs ; the screw pine (*pandanus odoratissimus*), which grows at an angle of 45 degrees and then shoots branches into the earth that support its trunk—the leaves are used for thatching, and with the flower the natives perfume their oils ; the cycad ; the baka, a very majestic tree, which

grows like the sacred banyan (*Ficus religiosa*) of India, beginning its life as a parasite, and in old age presenting an intricate network of white stems, pillars and roots; the delo (*Calophyllum inophyllum*), the tamanu of Tahiti, with large glossy leaves like the india-rubber tree; the ivi (*Incarpus edulis*) or Tahitian chestnut, the fruit of which, baked and boiled, is consumed by Europeans and natives alike, the buttresses round the trunk give this tree a resemblance to the Moreton Bay fig; the dawa (twelve varieties) fruit-bearing, with bright crimson leaves, an excellent wood; the kau solo and four other varieties (*Tavineæ*), bearing very durable wood; the damanu dina (*Calophyllum*), straight and much used for the masts of canoes; the tavola (*Terminalia*), the native almond tree, fruit-bearing, and much in vogue on account of its resonant properties for drum or "lali" making; the lauci (*Aleuritis trilobo*) or emblem amongst the natives of a truthful man, the fruit having no false or unfruitful blossoms; the kavika (*Eugenia*) or Malay apple, the most attractive of all the flowering trees, bearing a fruit resembling a large transparent pink pear, which answers the purpose of a cooling drink; the vutu (*Barringtonia*), with its blossom like tufts of silk fringe; the masi or paper mulberry (*Broussonetia*), the bark of which supplies material for native "tapa" cloth; the tiri and the daago, mangroves. Amongst other trees employed in the manufacture of canoes, clubs, &c., are the bau (four varieties), a beautiful reddish or brown wood; the dilo (*Calophyllum*), a wood susceptible of polish; the dilo leka, valuable in ship-building for knees, &c., and from which an oil is obtained which the natives use as a cure for rheumatic ailments; the maku, a light, straight, soft-grained wood; the kau loa, black tree; saccau, which bears its fruit octennially; the makita, used for spears and its leaves for thatching; the buabua, resembling box; the masi, its leaves being rough like sandpaper, and applied to the same use; the vau (*Hybiscus*), the inner bark yields a fibre greatly valued by the natives, which they split and dye yellow, red and black, and use as fringe kilts. It is also used by fishermen for making turtle nets. There are several intensely poisonous trees, of which the kau karo is the most deadly. From its branches exudes a milky juice, causing agony if the tiniest drop should come even near the eye. The tree-nettle is another danger to the unwary, most attractive to the eye, but agony to the touch. The wild citron is the only thorny tree on the islands. The dracæna, or ti-tree, is grown for the sake of its root, which is so large as sometimes to weigh 40 lbs., and which answers the purposes of sugar. The crimson dracæna is sacred to the dead. Amongst the palms are the niu-cocoanut, several species; the niu sawa, a species of areca; the viu, with flabelliform leaves; and the palm of the genus vietcha. Included in the scrub trees are the dodonæa viscosa and the musænda rondora. The candle-nut, a species of croton, with silvery leaves and tufts of white blossoms, and the nuts of which produce a valuable oil, is to be found growing wild all over the group.. The Uto, or breadfruit (*Artocarpus incisa*), a handsome tree, with very large leaves; the wi (*Spondius dulcis*), Brazilian plum, edible; and the yaqona (*Piper methysticum*), from the root of which kava is made, are also found in the flora of Fiji. Ferns there are, in every known variety, innumerable, the different species growing in the valleys and on the hillsides in the richest profusion. Loveliest of all are the delicate climbing ferns, the tender leaves of which—some thickly fringed with seed—hang mid-air on long hairlike trails, or else, drooping in festoons, climb from tree to tree, forming a perfect network of loveliness; and the people show their reverence for its beauty by calling it wakolo, or God's fern. Foliage plants are represented by begonias, calladiums, crotons, and many others. The taro (*Arum esculentum*) grows to a gigantic size, and its huge rich green leaves stand six or seven feet above their watery bed. The via via (*Crinum Australensis*), a lily, exuding a delicious scent, has a magnificent cluster of flowers, often twelve to fifteen feet in diameter. Yams (uvi) and most kumalas (sweet potatoes) are indigenous to the soil. Papaws and bananas of every variety are grown in abundance, and large quantities of lemons, citrons, limes, grenadillas, oranges, pines and mangoes are exported to other parts of the Pacific.

POPULATION.

The population of the Fijis is composed largely of Europeans, Indians and Polynesians. Subject to some slight alterations, the census returns for April 1, 1906, relative to the European population and its distribution are as follows:—

District.	Adults.		Children.		Total.		G.T.
	M.	F.	M.	F.	M.	F.	
Navua	80	25	14	23	94	48	142
Suva	395	318	193	206	588	524	1,112
Cakaudrove ..	58	26	11	6	69	32	101
Macuata	102	27	12	16	114	43	157
Rewa	109	49	39	29	148	78	226
Lomaiviti ..	125	70	40	43	165	113	278
Tailevu	13	11	11	8	24	19	43
Taviuni	31	19	7	8	38	27	65
Colo, N. and E. ..	9	7	4	5	13	12	25
Nadroga and Colo W.	4	1	4	3	8	4	12
Ra..	27	10	13	11	40	21	61
Kadavu	15	3	2	—	17	3	20
Lau	33	10	1	3	34	13	47
Ba	119	41	19	22	138	63	201
Lautoka	137	59	22	18	159	77	236
Total	1,257	676	392	401	1,649	1,077	2,726

Contrary to expectations, the white population has not markedly increased during recent years. Indeed, the population of 1906 is 24 less than that of 1871, and only 55 more than that of 1881. In 1871, prior to annexation, the white population, composed principally of adult settlers, was estimated at 2,750. The following table, showing the number of Europeans at various periods in the history of the colony, deserves more than a passing notice:—

1871	2,750
1881	2,671
1891	2,036
1901	2,459
1905	2 675
1906	2,726

That the fertile lands of Fiji and its other attractions, with its freedom from the usual deterrents of tropical countries to white settlers, should present so low an increase in the European population leads one to suspect the existence of obstacles arising from artificial conditions in her path to prosperity. Several causes have been assigned for this regrettable state of affairs. In 1871, and for several years previous, cotton was grown all over the Fijis. That created a boom and attracted a large number of enterprising speculators, who left the colony soon after the industry was abandoned. The policy of protection of the native lands against white settlers of previous Administrations contributed not a little to a further decrease. A stagnation of trade—the natural sequence of every extraordinary but short-lived activity in internal industries—would tend to both drive away settlers and diminish the influx of new comers. Happily, however, a steady recovery from this depression is already perceptible. Eschewing the policy of their no doubt well-meaning, but ill-advised, predecessors the present Administration has removed some of the obstacles in the way of intending settlers ; the native lands have been opened up ; facilities are offered for leasing and purchasing them ; and with judicious advertising of these and other inducements to the outside world there is little fear that in a very short time the white population will increase by leaps and bounds, and a new era of prosperity be ushered in on a substantial basis.

The Indian Coolie.

There are from 26,000 to 30,000 Indians in the colony, who have been imported in batches from time to time by the sugar planters when unable to procure local labourers. The first batch of Indians, numbering 450, arrived in 1879. Apart from two intervals of cessation—the one from 1879 to 1882, the other in 1887—the importation of Indians has been continuous In 1894 a number of Japanese were also imported for plantation work—an experiment which ended in an expensive failure, owing to an outbreak among them of beri beri, that led to their repatriation the following year. It is now recognised that the Indian is the best worker obtainable for the planters.

In compliance with the demand of the Indian Government a proportion of women must be included with every batch of Indians, 40 per cent. being the minimum. There is also a provision for twelve children or a percentage of six statute males. The cost of introduction is about £15 per statute adult. The period of an Indian's indenture is five years, after which he can obtain a certificate from his employer, entitling him to retire on his own responsibility. He is further entitled to a free passage to India after ten years' residence in Fiji. Since only a comparative small number will avail themselves of this concession, the Indian population is steadily increasing. Should an Indian, however, desire to return to his old home before the expiration of the ten years' term he is permitted to do so provided he can pay his fare back. Rations are issued to him for the first six months, the cost of which is deducted from his weekly earnings at the rate of 3s. 4d.' The average earnings for a day's work are 1s. for a man, 7d. for a woman, but those employed about the mill earn more than this. The yearly pay roll for indentured labour is now much over £100,000.

Applications for Indian immigrants, accompanied with a deposit of £6 per head, are sent in to the Immigration Department every October. The balance has to be paid by the employers at the Nukulau depot on delivery to them of the immigrants. The average cost for the season is calculated up to that time. On arrival of the Indians at the depot they are examined by a Government doctor, and those considered unfit are repatriated. Immigrants in relationship of husband and wife receive marriage papers. Afterwards they are all divided into parties as required by various employers. Central hospitals in charge of an experienced surgeon, under the control of a Government medical officer, are provided in all the large plantation districts.

Ratu Kadavu Levu, at the wheel of the first motor car in Fiji.

A little time ago it was calculated that Indians cultivated 5,000 acres of sugarcane, 5,000 acres of rice, 1,000 acres of bananas, and 500 acres of maize ; or, with other products, 13,000 acres of cultivation. That represented a total value of something over £100,000. As to live stock, they own upwards of 260 horses, 4,600 head of cattle, 1,500 goats, and 20,000 poultry. They yearly pay £1,500 in licenses, £1,500 in fines, and £1,700 in fees (police and civil courts, marriages, brands, &c.).

The Indian is debarred by law from the use of intoxicants. As he is not, however, disposed to indulgence in strong liquor this restriction is not irksome. His passion is for gambling, and that is pursued without hesitation to sometimes most deplorable results. Everything of value will be staked and lost by the reckless gamester, indifferent to all consequences.

With laudable persistence the Methodist missionaries have prosecuted their labours among these followers of the teaching of the Koran and the Shastas. Unusual difficulties are ever present, and little headway seems to be made. Nevertheless, though the past year (1905) may not have seen a great increase of converts, the Indians are beginning to know their "Padri-Sahib" as their friend, to visit him in trouble, and to lay before him their disputes for him to settle. As an indication that the efforts of the missionaries are beginning to be truly felt it may be mentioned that the Indians subscribed the money to build the new church at Vunimuca, opened at the close of 1905—the first event of this kind in the colony. In connection with this religious movement the latest Indian mission returns, as follows, will be read with interest: Churches, 5; other preaching places, 15; missionaries, 2; cathecist, 1; local preachers, 3; English members, 14; native members, 16; inquirers, 62; communicants, 12; Sunday schools, 7; Sunday

Solomon Islander.

school scholars, 115; day schools, 4; day school teachers, 4; day school scholars, 90; attendants at worship, 720.

Decrease of the Fijians.

The natives of the Fijis are no exceptions to many other coloured races when brought into close contact with the whites. When the British Government annexed Fiji in 1874 the aboriginals were, roughly estimated at 150,000. Six years later a more reliable computation reduced these figures to 110,000. In 1893 the official estimate to the end of that year showed the native population to be a little more than 90,000. Statistics prove, then, that they are rapidly melting away. There is some reason to believe that the causes leading up to their dissolution had already taken root before the advent of white settlers. But with such swift and gigantic strides did the threatening doom of the whole race advance after that period that, in 1891, the Administration instituted an inquiry into the destructive causes, and the best means available to resist them. There was such a universal sentiment that the extinction of so highly picturesque a race of people would be felt almost as a disaster, that much voluminous correspondence was contributed to the Colonial Secretary regarding the matter. In the report of the commission of 1896 is presented a combination of causes, with remedies the most likely to retard the progress of decimation. It is admitted that the decline of the population is brought about chiefly by an excessive infantile mortality, of which the proximate causes are diseases of the digestive system and of yaws, an ailment peculiar to the West Indies, Malaysia and the islands. This sickness (of which the Fijian name is "coko") is characterised by a gradual gathering of sores on the child's body, pains in the limbs, fever and restlessness. These sores may only last for two weeks, or persist for a couple of years. Sometimes the joints are implicated, and partial paralysis may follow. While its active duration varies between a few weeks and two years, its dominant features may be much longer, and some of its tertiary consequences may appear at almost any age. The seriousness of this sickness as regards its affecting the native population is at once apparent. Among other predisposing causes to infantile mortality are defective hygiene—native ignorance of the contagious nature of yaws, and, therefore, absence of any precaution to avoid it; a natural distrust of white men's medicine; inexperience of mothers and nurses; and a curious fatalism as regards sick people in general. Other causes contributing to the decay of the race are want of stamina, the result of inbreeding or consanguinity; premature civilisation, with the removal of old institutions and physical punishments administered by the chiefs for offences against tribal laws; obstacles to marriage; the working of women, and their inclement exposure in fishing expeditions during pregnancy, and the lamentable desire among them to avoid child bearing through abortion. And, more than all, perhaps, a prevailing tone of hopelessness among the males, with mental apathy and lack of ambition. The insanitary sites of native villages is also cited as one of the minor causes of the degeneracy of the race.

It does not, however, seem inevitable that the present state of things will always continue. With moral persuasion and the introduction of practical remedies the decrease of the native population can be retarded, perhaps even checked. The domestic improvement and training of the women and children, a better supply of milk for infants, and a diet for adults containing more nitrogenous constituents and fats, an enforcement of severe sanitary laws, with an infusion into the native mind of a spirit of independence, and a healthy ambition would, doubtless, ere long achieve appreciative results.

The number of Polynesians in Fiji may be put down approximately at 2,000; half-castes at 1,600; Rotumans at 1,900, and others at 450.

THE ABORIGINALS.

ETHNOLOGICAL, POLITICAL AND SOCIAL.

In inquiring into the origin of the inhabitants of Fiji it is essential to take into consideration at the same time a few facts known to history, which throw light upon the ethnology of the inhabitants of the wider Polynesia—including in the area thus termed Easter Island as its furthest limit in the east, and excluding Australia and New Guinea, its natural boundary in the west. Whether the people inhabiting the numerous islands dispersed over the ocean within these confines are a pure or a mixed race ? whence did they come ? have they any connection with the inhabitants of either of the great continents of Asia or America ? are questions of the greatest interest. But also, unfortunately, they are of the greatest difficulty to solve ; for, from the fact of the people of this vast Pacific archipelago possessing no written language and consequently no literature ; from the fact that the native songs are silent on the matter, and gave no hint of any former immigration ; from the fact that the people had no intercourse with other nations, except as visited by them ; one is deprived at the outset of elements of analysis which in an investigation of such a nature are elements of incalculable importance. However, uniformity of customs and habits, resemblance of religious belief and practice, and, still more, philological affinities, together with physical analogies, supply the data whence may be argued with a certain amount of precision the branch of the human race to which the Fijian belongs ; and, perhaps, conjecture may be supplied with a surer footing in endeavouring to track the path by which he came to his present home.

There are found among the peoples of Polynesia all varieties of shade, from the clear fair olive—certainly no darker than the complexion of the inhabitants of Southern Europe,—known in the central portions, to the sooty black of the Fijians in the west. In the Society Islands is encountered long, smooth, black, glossy hair which might be the envy of any European belle ; and in some islands of the archipelago even brown wavy hair is not infrequently seen. Again, in the western portion is the, almost, woolly hair of the Papuan, which, associated with his dark colour, would almost prompt the superficial observer to pronounce him to be in every respect alike to the negro of West Africa. These differences of colour, physical conformation and language combine to form a separating line between the east and the west Polynesians sufficiently clear, until we reach Fiji, where the distinguishing peculiarities seem to meet, and many of them to blend, thus betokening a confluence of the two races. Anthropologically the Samoans and Tongans are classed as Polynesian Malays ; and although the Fijians approximate in many remarkable respects to the Papuan tribes, they are otherwise a modified type of their fairer neighbours from the Friendly Islands. Then, again, ancient monuments in Polynesia are of assistance to the inquirer in his research. On Easter Island, in the Eastern Pacific, have been found large statues, which, though of rude workmanship, are neither badly executed, nor are the features of the face ill-formed. They are of different heights and sizes, from fifteen to twenty-seven feet and more, and appear originally to have been erected on three platforms ; it requiring no small amount of mechanical knowledge and ingenuity to raise them to their stations on the platforms. They evidently date from a period when Easter Island was inhabited by the members of some higher and more civilised race, a portion of some large continent. Somewhat similar platforms of even a higher type of construction are to be found in some of the more secluded valleys of the Marquesas, where successive stages of almost cyclopean stones are erected, one over the other, without cement, in a pyramidal form, their planes facing the four cardinal points.

Throughout Polynesia remains are not wanting—in the shape of erect stones, to which a form of worship is rendered by decorating them at stated times with pieces of tapa and daubs of paint—of an ancient Phallic

Fijian Woman.

worship, tending, like several other indications, to show that the Polynesian came originally from Asia. Together with Phallic worship evidences exist of Ophidian worship, which also must have been introduced among them, or brought with them from the west. The serpent was, and is now, worshipped in Africa exactly on the same grounds, and for the same object ; and in Polynesia—in Fiji especially—their gods are made to inhabit the bodies of certain snakes, to whom a degree of reverence is shown. Another argument in favour of these people being of Asiatic descent may be deduced from the prevalent growth of the breadfruit throughout the archipelago. This tree the *Artocarpus incisa* of botanists—the congener and near relative of which, viz., the *Artocarpus integrifolia* is found in South-eastern Asia in abundant quantities—could not, like the cocoanut, have come from the American continent, floating on the waves of the South Pacific, even to the shores of Australia. There are

no currents which could have brought this fruit from the "Old World" to Polynesia; and even if such currents did exist, the fruit would soon perish by immersion in sea-water, being thus unlike the cocoanut, which will float for months on the water without injury. Directed by such facts there can be little doubt of the Polynesian's connection with the races of Asia; although it seems hard to account for such different varieties and such opposite characteristics being found in one race;—considerable beauty and gentleness, combined with a comparative degree of civilisation, as in Tahiti, on the one hand, and extreme ugliness and ferocity, associated with barbarism, as met with in the western limits of this region, on the other. It is believed by many that in Tahiti and the neighbouring islands, notably the Marquesas, the people are as nearly as possible the pure descendants of that ancient race who once emigrated to the islands of the Polynesia. At the east end of the Polynesian group the Asiatic peculiarities are found marked, but die away to the westward, giving place to such as are decidedly African, but not Negro. Excepting the Tongan the Fijian is equal in physical development to the islanders eastward, yet distinct from them in colour, in which particular he approaches the pure Papuan Negro; to whom, in form and feature, he is, however, vastly superior. Many of his customs distinguish him from his neighbours, although he is by language united to them all.

But when were these remnants of its inhabitants cut off from communication with the ancient world? This must have happened at a very remote age; but being wholly without data, which would warrant definite conclusions, it becomes quite impossible to assign even an approximate date to this event. Negatively we know that when Sanskrit was the language of a large portion of Southern Asia the inhabitants of that part of the world were well acquainted with the art of making intoxicating drink from the sap of the stem of the cocoanut palm, called tade, of which "toddy" is the Anglo-Indian corruption. Nowhere throughout Polynesia, though palms of many kinds are abundant, and although the Polynesians are inordinately fond of intoxicating drinks, had the natives any knowledge of the art of manufacturing toddy till Europeans taught them how to do so. A nation so fond of fermented liquor as to endure drinking kava rather than be deprived of every stimulant, would never have lost the art (had they ever been acquainted with it) of making an intoxicating drink out of the most abundant of all Polynesian plants. This fact shows that, at any rate, the ancestors of these Polynesians had separated themselves from their Asiatic relatives before the art of making toddy had been acquired by them. And as the Sanskrit word "tade" is found in some of the most ancient manuscripts of that very ancient language, which had ceased to be spoken nearly 500 years before Christ, it would tend to show that whatever the exact period of the peopling of Polynesia may have been, at least 3,000 years must have elapsed since they detached themselves from their parent Asiatic stock. There is little question, then, that the Asiatic ancestors of the Fijian may be regarded as the original proprietors of his native soil. His race has been preserved pure from the direct admixture of Malayan blood, by the hitherto strict observance of his custom to slaughter all distressed foreigners, "with salt water in their eyes," who may have been cast on his inhospitable coasts. The light-mulatto skin and well-developed muscles seen to windward are chiefly the result of long intercourse with the Tongan race. These evidences of mixture are, however, feeble, compared with those marks which indicate a long isolation from other varieties of mankind.

The Polity of the Fijian Tribes.

The government of Fiji before the middle of the eighteenth century was probably patriarchal, or consisted of many independent states, having little intercourse, and many of them no political connection, with each other; mutual dread tending to detach the various tribes and keep them asunder. The great variety of dialects spoken, the comparative ignorance of some of the kingdoms in existence at the time of annexation about each other, and the existence of a kind of independence in several of the smaller divisions of the same state, countenance—thinks Williams, the missionary—this supposition. There was a close resemblance between the political state of Fiji and the old feudal system of the north. There were many independent kings constantly at war with each other. Still, though to a much less extent, civil dissensions abounded, and it was not uncommon for several garrisons on the same island to be fighting against each other. The chiefs were ever warring among themselves though the advantage of the victor often involved his own destruction.

About the year 1820 Bau became the centre of political power in Fiji, its supremacy being acknowledged in nearly all parts of the group. The kingdoms subject to it were so but nominally, rendering homage rather than servitude. Of this vassalage two kinds were recognised in Fiji, called qali and bati. The first implies a province or town that is subject and tributary to a chief town; the second term denotes those who are not so directly subject, being less oppressed but less respected than qali. Hence arose an awkwardly delicate point among the Fijian powers, which had often to acknowledge inferiority when they felt none. For instance, Bau being qali to Vuna, the Bau people paid the Vuna people, who were subject to Somo Somo great respect, but exacted from the latter a servile homage. When a Somo Somo canoe visited Bau the sail had to be lowered while yet at a great distance, and the canoe sculled by the crew in a sitting position; for to stand might cost them their lives. At short distances they had to shout the tama with a trembling voice, in imitation of a shivering rat, their god G-gurai having been received at Bau in this form.

The character of the rule exercised by the chiefs was purely despotic. The will of the king was in most cases law, and hence the nature of the government varied according to his personal character. The people had no voice in the state; nevertheless the utmost respect was paid to ancient divisions of landed property, of family rank, and official rights. "There exists," says Captain Erskine in his "Islands of the

Western Pacific," "a carefully defined and (by the Fijians themselves) well understood system of polity, which dictates the position the different districts hold with respect to each other, as well as the degree of submission which each dependent owes to his principal." The number of chiefs was very great, so that a king was a political necessity, or else there would be more masters than men. The real power of the Fijian king was two-fold. In his own matinutu he was generally supreme. Amongst his neighbours, tributaries or rivals, his power was only that of influence. King Cakobau was never supreme ruler over more than 15,000 of the inhabitants, though he could at one time influence in various ways perhaps 100,000, or one-half of the entire group. Men of rank were generally about the person of the sovereign, forming his council, and serving to check the exercise of his power. When these persons met to consult on any grave subject few spoke, because few were qualified. In the councils birth and rank by themselves were unable to command influence, but a man was commended according to his wisdom. A crude suggestion or unsound argument from a chief of importance would at once be ridiculed, to his confusion. Assemblies of this kind were often marked by a respectable amount of diplomatic skill. In deliberations of great consequence secrecy was aimed at, but not always secured, the houses of the people being too open to secure privacy. No actual provision was made for the security of the life and possessions of the subject, who was regarded merely as property, and his welfare seldom considered. Chiefs were not ashamed to take away a gift, and would not only seize the presents made to an inferior, but would appropriate the wages of a plebeian. So far from this being condemned as mean, it was considered chief-like.

Town Hall, Levuka.

The head of each government was the Tui, or Turaga levu, a king of absolute power, who was, however, not infrequently surrounded by those who exerted an actual influence higher than his own, and whom, consequently, he was most careful not to offend. Some kings could only retain their position by laying aside the independent action of their own will. When rule was strictly followed, the successor of a deceased king was his next brother ; failing whom, his own eldest son or the eldest son of his eldest brother filled his place. But rank of mother and other circumstances often caused a deviation from the rule. In some instances the elder brother would yield his right to the younger, with a reservation as to power and tribute, becoming a man second only to the king.

In the induction to royalty there were two stages First was the nomination, when the leading men drunk yaqona with the king elect, presenting the first cup to him and with it the royal title. This was generally done a few days after the death of the late king. The second stage, which was equivalent to coronation, was the anointing or bandaging, and might not take place for several months or even years. An unfolded sala or turban was bound, at one end, round the upper arm of the king, leaving the rest pendent. The ceremony was performed by a chief priest, while another gave various advice to the new monarch, who was presently anointed with a coat of red paint on his shoulders. Large quantities of food were presented to the king, with some good advice from the aged men, on his public entrance upon the regal office. The person of a high-rank King (for the title was often given to the head of a village) was sacred. In some instances these Fijian monarchs claimed a divine origin, and with a pride worthy of more classical examples, assisted the rights of deity, and demanded from their subjects

respect for those claims. This was readily yielded, for the pride of descent which ran so high among the chiefs was equalled by the admiration in which their lofty lineage was held by the people, who were its sincere and servile worshippers. The king was supposed to import a degree of sacredness to whatever he might wear or touch. One king took advantage of his hallowing prerogative in a queer way. He would dress an English seaman in his masi (dress) and send the man to throw the train over any article of food, whether dead or alive, which he might happen to come near. The result was that such things were at once conveyed to the king without word or explanation being required.

The duties of a king allowed him abundant leisure, except when he was much engaged in feasting or fighting. Like potentates of ancient times, he knew how to reconcile manual labour with an elevated position and the affairs of state. With a simplicity quite patriarchal he wielded by turn the sceptre, the spear and the spade, and, if unusually industrious, amused himself inside by plaiting sinnet. Should he be one of the rare exceptions who saw old age he existed, during his last days, near a comfortable fire, lying or sitting in drowsy silence. Royalty had other distinctions besides the name. In Somo-somo, as in Eastern countries, the king only was allowed to use the sunshade ; the two high-priests sharing the privilege by favour. In Lakeba none but the king might wear the gauze-like turban of the Fijian gentleman during the day-time. In Bau he only might wear his masi with a train. A particular kind of staff—matana-ki-lagi ("point-to-the-sky")—used to be a mark of royalty. Certain ornaments for the neck and breast were said to become kings alone. Invariably his Majesty had two or three attendants about his person, who fed him and performed more than servile offices on his behalf. A thumb-nail an inch longer than is allowed to grow on plebeian digits was a mark of dignity. An attendant priest or two, and a number of wives, completed the accompaniments of Fijian royalty. The use of a throne was unknown, the king and his humblest subjects sitting on the same level—on the ground.

The Chiefs professed to derive their arbitary power from the gods, especially at Rewa, Verata and Somo-somo. Two examples will serve to show how really despotic Fijian government was. A Rewa chief desired and asked for a hoe belonging to a man, and, on being refused, took his wife. The king of Somo-somo, wishing to collect the people belonging to the town in which he lived under his eye, the officer entrusted with the order to bring them together was instructed to bake any refusing compliance. Among those surrounding the king were persons of various grades, some merely privileged idlers, the flatterers of their chief and the makers of mischief and cigarettes. But the mata-ni-vanuas were exceedingly useful men, whose office was described by their title, which signified either the "eyes" or the "face" of the land, and intimated the supervision which these men maintained ; or that through them the chiefs saw the state of affairs—the face of the land. They were the legitimate means of communication between the chiefs and their dependencies, and formed a complete and effective agency. Taking the kingdom of Lakeba, for instance, in each island and town under the rule of the king there was an authorised Mata ki Lakeba, "ambassador to Lakeba," through whom all the business between that place and the seat of government was transacted. Then, again, at Lakeba there was a diplomatic corps, the official title of each individual of which contained the name of the place to which he was messenger, and to which all the king's commands were by him communicated. In some parts there was one of the Matas, who was more immediately attached to the person of the king, and was styled "O na Mata." It was his business to be in attendance when tribute or food was brought to the sovereign, and to go through the customary form of acknowledgment, to receive and answer reports of all kinds, doing so under the direction of the king and in his presence, and to officiate at the yaqona ring, with similar duties.

Besides the Mata there were other officials, more or less important, doing their duties most deliberately, as haste, in their opinion, detracted from true dignity, and a careful observance of form was essential to authority. In some parts of Fiji the Mata held his post for life, in others for a few years. In the latter case, when tired of public life he presented a present of provisions to his Chief asking for permission to retire. On Vanua Levu the election of a successor had the appearance of a surprise. The leading men consulted awhile, one of them advanced to the person chosen and made him their Mata by binding a blade of ti-tree leaf round his arm. It was considered the correct thing for him to weep and protest against his election, asserting his incompetency, and pleading poverty, low birth and ignorance of official phraseology, &c. ; which objections were met by the others declaring their choice to be good. In public business an innovation of form was strictly opposed. An abundance of measured clapping of hands and subdued exclamations characterised these occasions. Whales' teeth and other property were never presented or exchanged without the following form: "A! woi! woi! woi!! A! woi! woi! woi!! A tabua levu! woi! woi!! A mudua mudua, mudua." (Clapping.) The asker of a favor of his chief has always to bring a present.

Justice was known by name to the Fijian powers, and its form sometimes adopted, yet in very many criminal cases the evidence was imperfect, the sentence precipitate and regardless of proportion, and its execution sudden and brutal. The injured parties headed by the nearest chief, formed the bench to decide the case ; and if the defendant's rank was higher than their own, an appeal was made to the king, as chief magistrate, and this was final. Offences were light or grave, according to the rank of the offender. Murder by a chief was less heinous than larceny committed by a man of low origin. Only theft, adultery, abduction, witchcraft, infringement of a tabu, disrespect to a Chief, incendiarism and treason were regarded as serious. Theft was punished by fine, repayment in kind, loss of a finger or clubbing. Either fine, or loss of a finger, ear or nose was inflicted on the disrespectful. The other crimes were punished with death, the instrument being the club, the noose, or, latterly, the musket. Adultery taxed vindictive ingenuity the most. For this offence the criminals might be shot, clubbed or

strangled; the man might lose his own wife; who was seized by the friends of the aggrieved party; he might be deprived of his land, have his house burnt, his canoe taken away, or his plantations destroyed. Young men were deputed to inflict the appointed punishments, and were often messengers of death. The protracted solemnity of public executions was unknown; a man often was judged in his absence, and executed before being aware that sentence had been passed on him. A condemned man was prepared by his friends for death by their folding a large new masi about his loins, and oiling and blacking his body as if for war. A necklace and profusion of ornaments at his elbow and knees completed the attire.

Injured persons often took the law into their own hands, an arrangement in which the authorised powers gladly concurred. In such cases justice yielded to passion, and the most unlicensed cruelty followed, the *sang froid* of the sufferer being an enigma to foreigners. The virtue of vicarious suffering was recognised, and by its means the ends of justice were often frustrated. On the island of Nayau a warrior left his charged musket so carelessly that it went off, killing two persons and wounding two more. His case was adjudged worthy of death; but as he was absent, and, moreover, a very serviceable individual, it was thought best to exact the penalty from the offender's father, who was accordingly seized and strangled. Persons liable to punishment often escaped by the aid of a soro, or something offered to obtain forgiveness. There were five kinds of soro:—(1) The soro with a whale's tooth, a mat, club, musket, or other property—in request for every kind of offence, from stealing a yam to adultery; (2) the soro with a reed called mata ni gasau—resorted to by civil officials and small chiefs when charged with neglect of their positions; (3) the soro with a spear mata ni moto, used to secure forgiveness in civil delinquencies of a grave sort and more humiliating than the second kind, as it implied that the offender deserved to be transfixed by a spear to the earth; (4) the soro with a basket of earth a kau vanua, connected with war and indicating the giving up of land, was presented by the deported party to the conquerors; (5) the soro with ashes bisi dravu, belonging to an extreme case involving a life or lives. A chief or Mata-ni-Vanua disfigured himself with ashes and, with deep humiliation, entreated that the aggrieved person would grant the life of the offender. When a soro was refused it could be repeated five or ten times until importunity gained the day. Whatever the origin of this custom and the benefit it proved to the innocent, its operation in Fiji seems to have been to avert deserved punishment from the criminal and to legalise corruption. In some cases persons in danger of being penalised sought the chiefs of another influential tribe and rendered service in return for the protection afforded.

The Fijian community was divided into six recognised classes, in the distinction of which there was much that resembled the system of caste—

1. Kings and Queens.
2. Chiefs of large islands or districts.
3. Chiefs of towns, priests and Mata-ni-Vanuas.
4. Distinguished warriors of low birth; chiefs of the carpenters and chiefs of the fishers for turtle.
5. Common people.
6. Slaves by war.

Rank was hereditary, descending through the female—an arrangement which arose from the great number of wives permitted a leading chief, among whom was found the widest difference of grade. The dignity of a chief was estimated by the number of his wives, frequently varying from ten to fifty or a hundred—rarely more than half of whom were in the home together. Lofty aspirings, and great meanness were often found united in the same chief, who would be haughtily demanding one moment why the monarch of some great nation did not send a ship of war to gratify his curiosity, and the next be begging tobacco of a shoeless seaman. Tribes,

Tamavua Falls, Suva.

chief families, the houses of chiefs, and the wives of kings had distinctive appellations, to which great importance attached, and by means of which the pride of the owner was gratified and the jealousy of neighbours aroused. Before the death of the King Tanoa the whites residing in Fiji wrote to General Miller, H.B.M. Consul-General at the Sandwich Islands, complaining of their ill-treatment by Cakobau, the young Chief of Bau, who exercised virtually the kingly power. General Miller replied "To the King of Fiji," which a Tongan chief in Bau translated as "Tui Viti." This title, till then unknown, then became fixed, and proved of great use to the young chief during his regency, though a cause of bitter jealousy to other chiefs, who said: "It is without authority; foreigners gave it to him."

Most prominent among the public notorieties of Fiji was the Vasu. The word means a nephew or

niece, but became a title of office in the case of a male, who in some parts could appropriate whatever he chose belonging to his uncle, or those under the uncle's power. Vasus were of three kinds : the Vasu taukei, the Vasu levu, and the Vasu, the last a common name belonging to any nephew whatever. Vasu taukei applied to a Vasu whose mother was a lady of the land ; Vasu levu was given to every Vasu born of a woman of rank and having a first-class chief for his father. A Vasu taukei could claim anything belonging to a native of his mother's land, excepting the home, wives and land of a Chief. Vasus cannot be considered apart from the civil polity of the group, forming as they did one of its integral parts, and supplying the high-pressure power of Fijian despotism. In grasping at dominant influence the Chiefs created a power which, ever and anon, turned round and gripped them with no gentle hand. However high a Chief might rank, however powerful a King might be, if he has a nephew he has a master. Resistance was not thought of, and

Ratu Lala's Grave, Taviuni.

objection only offered in extreme cases. Cokonauto, a Rewa Chief, whilst at war with his uncle, used the right of Vasu, and supplied himself with ammunition from his enemy's stores. It was not, however, in the private capacity, but as acting under the direction of the King, that the Vasu's agency tended greatly to modify the political machinery of Fiji ; as the sovereign employed the Vasu's influence and shared much of the property thereby acquired. Descending in the social scale, the Vasu was a hindrance to industry, few being willing to labour unrewarded for another's benefit. An industrious uncle builds a canoe, in which he has not made half a dozen trips, when an idle nephew mounts the deck, sounds his trumpet shell, and the blast announces to all within hearing that the canoe has that instant changed masters.

The Chiefs demanded a large amount of homage from the people, expressed both by language and action. As in the Malayan so in the Fijian, there existed an aristocratic dialect, particularly observable in the windward districts, where not a member of a Chief's body, or the commonest acts of his life, were mentioned in ordinary phraseology, but all were fulsomely hyperbolised. "My head," "Root-of-the-Rafter," and similar expressions were used synonymously with "Sir." Respect was further indicated by the tama, a shout of reverence uttered by inferiors when approaching a Chief or chief town. This varied in different places, the women having a formula distinct from that of the men. At the close of the day, or when a Chief was superintending the making or repairing of a sail, the tama was improper, and would be regarded as an insult. In some districts the tama was long drawn out, and in others half sung, so as to produce a somewhat pleasing effect when raised by fifty or a hundred voices at once. Generally the Chiefs acknowledge courteously the salutation of one of the lower orders of the people. Equally expressive of respect were many of the actions prescribed by Fijian etiquette. An armed man lowered his arms, took the outside of the path, and crouched down until the Chief had passed by. In some parts the man would not crouch, but rub the upper part of the left arm with the right hand. Others, again, took hold of their beards and looked to the earth—a common practice in conversation and when begging ; hence great beggars were called "beard-scratchers." When a person gave anything to a Chief he clapped his hands respectfully. If anyone would cross the path of a Chief or where a Chief was sitting, he must pass before, and never behind, his superior. Standing in the presence of a Chief was not allowed ; or who moved about the house in which he was crept ; or, if on their feet, advanced as in an act of obeisance. Most singular amongst these customs was the bale muri, "follow in falling," the attendant throwing himself down because his master had fallen. This was to prevent shame from resting on the Chief, who had to pay for this mark of respect. The best produce and provender in Fiji was set aside for these "lords of creation." Warrior Chiefs often owed their escape in battle to their inferiors—even when enemies—dreading to strike them ; a fear which partly arose through Chiefs being confounded with deities. Such an excess of homage had to be maintained by rigorous punishment for breaches of observance ; and a vast number of fingers were sacrificed for disrespectful or awkward conduct.

Subjects paid no rent for their land, but a kind of tax on all their produce, besides giving labour in times of peace, and service in war, to the King or their own Chief. Tax-paying in Fiji, unlike that in European countries, was associated with all that the people loved. The time for its taking place was a high holiday, a day for the best attire, the pleasantest looks and the kindest words, a day for displaying the most treasured ornaments, the most perfect coiffure and highly polished arms. The Fijian carried his tribute with every demonstration of joyful excitement, and upon handing the impost over to the King, he retired to partake of the feast provided by his sovereign for him. Whales' teeth always formed a portion of the property paid in. Those smooth and red with age were most valued,

and the greater the quantity the more respectable the solevu (tribute). Canoes, bales of plain and printed tapa, each fifteen or twenty feet long, with as many men to carry it; mosquito curtains, rolls of sinnet, floor mats, fishing nets, clubs, guns, turbans, likus (women's dresses), pearlshell breastplates, turtle and women came under the classification of tribute. Where there existed anything like equality between those who gave and those who received, the return of similar gifts and entertainment was expected and carefully calculated beforehand. The presentation of a canoe if large and new, was a distinct affair. Tui Nayau, King of Lakeba, gave one to Cakobau in the following manner. Preliminaries being finished, Tui Nayau approached the Bau chief and knelt before him. From the folds of his huge dress he took a whale's tooth, and then began his speech, expressing pleasure which Cakobau's visit gave to Tui Nayau and his people. Then he added: "Before we were subject to Bau our land was empty and no cocoanuts grew on its shore; but since you have been our Chief the land is full of people, and nuts and food abound. Our fathers were subject to Bau, and desired so to be; and my desire and that of my friends and subjects is towards Bau, and it is very intense. . . . Therefore let us live that we may chop canoes out for you; and that we may live I present this earnest" (the whale's tooth) "of the Ta ivei (the name of the canoe) as our soro, and the soro of our friends." On receiving the tooth Cakobau expressed a wish, almost like an imperial permission, that all might live; whereupon all present clapped their hands. Sometimes the property was taken to the King; at other times he chose to fetch it. In the latter case he made those he visited a small present, and they, in return, had to support the King and his retinue until they took their departure, making the honour very burdensome to the people. But when the tribute was carried to the King, those taking it, varying from fifty to three hundred, were detained for several weeks, entertained the first few days, and, in some parts, left to live as they could the remainder.

The Methods of Fijian Warfare.

Whilst the natives of Fiji were much addicted to war they could not be termed a warlike race. When on his feet the Fijian was always armed; when in his garden or lying on his mat his arms were kept ready to his hand. But he carried his club or his spear, through suspicion and dread, only for purposes of defence. Nevertheless till the period preceding cession intertribal wars were practically incessant. This is to be accounted for from the pride and jealousy of the Chiefs, and the fact of there being so many independent governments, each seeking aggrandisement at the expense of the rest. When war was decided between two powers a formal message to that effect was interchanged, and many informal messages informed the enemy to strengthen their forces and carry them up to the sky. The declaration of war was made by an officer resembling in his functions the heralds (fecialis) of the Romans. Every town had one of these officials, who was held in much respect. When he repaired to the town of the adverse party, he carried with him an ava root, which he presented to the Chiefs, saying, "Korai sa tatau, sa Kalu" ("I bid you good-bye, it is war.") The usual answer was: "Sa vi naka, sa lako, Talo Ki" ("It is well, return home.") The gods were then propitiated by costly offerings and prayers presented for the utter destruction of the enemy. Much confidence was reposed in the gods' help thus purchased. Orders were sent by the Chief to all under his rule to be in readiness, and to all friendly powers application was made for assistance. A refusal to comply with the summons of the Chief by any place on which he had a claim would, sooner or later, be visited by the destruction of

Caves at Yasawa-i-lau (Yasawa Group).

the offenders. Efforts were made to neutralise each other's influence. The Tui of Nairai sends a whale's tooth to the Chiefs of Batika, entreating their aid against Gau, the Tui of which, hearing of this, sends a larger tooth to Batika to bika ("press down") the present from Nairai; and thus Batika joins neither party. Two hostile Chiefs would each make a superior Chief the stay of their hopes; he trimmed and aided the weaker party to damage the stronger, yet professing, all the time, a deep interest in the latter.

When an appeal for help to a superior Chief was favourably received, a club or spear was sent to the applicant with some such message, "I have sent my club; by-and-bye I will follow."

The military in Fiji did not form a distinct class, but were selected from every rank, irrespective of age or size; anyone who could raise a club or hurl a spear being eligible. During active service a faithful follower owned no tie but that which bound him to his tribe; and the command of the Vuni-valu (General) was his only law. In preparing for war and during its continuance he abstained from the company of women, although sometimes the wives themselves took part in

Lovoni Valley.

the campaign; and in some cases this abstinence had continued for several years. Instances of persons devoting themselves specially to deeds of arms were not uncommon. The manner in which they did this was singular, and it wore the appearance of a marriage contract; the two men subscribing to it being spoken of as man and wife, to indicate the closeness of their military union. They pledged themselves to oneness of effort, to defend each other to the death, and, if necessary, to die together. In the case of one of the parties wishing to become married, in the ordinary way, to one of the other sex, this contract was declared void.

Forces were gathered by the taqa, (a kind of review) held at every place where the army stopped on its way to action. If any part of Fijian warfare had interest it was this; and to the parties engaged it was doubtless glorious. They defied an enemy that was far away, and in great swelling words boasted what they would do on a day which had not yet come; and all this in the midst of their friends. The boasting was distinct from, though associated with the taqa, which implies "ready or on the move," namely for challenging. This last was called bolebole, the challenge being made as follows: The men would come up to the Chief singly at first, but afterwards in companies of from six to twenty, and vaunt their prospective performance. "Sire," one would say striking the ground violently with his club, "I cause the earth to tremble; it is I who meet the enemy to-morrow." The Fijians made a show of war at the taqa, but did no mischief and incurred no danger; and that was just what they liked. Challenging was their delight; beyond it their ambition did not reach, and glory was without charms. As incentives to bravery young women of rank were promised to the deserving; a woman given as a reward for valour being called "The cable of the land."

The forces collected for war rarely exceeded in number a thousand men. An army of four or five thousand was only assembled by an immense effort In some parts of the group the forces were marshalled in bands, each of which had a banner, under which it fought. The staffs of these flags (druatina) were about twenty feet in length, and the flags themselves of corresponding dimensions were made of tapa. As an instance, the forces of Rewa were arranged in four bands, viz., (1) the Valeveu or King's own people, who were highest in rank and held in the greatest estimation; (2) the Niaku ne Tumbua, the people of the Vuni-valu or fighting Chief; (3) the Kai Rewa or landholders of Rewa; (4) the Kai Ratu, composed of the offspring of chiefs by common women. Each of the first three bands kept distinct, and fought where the commander appointed. To carry a flag was considered a post of the greatest distinction, and only those were thus honoured who had proved their bravery. When all was ready the army was led probably against some mountain fastness or a town fortified with an earth rampart about six feet thick, faced with large stones, surmounted by a reed fence or cocoanut trunks, and surrounded by a muddy moat. Some fortifications had a row of orange and lemon trees in lieu of the wicker-like fence, prickly living walls, which the natives feared greatly.

If a place, when attacked, was likely to hold out an encampment was formed, and a vigilant guard kept by the besiegers, and by each party the steps of the other seemed to be counted. A most striking feature in the arrangements for attack was the primary preparation for defeat. Many days were sometimes spent in preparing the orua, (or paths), by which to run away easily in case of defeat, whilst the subsequent attack might not last over many hours. Each division prepared its own orua, all of which tended towards some part of the enemy's fortifications. An attack being decided upon, the Vuni-valu named the company which was

to have the honour of the first assault. The assailants then joined in a sort of slogan and set off. If the country were favourable they preferred a stealthy approach, each man taking advantage of whatever cover could protect him, and acting as though his chief duty were to take care of himself. If the defenders of the place stood to their posts the besiegers repeated their war-cry, to encourage each other and to alarm the enemy. Numerous shots would then be exchanged, and if those within were many and valorous they would make a sally, each man singling out his antagonist, and so the battle resolved itself into a number of single combats. But a rush from within generally made the assailants run, this conduct being excused by a native couplet—

> "Tis certain death to brave it out
> And but a jest to join the rout."

Frequently the enemy feigned retreat, and drew out a sally from the town, a portion of which was then cut off by ambuscade. Women and children were not spared, and the slaughter of a pig was equivalent to that of a man. Open attack was less esteemed in Fiji than stratagem or surprise, and to these their best men trusted for success and fame. Their plots were often most treacherous and exhibited heartless cruelty without ingenuity. If a town held out successfully some of the assailants would frequently change sides and join their former enemy. During the war each party would try to buy over with property the towns on the side of its foe. When property was thus sent, and the people did not intend to accept it, the town would communicate with the General, who had to dirika ("break it up—previous to maturity"), by presenting property of the same or of superior value. The enemy's tender was then sent to the General as a return. But if he failed to dirika it was considered that he was not anxious to retain the town. When a town under these circumstances was favourably disposed to the enemy, the property was concealed, and as soon as they could murder some of their own party in the neighbourhood they did so, as their vukivuki ("turning") and took the bodies of their victims as the equivalent for the property employed to turn them.

Wars in Fiji were sometimes bloodless, and resulted only in the destruction of property. In some instances when the contest was of a purely civil kind, fruit trees were often spared, until the obstinacy of the enemy exhausted the patience of the rest, and a general destruction took place. But Fijian warfare was very expensive, especially when foreign aid was called in; for the allies had not only to be fed, but enjoyed full license to overrun the territory of their friends, and appropriate whatever they chose, besides committing everywhere acts of the most wanton mischief and destruction. In a pitched battle comparatively little mischief was done. Flesh wounds were inflicted by spears or bullets, until one of the combatants fell, when his friends ran away with him, the enemy following for a short distance; when if the wounded or dead man was not cast away, they returned to exaggerate the enemy's losses. Captives were sometimes taken, and treated with incredible barbarity, sometimes being given over to boys of rank to practice their ingenuity in torture; some, when stunned, were cast into hot ovens, and when the fierce heat had brought them back to consciousness and urged them to fearful struggles to escape, the loud laughter of the spectators bore witness to their joy at the scene.

Modes of treating for peace varied. In some instances a woman of rank was dressed in highest Fijian style, and presented, with whales' teeth in her hand, to the hostile Chief to secure peace. More generally an ordinary ambassador was deputed, who offered soro in the name of the people. The terms dictated to the conquered were severe, including, generally, the destruction of their town and its defences, and the abject servitude of its inhabitants. The victorious party often required the conquered to yield the right of soil, in which case the latter brought with them a basket of the earth from their district. The acceptance of this was the signal for peace, but from time to time the conquered became liable to the payment of a yearly tribute. If a town was compelled to entreat to be permitted to capitulate, for the purpose of saving the lives of its people, the chiefs and principal inhabitants were required to crawl towards their conquerors on their hands and knees, suing for pardon and imploring

Travellers' Palm.
(Scene in Botanical Gardens, Suva.)

mercy. The daughters of the Chiefs were also brought forward and offered to the victors, while from the lower classes victims were selected to be sacrificed to the gods. Even such hard conditions did not always suffice, but a whole population was sometimes butchered in cold blood, or reduced to a condition of slavery. The return of a victorious party was celebrated with the wildest joy ; and if they brought the bodies of the slain foes, the excitement of the women who went out to welcome the returning warriors was intense. The words of their songs are too brutalising and filthy to be translated ; nor are the obscene gestures of their dance, in which the young virgins were compelled to take part, or the foul insults offered to the corpses of the slain fit to be described. When the victors returned from conquests on other islands dead men or women were tied to the fore-part of the canoe, while on the main deck their murderers, like triumphant fiends, danced madly among the flourishing of clubs and sunshades and confused din. The corpses when loosed, were dragged with frantic running and shouts to the temple, where they were offered to the god before being cooked. On such occasions the ordinary social restrictions were destroyed, and the unbridled and indiscriminate indulgence of every lust and passion completed the scene of abomination.

Regarded from whatever standpoint there is scarcely nothing to excite admiration in Fijian warfare of the past, and the deeds of which the natives used to boast most proudly are such as the brave would scorn. "Why," asked Mr. Williams to a young man, "is given you the complimentary prefix Koroi ?" "Because," he replied, "I, with several other men found some women and children in a cave, drew them out and clubbed them, and then was consecrated." Honorary names were given throughout Fiji to those who had clubbed a human being, of any age or either sex, during the war. The warriors of rank, too, received proud titles ; such as "the divider of" a district, "the waster of" a coast. If the man killed was of distinguished rank the slayer was allowed to take his name, or honoured by being styled the comb, the dog, the canoe, or the fort of some great living chief. Instances of manly daring, intelligent activity and bold enterprise in tribal wars would here and there occur, but such were very few. In the greater proportion, however, of the most notable cases perseverance in effecting his purpose by some means was all to which the Fijian attained. Few cared for glory, and fewer still were susceptible of patriotic impulse. They liked to take the property of others without asking for it, and to trample the weak under foot with impunity ; and hence they went to war, making pretensions to bravery, but meeting the dangers of conflict with effeminate timidity.

The arms chiefly employed by the Fijians were the club, the spear, the battle-axe, the bow, the sling and the musket. Of the club, their favourite weapon in warfare, there were many varieties, some of which, however, answered more to the mace, and others, of very hard, heavy wood, wrought with a broad, blade-like end and sharp edge, were more fitly classed with the battle-axe. A variety of the dromo resembles the spiked mace of the Scythians ; the dui approached the double axe of the Phrygians, and the tokokia was like a spiked hammer. There was also a great variety of Fijian spears or javelins, having from one to four points, and showing a round, square, or semi-circular section. Some were armed with the thorns of the sting-ray ; some were barbed, and others formed of a wood which burst when moist, so that it could be scarcely extracted from a wound. They were deadly weapons, generally of heavy wood, and from ten to fifteen feet long. One variety was significantly called "The priest is too late." In hard sieges the bow was sometimes used with effect by women. Fiery arrows were occasionally employed to burn a place into submission. The sling was wielded by powerful hands, and hurled its stone with a force sufficient to render useless the barrel of a musket. Another weapon much used was the missile club, which was worn stuck in the girdle, sometimes in pairs, like pistols. It resembled the induku of the Kaffirs, a short stick with a large knob at one end, either plain or ornamented. This was hurled with great precision, and used formerly to be a favourite implement of assassination. Defensive armour was not used. Security was sought by many in disguise, especially so with men of rank. Bamboo spikes were set in the approaches to a fort, and burnt crosswise so as to break off into the foot. Sometimes these were planted in a shallow trench and lightly covered over with earth.

Government House.

Industrial Life of the Natives.

Generally speaking, in a country where there is little incentive to work there is necessarily but little industry ; but when that country is peopled by savages who are not only immersed, in some respects, in the grossest barbarism, but whose few and simple wants are so bounteously satisfied by nature as to render laborious exertion absolutely unnecessary, the truth of this becomes manifested in a very high degree. In the character of the Fijian as known to us in early years there is observable one of the strangest and almost anomalous blending of opposite traits. Side by side with the wildest savagism, the natives of Fiji paid an attention to agriculture and a variety of productions and manufactures not to be found among any other of the numerous islands of the Western Pacific. Pickering, in his "Races of Men," observes that "the increase of cultivated plants is regular on receding from the Hawaiian group up to Fiji, where roots and fruits are found that are unknown on the more eastern islands. From dim antiquity the Fijian raised large quantities of taro, yams, kawai, banana, kumera and sugarcane."

Of yams (*Dioscoria*) there were in Fiji the usual varieties, and in some parts of the group two crops were raised in the year. Ordinary tubers of this valuable plant weighed from six to twelve pounds ; extraordinary from thirty to one hundred pounds. Williams mentions raising yams in his garden six feet in length, weighing eighty pounds ; whilst a teacher on the island of Ono gave a yam nearly nine feet long to a missionary's child as a birthday present. From time immemorial the yam has always been the principal article of food in Fiji, and the proper time of planting was known by the drala tree putting forth its beautiful crimson blossoms. Yam-planting of yore was a strange and interesting spectacle. Twenty or thirty Fijians would collect, with the chief at their head. They all carried long staves, pointed at one end ; and these they first laid aside while they chanted a song in honour of the chief, clapping their hands in rude accompaniment. As the song ceased half the band seized their staves and rushed to work. Forming into groups of three, they drove their staves fiercely into the ground until their points nearly met, some shouting, others laughing, some springing from the ground and with one or both hands bringing the whole weight of their bodies to bear on the upper end of their staves. Meanwhile the rest of the party sat down, encouraged their brethren by looking on and chanting at intervals, until the time came for them to change places. When the ground had been all dug over, it was formed into little mounds, in each of which the chief planted a seed-yam. The vines were prevented from touching the ground, or playing too freely with the wind, by reeds planted crosswise beneath, or piled like sticks for peas. Some of the yams were set aside for barter, and kept well for several months. As early as the time of Wilkes' visit to Fiji (1846) yams were being exported to New South Wales. The tubers of the kumera, or sweet potato, varied in weight from half a pound to five pounds. The kawai, or sweet yam, resembled a kidney potato, about eight or ten inches long. It was prolific and yielded tubers of an average weight of one pound and a half.

Dalo (*Arum esculentum*) was the taro of seafaring men and the Fijians' "staff of life," surpassing all his other esculents in nutritious value. Irrigated beds in the valleys were most favourable for its growth ; but sometimes they had to be cut on the mountain slopes, which when thus terraced with mature taro patches presented as beautiful a spectacle as any agriculturist could furnish ; the deep rich green of the broad leaves, rising three or four feet from their watery beds, in rank and file, contrasting beautifully with the irregular vegetation of the uncultivated ground. The root was propagated by setting the tops of the ripe roots in deep holes prepared in the clay, much after the fashion of celery. In ten months the taro was fit to be drawn up, and yielded occasionally over twenty pounds, about ten or twelve pounds being the usual weight. The acrid taste of the raw root was removed by cooking, which rendered the taro a useful and delicious food, the substitute for bread to the natives,

Entrance to Government Domain.

and greatly esteemed by foreigners. As a vegetable it was served up entire and made into paste, forming the chief ingredient in many native puddings. The natives, after boiling, pounded and buried the taro, as they did the breadfruit. Qai or masawe (*Dracæna terminalis*)—ti-tree—grew in rows on the edge of the yam-bed and cost little care. The root weighed from ten to forty pounds, and was used, after being baked, as liquorice or for sweetening purposes, it being thought to contain more saccharine juice than the sugarcane. The beautiful leaf of the banana, when young, became the "macintosh" of Fiji, by being warmed over the fire and made into waterproof covers for the head. It was also used as a cloth in which to tie up certain kinds of food, in the preparation of which oil had been used. The natives cultivated at least thirty varieties, including the "fae" or wild species of other islands, but they spoilt the fruit by pulling it before ripe and burying it. Besides its simple use as a vegetable and a fruit, it formed a stew, with the expressed juice of the cocoanut, and stuffed with the grated nut made a pudding. The white residents used it in pies, and procured from it, by fermentation, a superior vinegar. Dried in balls it was little inferior to cured figs.

Sugarcane was grown in large quantities and throve well, ripening in twelve months. The leaves were largely employed for thatch. In some districts considerable care was bestowed on the cultivation of the yaqona (*Piper methysticum*), the kava of foreigners. The root, prized for its narcotic properties, and yielding the native grog, was the part most valued; and so successfully was it cultivated as to be brought to a weight of one hundred and fifty pounds. Another very important object of agricultural attention in Fiji was the paper mulberry (*Broussonetia papyrifera*), known to the natives as masi or malo. A malo plantation was like a nursery of young trees, having an average height of ten feet and a girth of three-and-a-half inches. It supplied the people with their principal clothing. For their mats they used the *Hibiscus tiliaceus* and the *Pandanus odoratissimus*. The turmeric (*Curcuma*) was extensively prepared and used with oil to anoint with. Cotton, before the advent of the planters, was a production of a nankeen colour, and also a fine white species; the cotton-tree (*Gossypium herbaceum*) was also grown, to the height of fifteen feet.

Temples, dwelling-houses, sleeping-houses, kitchens (Lau), inns or receiving-houses for strangers (bure ni vulagi), and yam stores were the buildings of Fiji. All that was excellent in material or workmanship in the chiefs' houses was seen to perfection, and in unsparing profusion in the bure. Pickering, already quoted, writes: "In architecture the Fijians have made no mean progress; and they are the only people I have seen, among those classed by Europeans as 'savages,' who manifested a taste for the fine arts; while, as with the ancient Greeks, this taste was universal." When a person wished to build a house he carried a present to the chief of a whale's tooth and then gave him the particulars of the desired building. The king or chief ordered the men and appointed one as superintendent, and from one to five hundred men were employed. The house was finished in ten or fifteen days, and would last about five years without repairs to its thatching; being considered as tenantable for twenty years. All structures, whether for chief or vassal, were alike built on a foundation of stones several feet high; thus raising them above the damp ground. But the form of the houses in Fiji was so varied that a description of a building in one of the windward islands would give a very imperfect idea of those to leeward, those of the former being much the better. In one district a village looked like an assemblage of square wicker baskets; and in another like so many rustic arbours; a third seemed a collection of oblong hayricks, with holes in the sides; while in a fourth these ricks were conical. The walls or fences of a house were from four to ten feet high; and often hidden on the outside by the thatch being extended to the ground, so as to make the traverse section of the building an equilateral triangle. The walls ranged in thickness from a single reed to three feet. At Ra a covering of grass or leaves was used and the fastenings were vines cut from the woods; but at Bau sinnet was used for the purpose. The Kai Colo people built totally different houses from those on the coast. They were like beehives, with a roof so high pitched as to suggest a tiny hive on top of the first.

The ordinary houses were usually of an oblong shape, about fifteen feet in height, and from twenty to thirty feet in length, by fifteen in breadth. The frames were made of bamboo, with two apertures from three to four feet high, and as many broad, on opposite sides, which served the double purpose of doors and windows. The roofs, which were very high pitched, sprang almost from the ground, and were thatched with sugarcane. The sides were neatly interwoven with cane, and mats were used for closing the doors. The exterior of these houses could hardly be prepossessing, but it was in decided contrast to the interiors, which were kept scrupulously neat and clean. Every house consisted of only one room, limited to the length of one piece of timber—the ridge-pole—which with two other roughly hewn trees laid lengthwise, supported the frame-work and thatched roof, the whole sustained by upright trees notched at the top, and all bound together with strongly knotted stems of forest vine. The sides were supported, and doorways formed, by black pillars, about ten feet in height, made of the stems of tree ferns. The doorways were generally so low as to compel those who entered to stoop, and thus check the blood-thirsty Fijian in his murderous visits. In building a large house about a hundred of these pillars would be required. Those forming the doorway were bound with sinnet, black, brown or yellow, interwoven so as to form most elaborate patterns, extremely artistic in effect. A man, master of difficult patterns, was highly valued, and his work certainly produced beautiful results. Sometimes the reeds within the walls were reticulated skilfully with black lines, and the door-posts were so finished as to become literally reeded pillars. The floors were covered with mats, made of grass or leaves, and at one or both ends there was a raised platform, which at night-time was used for sleeping purposes, and during the day as a dais, on

which the master or chief alternately lounged and received visitors, dignitaries and friends.

Every house was provided with a fireplace which consisted of a pit, sunk in one of the corners, and concealed by sundry logs of wood, behind which the cooking was carried on. In a large house this hearth was twelve feet square, and over it was a frame supporting one or two floors, whereon pots of fuel were placed. Carved wooden bowls of various forms and sizes hung round the walls, some with curiously carved handles, others used in the manufacture of the national drink, kava. The large wooden bowls in which the kava was prepared and the small cocoanut shells in which it was served, had both acquired a beautiful enamel, or bloom, sometimes of a bluish colour, which gave great value to the bowl. A few wooden pillows—often merely a plain stick or bamboo on two short legs—completed the scant household furniture. All round the fires would be the family and their friends on their mats, beneath which was spread a thick layer of soft, dry grass. Slight houses were run up in a short time; one twenty feet long often within a couple of hours. An ordinary house could be built in a fortnight; the largest required two or three months.

The bure, or council-house, in which strangers were entertained, and which corresponded in many respects to our town halls, was a conspicuous structure in every village, generally the most conspicuous. It was also used as a temple or spirit-house by the priests. Built on a raised walled mound, it had a peaked roof, from twenty to thirty feet in height, with a base of not more than ten to fifteen feet. The ridge-pole projected several feet on the outside, and always was crossed by two long spears as nearly as possible at right angles. In other respects the bure differed only from ordinary houses in having the fireplace in the centre and the sleeping-place screened off.

Another branch of Fijian manufacture was the various weapons with which they fought their tribal wars. Most of the clubs were made in the home, but not all. The kau loa was preserved just as it came from the woods, and one side of the waka was formed while the tree was growing and required attention for several months. The mada and the dromu were young trees, torn up by the roots which were cut off nearly close, so as to form a knotty mace. Others were the result of days and weeks of patient toil. The handles of some and the entire surface of others were covered with fine and elaborate carving; a few being inlaid with ivory and shell. A very fine and beautifully plaited braid of white and black was made for wrapping some of the clubs, scarlet feathers being worked in with it. Some few of the handles were cased with a kind of wicker-work. The knob of the small ula was often cut with exact symmetry, and the projections sometimes inlaid with ivory or human teeth. The variety of spears was very great and showed the best specimens of native carving. The bows, which were about seven feet long, were made from the pendent shoots of the mangrove. When the arrows were for killing fish, they had several points with the barbs cut inwards. A spear was also made on the same principle, for the same purpose. With the artisans employed in the above manufactures might be classed those who made pillows—fillets of ironwood, supported on two claw feet—and other ornaments. Fancy oil dishes and yaqona bowls, chiefly for the priests, were cut, as well as the cannibal forks, out of very hard wood and the former in a great variety of forms—some like a duck,

Catholic Mission, Ovalau.

others like a turtle, many circular and very flat, with a curiously wrought bowl.

The fishermen, though associated with the sailors, moved about nearer home. They took great quantities of fish, and the chief work of certain sections was the catching of turtle which was reserved for the uses of chiefs alone. Nearly every influential chief had a company of fishermen at command. Various means were employed for taking fish, including nets and weirs. Stone pans, hooks and fish-spears were also in use throughout Fiji. Some drowsy fish of the shark family were taken by passing a noose over their heads, and a vegetable poison, from a climbing glycerine, was employed to stupefy smaller kinds. In some parts a fringe was formed by winding cocoanut leaves round a number of vines to the length of hundreds and even thousands of feet. This being stretched in a straight line, the canoes to

which the ends were attached approached until they met, thus making a vast enclosure, within which the fish were then speared or netted. One kind of net was used in the same way. Turtle-fishers generally acted under orders from the chief, of whose establishment they formed a part, and often received presents of food and property on their return from a successful trip. For this work nets were used, made of sinnet. They varied from sixty yards to two hundred yards in length, with a depth of ten feet. The fishers of Bau took with them a consecrated club, which, when a turtle was caught, was dipped by a priest into the sea, and so held

Tanoa, Chief of Bau. Father of Cakobau.

by him that the water might drop off into the animal's mouth; during this ceremony he offered prayers beseeching a successful season. Sometimes the sail of a canoe was made to cast its shadow behind the swimming turtle, which was thus frightened and pursued until exhausted, when it was easily captured.

The inter-island trade of the Fijians, though dating far back, was of small volume, consisting of a barter. The inland tribes of Vanua Levu took yaqona to the coast receiving in exchange masi, mats, and fine salt. From about the year 1750 Tongans traded with Fiji; at the commencement the scarlet feathers of a beautiful paroquet were a leading attraction. To acquire this bird, which abounded at Somo Somo, they paid the Fijians with bowls, small articles of European manufacture, and the loan of their women. Iron goods were thus introduced among the Somo Somons. This intercourse between the Friendly Islanders and Bau came to an end after some years, in consequence of the quarrels and bloodshed to which it gave rise. Commercial intercourse between Asiatics and the people of Fiji was commenced probably before the close of the eighteenth century by vessels of the East India Company visiting the north-east part of Vanua Levu to procure sandalwood for the Chinese market. The payments in exchange were made with hoop-iron, spikes, beads, red paint and similar trifles. When the sandalwood forests were denuded of their timber, beche-de-mer—the trepang of old books—began to be collected and the natives were encouraged to preserve the turtle-shell. Traffic in these articles was chiefly in the hands of traders from the port of Salem, U.S.A., their ships taking annually beche-de-mer to the value of about 30,000 dollars, gathered from the reefs on the north-west of Vanua Levu, and the north-west of Viti Levu. There were several kinds, the native name of which was dri, and all kinds were occasionally eaten in Fiji. These slugs were often from nine inches to a foot in length, being somewhat hard to the touch. In drying they were reduced two-thirds in size, and thus resembled pieces of half-baked clay, of a dirty grey colour, the section of the solid part looking like light indiarubber. After long soaking in water they were cut up and used in rich soups. On Vanua Levu food salt, but of a sandy colour, was procured by evaporation, and preserved near the fire in baskets made for the purpose. In the same locality small quantities of sugar were boiled, and fish were cured by smoking, the latter becoming an article of exchange.

There were other resources of the inhabitants worthy of notice. Besides their red and black dyes used in the manufacture of masi or tappa, the natives used others of various colours the knowledge of which was exclusively confined to the women. To the latter, also, was entrusted the management of the pits in which the native bread—madrai—was fermented. These pits were round holes, three feet deep, thickly lined with layers of banana leaves; and into them were put about two bushels of either taro, kawai, arrowroot, bread-fruit, or bananas, stripped of their skins. Inferior bread was made from the fruit of the mangrove, a large arum, and the stones of the dawa and kaveka. The root of the carrion-flower and some wild nuts were employed to bring the mass into a proper state of fermentation. Banana bread was the best, and when fit for use was very like hard milk curds; but the sour, fetid smell of the pits was most offensive to foreigners. After the fruit was put in the pit it was covered over by leaves and its contents pressed down by large stones. When ready for use a quantity was mashed with either scraped cocoanut, pawpaw apple, or ripe banana, and then rolled into small balls, which were either boiled or baked. The unpleasant odour was greatly dissipated by cooking but the taste

remained slightly, though not unpleasantly, sour. Puddings were sometimes made on a gigantic scale, for great gatherings of the tribes, quite eclipsing Scotch haggis — "great chieftain of the pudding race." The Fijian culinary mammoth sometimes attained to the respectable limit of twenty-one feet in circumference. Taro was the principal ingredient, mixed up with sugarcane and pounded cocoanut.

In its manufactures Fiji always had a pre-eminence over other groups, a fact that did not escape the observant eye of Captain Cook, who wrote thus about those he met at Tonga :—"It appeared to me that the Feejee men whom we now saw were much respected here ; they seem to excel the inhabitants of Tongataboo in ingenuity, if we might judge from several specimens of their skill and workmanship which we saw, such as clubs and spears, which were carved in a masterly manner, cloth beautifully chequered, variegated mats, earthern pots and some other articles, all of which had a cast of superiority in their execution." The greater part of manufactured produce of Fiji came from the hands of the women, although they received some assistance from the mechanical skill of the men. In printing cloth the Fijian particularly excelled ; but large quantities of this article were made and used in its white state. "The process of manufacture," says Williams, "has peculiar interest, inasmuch as in some parts—New Zealand, for instance—where it was once made, the art is now lost ; and amongst the Fijians also the manufacture must inevitably cease, as the demand for the masi declines before the more durable textures of English looms."

The bark of the malo tree was taken off in long strips, and steeped in water ; thus the epidermis was separated by means of a volute shell. In this state the masi remained for some time before use. A log, flattened on the top side, was so fixed as to spring a little ; and on this the strips of masi were beaten with an iki, or mallet, about ten inches square and groved longitudinally on three of its sides. Two lengths of the wet masi were generally beaten together to secure greater strength ; the gluten in them being sufficient to keep their fibres united. A two-inch strip could thus be beaten out to the width of a foot and a half ; but the length was at the same time reduced. The pieces were neatly lapped together with the starch of the taro, or arrowroot boiled whole, and thus reached a length of many yards. The widths were also joined by the same means laterally, so as to form pieces of fifteen or twenty feet square ; and upon these the women exhausted their ornamenting skill. The middle of the square was printed with a red brown by the following process. Upon a convex board, several feet long, were arranged parallel, at about a finger-width apart, thin strips of bamboo, a quarter of an inch wide ; by the side of these curved pieces, formed of the mid-rib of cocoanut leaflets, were arranged. Over the board thus prepared the cloth was laid, and rubbed over with a dye from the lauci (*Aleuritis triloba*). The cloth, of course, took the dye upon those parts which received pressure, being supported by the slips beneath ; and thus showed the same pattern in the colour employed. A stronger preparation of the same dye, laid on with a brush, was used to divide the square into oblong compartments, with large radiated dots in the centre. The kesa, or dye, when good, dried bright. Blank borders, two or three feet wide, were still left on two sides of the square ; and to elaborate the ornamentation of these, so as to excite applause, was the pride of every Fijian woman.

There was now an entire change of apparatus. The operator worked on a plain board ; the red dye gave place to a jet black ; the pattern was formed by a strip of heated banana leaf, placed on the upper surface of the cloth. Out of the leaf was cut the pattern, not more than an inch long, which the designer wished to print upon the border ; and she held it by her first and middle finger, pressing it down with the thumb. Then taking a soft pad of cloth, steeped in the dye, in her right hand, she rubbed it firmly over the stencil, and a fair sharp figure was made. When finished these large squares were used as mosquito curtains, a comfort which the Fijian enjoyed, but of which his neighbours were ignorant. In this work the Lakeba women excelled ; though very pretty curtains were made on the island of Matuku. On Kadavu a strong kind of masi, called liti, was made by the women who had to do garden labour. The becoming turban worn by Fijian men was a finely-prepared masi of only one thickness, and of a gauze-like appearance. Women's dresses—liku—were braided by the women. It is a peculiar fact that the manufacture of this cloth was entirely left to women of places not inhabited by great chiefs, probably because the noise caused by the beating out of the cloth was disliked by courtly ears. The rhythm of tapa-beating imparted as thoroughly a country air to a place in Fiji as that of thrashing corn does to a papalagi village. The bark of the vau (a kind of hibiscus), a fibre of a wild root, and some kinds of grass were used in making the liku, which, while in progress, the women held by the great toe of the right foot. This dress was a cincture, or broad band, of beautiful variegated braid-work, with a fringe from three to ten inches deep. A variety of this dress was made from the stem of a parasite called waloa, which, when in use, was a bright jet black, and very pliable.

Second in importance to the beating of cloth was the making of mats. Besides the rough mat made of the cocoanut leaf, the women made floor, sailing, sleeping and nursing mats. Large floor mats were twenty-six feet by sixteen feet, the square of the plait varying from one to two inches. Ornamental borders were from one braid to six inches wide ; shreds of coloured English print or worsted and white feathers being often worked in the edges. A valuable kind was made at Ono, with a plait from one-eighth to a quarter of an inch in width. The native name of this kind intimated that its use was prohibited to common people. The materials used were the leaf of the dwarf pandanus, of the pandanus odoratissima, and a rush gathered from swamps. Closely connected with the above was the art of basket-making, the baskets being made of the same materials as the matting, in an endless variety of forms. "The wicker work baskets of Fiji," wrote the Rev. W. Lawry, "are strong, handsome and useful beyond anything I have seen at home or abroad." Another branch of the art of braid-work

was fan-making, marked by variety, neatness and utility. Women made nets—from three feet to more than three fathoms long, and from eighteen inches to six feet deep—of a vine or a creeper known as the yaka, which after sundry steepings was twisted into a strong twine and then netted. The turtle-fishers made their nets of sinnet, or of the bark of the hibiscus.

Sinnet was a very valuable production, and many tons of it were made annually. Fibres used for cordage were derived from three species of vau, the cocoanut palm and other trees. Plaiting cocoanut fibre into sinnet was a favourite occupation of the men, even of high chiefs, when sitting in bures and discussing politics, &c. According to Mr. Pritchard none of the Polynesians produced so great a quantity of this article as the Fijians. "I have seen," he wrote, "a ball of sinnet six feet high and four feet in diameter." Some heathen temples used to be entirely composed of such plaiting, and their completion was a task extending over a considerable period.

A singular evidence of the quasi-civilisation of this peculiar people was afforded in the manufacture of a species of native pottery, solely confined to the women. In their potteries were produced various utensils of red and brown ware, which amply sufficed for their domestic needs. Whether they derived their first idea of pottery from their Melanesian ancestors, and then greatly improved upon it, or whether, as they themselves averred, their master in the art was the mason-bee, it is impossible to determine. Certain it is that the form of cooking and water vessels used in every Fijian home greatly resembled that of the little clay nests which this busy creature builds in every convenient corner. Considering the coarseness of the clay used, and the simple manner in which the pots were fashioned, wholly by hand and rule of thumb, and considering also that the manufacturers were people regarded by outsiders as utter savages, the artistic beauty and immense variety of form produced is marvellous. In the execution of this work the Fijian employed red and blue clays, tempered with sand; their apparatus consisted merely of a ring-like cushion, four flat mallets (tata) and a round flat stone; yet the pots were made with as true an outline as if turned with a wheel. Lines and figures were traced on vessels while yet moist; and after drying a few days, a number of them were placed together and covered over with very light fuel. This was set on fire, and by the time it had burnt out the pots were baked. While yet hot, those to be glazed were rubbed over with pine resin. Some of the drinking vessels were of pretty designs; some were made in the form of canoes, connected by one handle; also turtles, single or in pairs.

Religion and Rites.

The religious system of the Fijians, prior to their conversion to Christianity, and the practices which are founded upon it differ materially from those of the lighter-coloured Polynesian people. Their traditional mythology is vague and perplexing, and any examination of it is attended with considerable trouble. Each island had its own gods, each locality its own superstitions, and almost each individual his own modification of both. Yet amid all this confusion certain tracks of belief are traceable. The idea of a Deity was familiar to the Fijians, and the existence of an invisible superhuman power controlling all earthly things was recognised by him. He believed in the immortality of the soul, and in another world; and, in common with many other of the South Sea Islanders, fixed the point of departure to future bliss on the westernmost limit of their islands. But he shut out from this belief the idea of any moral retribution in the shape either of reward or punishment. The Fijian Bulu, or future world, was much the same as the present. It was the abode of departed spirits, where the good and bad met, and the road to which was so dangerous and difficult that to arrive at its termination was looked upon as a precarious contingency. The first notion concerning death was that of simple rest, and is thus contained in one of their rhymes :—

"A mate na rawarawa;	"Death is easy;
Im bula—na ka ni cava?	Of what use is life?
A mate na cegu."	To die is rest."

This goes far to explain that indifference the people entertained about living. They generally considered the passage from life to death as one from pain to happiness, and many looked forward to it with anxiety as an escape from infirmity and disease. While the belief in a future state was universal, their superstitious notions bordered upon transmigration, and in some instances taught an eventual annihilation.

Idolatry, in the strict sense of the term, the Fijian never knew, for he made no attempt to fashion material representations of his gods, or to pay worship to the heavenly bodies, the elements, or any natural objects. And it is problematical whether his reverence for certain clubs, stones, &c., had in it anything of religious homage. The native word expressive of divinity was "kalou," which, while used to denote the people's highest notion of a god, also expressed anything superlative, whether good or bad; being thus analogous to the similar form of speech in Hebrew. Their worship was not a regular and constant service, but, like that of many who claim a much higher code of ethics, was merely suggested by circumstances, or dictated by danger and disaster.

Degei was supposed to be the chief of all the benign gods, and although no one pretended to know his origin, many asserted that he had been seen by mortals; it was also said that his mother, in the form of two great stones, was to be found at the bottom of a moat. He was the subject of no emotion or sensation, nor of any appetite except hunger. The serpent—the world-wide symbol of eternity—was his adopted shrine. Some traditions represented him with the head and part of the body of that reptile, the rest of his form being of stone, emblematic of everlasting and unchangeable duration. The natives of Rakiraki, where he had several temples, alleged that he appeared to them under the form of a man, dressed in masi. Thence he passed over to Beqa and Kadavu, and later on to Rewa and Verata, eventually taking up his abode, in the form of a large serpent, in the hollow of an inland rock, near Na Kauvaudra, under the authority of Bau, at the north-east end of Viti Levu; evincing no interest in anyone but his attendant, Uto, and giving no signs

of life, beyond eating, answering his priest, and changing his positions from one side to the other. There are points in this account of his earthly existence which remind one of Cronos, of Grecian mythology. To this deity the Fijians believed that the spirit went immediately after death, for purification or to receive sentence. From his tribunal it was supposed to return and haunt the bure in the vicinity of its former mortal abode. But it was not permitted for all spirits to reach the judgment-seat of Degei, for upon the road it was supposed that an enormous giant, armed with a large axe, stood constantly on the watch. With this weapon he endeavoured to wound all who attempted to pass him. Wounded spirits might not present themselves to Degei, but were condemned to a perpetual wandering in the mountains. Whether the spirit was wounded or not depended not upon the conduct in its earthly form, but it was ascribed to good luck.

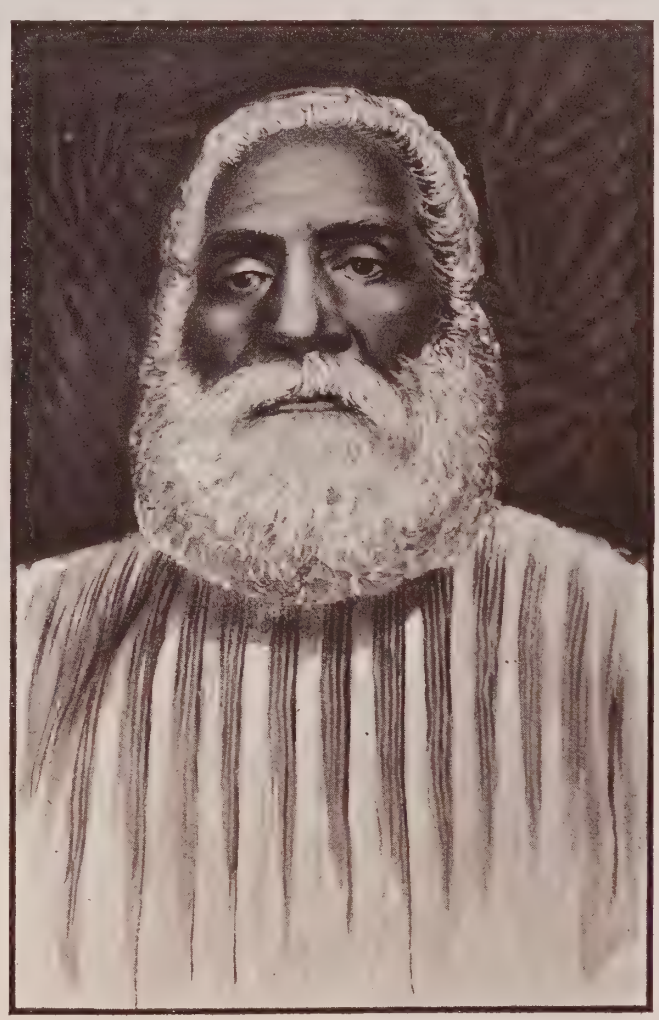
The rank of the gods below Degei is not easily settled, as each district contended for superiority of its own divinity. Some of the gods confined their attention to this earth, the higher presiding over islands and districts, and the rest over tribes and families, their influence never reaching beyond their own special jurisdiction. In the Pantheon of the Fiji group Tokairabe and Tui Lakeba Radinadina appear to stand next to Degei, being his sons. These acted as mediators between their father and inferior spirits. They were supposed to be stationed in the form of men, at the door of their father's abode, where they received and transmitted to him the supplications of departed souls. The grandchildren of Degei were third in rank, and innumerable in number. Each had a peculiar duty to perform, generally only local in effect, while their other duties were as multifarious as indescribable. A fourth class was made up of Degei's poor and more distant relations. They exercised a limited jurisdiction over the different provinces, by whose priests they were respectively consulted.

The other gods were proud, covetous, revengeful, and the subject of every base passion—monster expressions of moral corruption, malicious and malignant. Some of them had a monster origin and assumed a monster shape.

FIJIANS AND THEIR CUSTOMS.

To justly adjudge the Fijian heathen fifty years ago some familiarity with him was necessary; visitors could only look upon him with prejudice. They knew that his race had been long a scandal to humanity; they knew that, while on the one hand he had made considerable progress in many of the useful arts, on the other hand he was in many respects the most barbarous savage upon the globe. First contact with him, then, could not fail to be startling to the stranger, fresh from highly civilised society and accustomed to the well-clad companions of his voyage. He would experience a strange, and not easily described, feeling when first he saw a dark, stout, athletic and almost naked cannibal, the weird influence of whose penetrating glance many had to acknowledge. To sensitive minds the Fijian was an object of disgust, but as this feeling arose from his abominable practices only, personal intercourse with him seldom failed to produce sooner or later, a more favourable impression. Once he had overcome his repugnance the stranger found in the Fijian much that was prepossessing. He was courteous, though inquisitive; ostentatious to impress you with his importance, while the next minute he might be compelled to assume the position of a serf; hospitable to the extreme, and at the same time regretting your presence and planning your murder.

In appearance the Fijians were generally above the middle height and well made, exhibiting a great variety of figure. They exceeded the white race in average stature, but were below the Tongans. Corpulent persons were not common, but large, powerful, muscular men abounded. Most of them had broad chests and strong, sinewy arms, and the prevailing stoutness of limb and shortness of neck was at once conspicuous. The head was often covered by a mass of black hair, having an apparent consistency of half wool, half hair, and resembling that of the Cafoozos of South America. This "mop" was frizzled and bushy, sometimes encroaching on the forehead and joined by whiskers to a thick



Cakobau—Tui Viti.

round or pointed beard, to which moustaches were often added. The outline of the face was a good oval ; the mouth large, with white and regular teeth ; the nose well shaped, with full nostrils, yet distinct from the negro type ; the eyes black, quick, and restlessly observant. Dr. Pickering, of the United States exploring expedition, in his "Races of Men," observes, concerning the Fijian countenance, that "it was often grave and peculiarly impressive." His sense of hearing was so acute that by a stroke of his nail he was able to judge of the ripeness of fruits, or soundness of various substances. The peculiar harshness of skin, said to be characteristic of the Papuan race, was more observable among the wilder, inland tribes of Fiji, where less attention was paid to the constant bathing and oiling of the body. The complexion of the people varied, but the pure Fijian seemed to stand between the black and the copper-coloured races. The nearest approach to the negro was found on the island of Kadavu An intermixture of the Tongan and Fijian blood produced a variety called Tonga-Fiji, some members of which were good-looking, but bearing a stronger resemblance to the Fijian than to the Friendly Islanders. The difference between chiefs and people was not so strongly marked as in some groups ; the lower ranks had neither the sleek skin nor portly mien of their superiors, yet supplied a fair ratio of fine men, supple in joint, strong in limb and full of activity.

In 1870 there were about five hundred half-castes, men, women and children, in the group ; being, as a rule, robust, hardy and active ; their intellectual capacities being about equal to their fathers' and superior to their mothers'. Although congregated in colonies, such as Levuka, Vanua Levu, on the Rewa River, &c., they were to be found more or less in all the chief islands of the group. More than half the men were employed as sailors, a considerable number as boat-builders and carpenters, and a few as planters and cattle-raisers. In their tastes and manner of living they took more after the native race than the white, being looked up to by the former and despised by the latter. They associated and inter-married mostly among themselves, or with the Fijians, except some of the women, who not infrequently became the mistresses and occasionally the wives of white settlers. Their offspring, poorly developed and frequently much diseased, rarely exceeded three or four in the family. Few of them embraced any particular form of religion, although, in most cases, nominally Christians ; and while exceptions among them were to be found of steady, industrious, useful members of the community, laying by money and educating their children, the majority bore an indifferent character for sobriety or trustworthiness, being very improvident, the women especially so, and particularly fond of card-playing and gambling. It is currently believed that Albinoes occur more frequently among the Papuan race than elsewhere. But Williams who spent many years travelling among the islands, states that during his residence in Fiji he encountered only five specimens of this exceptional variety. In three of these, who were adults, the skin had a slight tinge of red, and hair, together with that of the head, of a flaxen colour. In two cases the iris was blue, and in the third there was a sandy tinge. The eyes were kept half-closed, as though unable to bear much light. All these people suffered much from exposure to the sun, and had deep cracks in their skin, spotted with large, brown, freckle-like marks, the result of old sun-sores.

The Fijian was pre-eminently proud of his country, his customs, his pedigree, his language, and his person. Geographical truths were alike unwelcome to his ears and eyes. Consequently a travelled Fijian commanded little respect from his countrymen. His superior knowledge made him offensive to his chiefs, and irksome to his equals. The Fijian would listen attentively to the most wearisome repetition of any statement which fed his vanity. He would delight to surprise you with an attention, which he termed with a parade of modesty, the "country fashion" ; he would recount his influential connections, and boast of the family standing in the days of yore ; he would draw you out on the subject of his mother tongue, while his eyes glistened with joy as you remarked on its force and its beauty and he would not hesitate to scrape his bare legs or dress his hair, whilst he was in your presence.

The character of a people, it has been said, is shown in their proverbs ; and the proverbs of Fiji were in agreement with this rule. They made the very most of their intelligence, and nothing was too minute to be omitted, the sharpness of their observation and the retentiveness of their memories being surprising, if not painful. In sarcasm, mimicry, jest and chaff, they greatly excelled, and would keep each other on the broad grin for hours together. A traveller amongst them, cited by Pickering, said : "In the course of much experience the Fijians were the only 'savage people' he had ever met with who could give reasons, and with whom it was possible to hold a connected conversation."

In his mental characteristics the Fijian presented many points of great interest, showing that with ordinary attention he was capable of taking no mean rank in the great human family he so disgraced. The chiefs were in every respect a superior set of men to the commoners, which might be attributed to the fact that as leaders their mental faculties were more continuously active than those of the classes over whose destinies they ruled. Generally speaking the Fijians were made up of contradictions. No other South Pacific islanders possessed greater intelligence and more physical and mental energy. His senses were keen and so well employed that he often excelled the white man in ordinary things. Dull, barren stupidity formed no part of his character. Tact has been called "ready cash," and of this the native of Fiji always had a full share, enabling him to get over difficulties and embarrassing positions that would have floored the people of other races. His powers of adaptability earned for his country the by-name of a land of makeshifts. Tools, cordage, or packing material he could find directly, where the white man would be at a loss for either ; and nature proved to him but a general store for his use, where the article he wanted was always within reach. He was naturally shrewd, and his cunningness in "scamping" any job he contracted for would induce him to sit down for two hours to think how he

could cheat his employer out of five minutes' work. He soon knew his man. Some he would not tempt; "they are men of one mind." Others were tried, "for they give in after a few refusals." A letter from a white man was read to a chief, who quietly remarked, "Had any other foreigner written that I should have believed it, but this correspondent's sole property is pen, ink and paper." So when her Majesty's commissioner, Col. Smythe, landed at Bau, the King said "Ah! an inquiry; then the cession question will end in state papers." And the sequel showed that he was right.

The Fijian was logical in his way; he did not believe without proof. Proof positive was tendered by ocular demonstration. The superiority of the Christian religion was thus argued out among themselves:—"Everything English is better than Fijian—their axe superior to our stone axes; their muskets to our bow and arrow; their knife to our cockle-shell. The English have a God. Therefore the God of the English must be superior to ours." The feelings of a Fijian were acute, but not lasting; his emotions easily roused, but transient; he could love truly and hate deeply; he could sympathise with thorough sincerity and feign with consummate skill; his fidelity and loyalty were strong and enduring, while his revenge never died, but waited to avail itself of circumstances or of the blackest treachery, to accomplish its purpose. Of admiring emotion produced by the contemplation of beauty these people seemed incapable; and they remained unmoved by the wondrous loveliness with which they were everywhere surrounded. Of Fijian poetry, strictly so called, there was little; for, with his mind utterly unconscious of any inspiration of beauty his imagination grovelled in the grossest earthliness. The love of the natives for their poetry amounted to a passion. They assembled nightly for recitation exercises, and enlivened their daily tasks by frequent snatches of songs, sung to a plaintive chant, limited to a few notes and always in a major key. In chanting any song the chorus was repeated at the end of each line. In detached fragments the poetry of Fiji was certainly shown to the best advantage. There was no lack of poetic phraseology in the language, and all but the professed poets made use of it. Death was often spoken of as sleep; dying was described by the same terms as the sunset. A swearer was said to be "armed with teeth"; ignorance was "the night of the mind," and the word which expresses modesty (luma luma) suggests the softened, retiring light of evening.

Power to smother his feelings, and great command of temper, were often displayed by the Fijian. A valuable present brought to a Chief, from one seeking a favour, would be regarded with chilling indifference, although it was, of all things, what the delighted superior most wished to possess. That outward calmness and apparent indifference, when within "slumber'd a whirlwind of heart's emotions," was as much a distinctive feature with his rulers as with the Red Indian tribes of North America. For few things went more against a native's nature than to be betrayed into a manifestation of anger. On the concealment and restraint of passion he greatly prided himself, and formed his judgment of strangers by their self-control in this particular. When anger was kept continually under it frequently resulted in sullenness. On the other hand, when the hidden flame burst forth the transition from mirth to demon-like fury was sudden, and a savage fully developed, physically and morally, was exhibited. This, however, seldom happened. Generally a Chief, when offended, said nothing, but put sticks in the ground to keep the cause of his anger constantly in his recollection. The objects of it soon discovered that it was time to appease him by propitiatory offerings if they would avoid the bad consequences; and when these were tendered to the satisfaction of the offended party he pulled up the sticks as a signal that he was pacified.

Ratu Epeli (Abel), Son of Cakobau.

The native was thoroughly two-faced, suspicious and stoical. Waterhouse records an instance of a native taking a message from a missionary, urging a certain tribe to embrace Christianity. He faithfully fulfilled his task, but at the conclusion added: "And now, having told you what the teacher says, I will give you my advice: do not become Christians." When good advice was tendered the mind of the Fijian immediately detected some latent self-interest. Even

amongst his countrymen he easily detected signs which betokened an act of treachery, and amongst strangers he never felt safe. When Fate declared against him he could be as stoical as a Turk, never attempting to save himself if detected in intended murder or minor mischief, but only endeavouring to secure a speedy termination of his sufferings. In everyday affairs he had a falsely polite habit of giving an answer which it was thought would please, without the slightest regard to truth ; and sooner than set his superior right in a mistake he would repeat the error himself. Politeness and etiquette, markedly observable in many of their manners and customs, were pleasant characteristics of this peculiar people, merged in the vilest barbarism, one would hardly be prepared to expect. A Chief would be considered ill-mannered if he did not return the salutation of the most insignificant of his subjects.

In social diplomacy the Fijian was very cautious and clever. He never paid a visit without a motive ; and the more important his business the more earnestly he protested that he had none. The subject uppermost in his thoughts came last to his lips, or would not be even named ; for he would make a second, or even a third, visit rather than risk failure through precipitancy. Rarely would he fail to read your countenance ; and the case must be urgent indeed which obliged him to ask a favour when he saw a frown. Be he a Chief or a menial subject, in his own home his generosity was remarkable, sharing or giving away whatever he possessed, no matter whether the thing was large or small. Notwithstanding this, covetousness, begetting envy and ingratitude, was one of the strongest features of the Fijian character and a strong incentive to the blackest crimes. From the earliest times the life of the '' papalagi '' was perfectly safe in any portion of the group provided he had nothing to excite the desire of acquisition. To gain property of trifling value many, however, were murdered by the natives. With all this risk of being put to death, hospitable entertainment and reception could be relied upon ; and while in a Fijian's house perfect security was assured. The same native who within a few yards of his home would murder a guest for the sake of a jack-knife or a string of beads, would defend him at the risk of his own life as soon as he had passed his threshold. Covetousness would not even let the dead rest, and frequent instances occurred of corpses being disturbed for the sake of some trumpery article buried with the dead. The known prevalence of this vice caused the enactment of the tabu Kalawaca and other preventive regulations among the people themselves, the ignoring of which was an offence punishable with death..

Anything like a personal affront deeply offended a native, and was not easily forgotten. A sarcastic remark, or a taunt of inability, nettled his heart, and he would either give you proof positive to the contrary or resolve quietly to bide his time for revenge. Crying in public was a favourite method of giving utterance to wounded pride ; the more public the place the better. Nor was this demonstration restricted to the softer sex ; men adopted it also. Amongst themselves the Chiefs would go to war for a great variety of reasons, when in truth war had been declared in the heart on the very day of the conceived slight, and the real cause was concealed from all others. Yet the Fijian acted prudently. He would count the cost. So long as anything was likely to be gained, in the shape of property or protection from an enemy, he would not appear to be offended. Once let it be apparent that there was nothing more to gain and he opposed you with all the strength of his nature.

The moral aspect of the people of Fiji in the days anterior to Christianity is an inviting one in no single respect. In these islands the theory of the innate perfectibility of man has had a thorough test, resulting in most signal failure. Here experience shows that any morality claimed on his behalf has been entirely negatived by the principle of evil within him. Every law of the Second Table, more or less acknowledged, he habitually and flagrantly ignored. The movement apparent in the history of early Fiji was steadily and uniformly from bad to worse. Old men would speak of the atrocities prevailing in the middle of the past century as altogether new, and far surpassing the deeds of cruelty which they witnessed when they were young. The early visitors to this lovely group were never tired of dilating on the fact that within its borders only man was vile ; and their stories of ferocity, treachery and cowardice showed, concentred in the aborigine of the past, an uninviting picture such as one must go to the tail end of humanity to even match. Ingratitude deeply and disgracefully stained the character of the Fijian heathen, irrespective of class. All were tarred alike, and a book might be filled with instances. Williams' four years' experience among the natives of Somo Somo taught him that if one of them, when sick, obtained medicine, he thought himself entitled to the missionary's food : the reception of food he considered as giving him a claim for covering, and, that being secured, he deemed himself at liberty to beg anything he wanted, and become abusive if refused.

Boasting in Fiji reached to a very high growth, and with this habitual pretence there was, naturally, no absence of lying. *Per se*, a lie was condemned and considered disreputable. But the propensity to lie in a Fijian was so strong that he displayed little desire to deny its existence, or very little shame when convicted of a falsehood. Ordinary lies were told undisguised ; but on matters most lied about by civilised people, such as the committing of offences, the native was the readiest to speak the truth. Should it be necessary a lie was presented with every appearance of truth ; and this adroitness was regarded as an accomplishment. A clever and ready liar, capable of concealing the schemes and plots of the chiefs, was considered a valuable acquisition, always sure of a comfortable subsistence and a friendly reception where ever he went. '' A Fijian truth was regarded as a synonym for a lie, and foreigners, wishing to be rightly informed, would caution a native not to speak '' after the fashion of Fiji—a requisition seldom giving offence. A rubbing together of hands was the strongest denial that could be given. Theft was regarded in Fiji as a very small offence, and even as none at all when practised on a foreigner. Meaner men stole under the direct sanction of the Chiefs, who were quite ready to punish them if detected, as, by so doing they effected

a threefold object ; they appeared to discountenance the practice, satisfy the plaintiff, and chastise the thief for his unskilfulness. Success without discovery was deemed quite enough to make thieving virtuous, and a participation in the ill-gotten gains honourable. Early visitors to savage lands tell of the willingness with which the people gave up their goods for the gratification of the strangers ; but they expected a similar generosity in return, and simply supposed that they would be allowed to claim whatever they might fancy. On finding, however, that this was not the case they helped themselves. Any excuse in this should be granted to the islanders, whose practical lessons from the whites on the distinction between meum and tuum were cruelly and bloodily enforced.

Cowardice was another deformity which disfigured the Fijian. Such a feeling necessarily accompanied the lawless cruelty, treachery and utter disregard of the value of human life, which was so prominently characteristic of the inhabitants of Fiji. "A qaqa ni cau solevaki"—"A brave man when not surrounded by enemies"—is descriptive in nine cases out of ten of the Fijian heathen's valour. The slaying of women and children was awarded by consecration, *i.e.*, the bestowal of the complimentary prefix, "Koroi." Once the influence of a man was on the wane a whole host arose to join his enemies. To kick a man when he was down was quite the fashion of the country. Few would walk alone at night or in the dusk ; nearly every feast was a season of misgiving, owing to rumours of some person being slain during its celebration ; and the door suddenly slammed with the wind would cause a room full of visitors to rush out at the windows like disturbed bees. Suicide was frequently the result of some imaginary dread, the most common method in Fiji being by jumping over a precipice or from the top of a nut tree.

With such terrible traits as depicted above, one would scarcely expect to find affection in the Fijian heart any more than a mere animal attachment, towards their young. But something higher than this was to be found, although developed through prevailing custom and training in a manner different from that to which we have been accustomed. To strangle a wife on the death of her husband so that she might accompany him to the nether regions, or a mother that her son might not lay in his grave alone would be repugnant to every Christian. But it was otherwise in Fijian ethics. Affection, howsoever misdirected, influenced a wife to insist on ceasing to live once her liege lord had departed this earth ; and, similarly, some sons would destroy her who bore them ; and some daughters would weep when Christian intercession saved their mothers from the fatal noose. Exhibitions of parental love were sometimes such as to be worthy of admiration. "I have been astonished," writes a foreigner who spent the greater portion of a lifetime amongst this people, "to see the broad breast of a most ferocious savage heave and swell with strong emotion on bidding his aged father a temporary farewell. I have listened with interest to a man of milder mould, as he told me about his eldest son—'his head, his face, his mien—the admiration of all who saw him.' Yet this father assisted to strangle his son ; and the son first named buried his father alive."

Although the Fijians to a great extent cultivated domestic habits, and had a good idea of home comforts, there was too much reserve to allow the social element full influence. He loved a settled home, though occasionally given to travelling ; and when driven abroad by the exigencies of war, returned to his hearth as soon as possible. His social characteristics were decidedly better than his moral. Generally a kindness of manner prevailed, though the high attachments which constitute friendship were almost entirely lacking. National or religious customs imposed an unnatural restraint that prevented a free flow of the affections between members of the same family. Brothers and sisters, fathers and sons-in-law, mothers and daughters-in-law, and brothers and sisters-in-law were thus severally forbidden to speak to each other or to eat from the same dish. Full-grown men would walk about together hand in hand, with boyish kindliness or meet with embraces ; but their specious love was hardly real. Violent quarrels were not frequent, ending, as they usually did, with the axe and club, wounded heads, or broken arms. It is a startling but incontrovertible fact that in Fiji parricide ranked, in all respects, as a social institution. The Fijian destroyed his decrepit parents, considering it a kindness to shorten the miserable period of second childhood. In his estimation, the use of a rope instead of the club was a mark of love, evidencing the strongest affection. Women, while not exactly an article of trade, were fearfully degraded. In youth they were the victims of lust, and in old age of brutality. In many parts of the group they were beasts of burden, condemned to every kind of labour, and forbidden to enter any temple.

To the aged and infirm the Fijian was cruel. Bald head and grey hairs excited contempt instead of honour, and, therefore, when likely to become troublesome, the aged begged to be strangled. If parents were slow in making this proposal they were anticipated by the children. In the heathen's idea he existed in the other world in the same state as he died ; hence his desire to escape extreme infirmity. Exposure, burying alive and the rope were the means generally used for despatching old people. Families had such a repugnance to having deformed or maimed persons about them, that those who met with such misfortunes were invariably destroyed. A mother would consider it a disgrace to associate with a son whose leg had been broken or bitten off. The ill-concealed cruelty of the people was further shown in their treatment of the sick. Unless the afflicted one was of high rank, or valued for his services, the patience of his friends would be exhausted in a few days. If sick persons had no friends, they were simply left to perish. Among friends they were cared for until they became troublesome, or, through weakness, offensive ; whereupon they were usually put out of the way. In some districts they were conveyed to caverns and supplied with food for a few days. When the food was untouched, the friends supposed the sufferer was dead and made the usual mourning.

The Fijian was a skilful doctor, according to the Polynesian fashion, and his surgical and medical preeminence was acknowledged in the adjoining groups. Like many nearer home, they cunningly attached

great importance to faith, and worked some marvellous cures through unpretending agencies, much of the same quality as bread pills. "Their medicinal plants," says Seemann, "are as difficult, perhaps more difficult, to find out than the poisonous ones used for illegal purposes. Those who profess to be acquainted with their properties—often women, and answering to our herbalists—cannot be tempted by any presents to disclose secrets which to them prove a lucrative source of income for life. It is only the virtues of plants generally known that a casual inquirer has any chance of learning. The high estimation in which the oil of the dilo (*Calophyllum inophyllum*,

Adi Cakobau, Granddaughter of Cakobau.

Linn.) is held by the whole population as an efficacious remedy for rheumatism and other pains is a matter of common repute. The leaves of the kura (*Morinda citrifolia, Linn.*), a middle-sized tree, with shining leaves and white flowers, not unlike those of the coffee shrub, are heated by passing them over flame, and their juice squeezed into ulcers, whilst the leaves themselves are put on the wound as a kind of bandage. The bark of the danidani (*Panax fruticosum, Linn.*), a shrub, about eight feet high, and cultivated about the native houses on account of its deeply-cut, ornamental foliage, is scraped off, and its juice taken as a remedy for nacake, thrush, ulcerated tongue and throat. The properties of sarsaparilla (*Smilax, sp.*) as a means of purifying the blood are well known to the natives. . . . Curious to add, in Fiji it is not as with us, the rhizome that is used, but the leaves, put in water and strained through fibre, like the yaqona or kava, before being taken. Strong purgative properties reside in the vasa or rewa (*Cerbera lactera, Ham.*), a sea-side tree, twenty-five feet high, with soft wood, smooth shining leaves, and white scented flowers, used for necklaces by the natives. The aromatic leaves of the laca (*Plectranthus Forsteri, Benth*), a weed, abounding in cultivated places, and having purple bracts supporting pale blue flowers, cure, it is said, bad eyes and headaches on being brought in contact with the affected parts. It is also recommended for coughs and colds, in common with an acanthaceous herb, inhabiting swamps (*Adenosma triflora, Nees*), which shares its aromatic properties. The people of Somo Somo declare that the leaves of the Vulokaka (*Vitex trifoliata, Linn.*), with which their beach is thickly lined, when reduced to a pulp by chewing, are employed by them for stuffing hollow teeth. The leaves and bark of another sea-side shrub, the sinu mataiavi (*Wikstræmia indica, C. A. Meyer.*) are employed for coughs; the bark alone for sores.

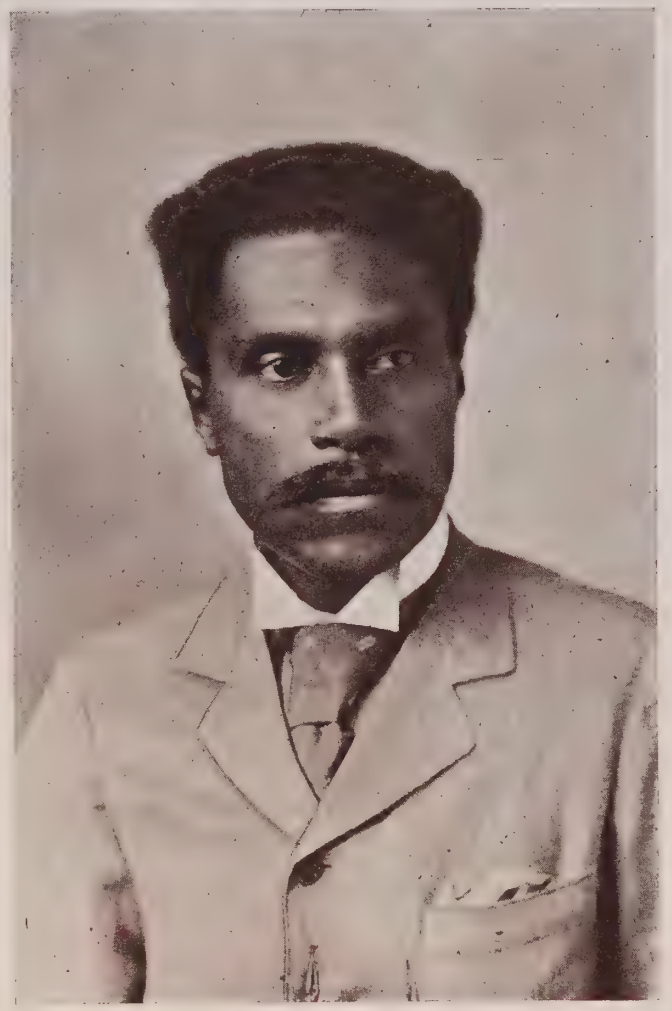
Sleep and tobacco were among the leading comforts of the Fijian. He followed activity with slumbers, from which he hated to be aroused. Tobacco was a modern innovation, known only since shortly before the arrival of the missionaries. Yet it was in such high favour that children as well as adults indulged in it freely. The native method of smoking was decidedly social. A small cigarette, formed by folding leaf tobacco in a strip of dead banana leaf, was lit, and passed to four or six persons. Having to swim across a river did not interrupt this transfer; for the same cigarette would be conveyed over the water in several different mouths. The habit of smoking was strengthened by much leisure, to which may be attributed the filthy practice of eating the vermin with which Fijian heads were often well stocked. Even this custom the natives set down to the score of revenge, and many spare moments were devoted to it, the produce being shared between the capturer of the game and the owner of the preserve.

His domestic comforts were superior to those of any other Polynesian race; even the Tongan owed many of his greatest comforts to Fijian ingenuity. In a King's house there was no furniture, in the European sense of the word; but large curtains of native cloth were hung up at night to divide the upper, or raised, end into several snug compartments. This dais, which by day was the divan, was covered with soft mats, varying in number from two to ten, and spread over a thick layer of dry grass and elastic ferns, while on them were placed two or three bamboo pillows. A Fijian pillow consisted of a bamboo, or a bar of wood, standing on two wooden legs, six inches high, which supported the neck only (so as not to spoil the elaborately dressed hair), very much like the pillows of the Kaffirs, and on the same principle as those of Japan. Over the upper end of the domicile hung the mosquito net, which generally stretched across the

room, giving it an air of comfort. In the homes of minor Chiefs and other natives chequered baskets, drinking cups, bottles for scented oil the yaqona bowl and cup, fan sunshades, food dishes of wood, a musket, an axe and spade, either hung around the walls or stood in conspicuous places. The other domestic apparatus was found near the hearth, and included nets, a bone knife for cutting bread from the pit, a concave board, four or five feet long, on which to work up the bread, and round stones for mashing the same ; coarse baskets for vegetables, cocoanut and bamboo vessels for salt and fresh water, and soup dishes and a ladle made of the nut shell. On the earth, each set on three stones, were several pots, skewers and a wooden fork—a luxury which the Fijians enjoyed when our worthy ancestors were wont to take hot food in their practised fingers. The home, its inmates and their belongings were all scrupulously clean ; but with the lower classes a different order prevailed. They were often very dirty, wearing calico to which no soap was applied, sitting and sleeping on the ground, never hesitating to sink both cleanliness and dignity in what they considered ease.

Towards each other the rules of politeness received scrupulous attention. They affected the language and were seen in forms of salutation, in attention to strangers, at meals, in dress, and, indeed, influenced their manners indoors and out. Their methods of salutation indicated the character of the people using them ; they were civil, inquisitive and heartless. It was the fashion for persons meeting to ask each other whence they had come and whither they were going ; but inquiries about health, so common in other parts, here were unknown. None but the very lowest were ill-behaved, and their confusion on committing themselves showed that they were not impudently so. The flattery of the natives was often gross, and sometimes thoroughly Oriental. To apply to Europeans as "Chiefs from the eye of the sun" was a byword. The existence of expressions equivalent to our "Mr.," "Sir" and "Madam" did much towards polishing the intercourse of this people ; and it is remarkable that they only in the South Seas had these terms in regular use. They had a peculiar method of sending messages by reeds or sticks, which were supposed to fix the memory. They were given separately to the messengers, and with each was delivered the message which it was intended to represent. At a bargain or sale it was usual to make a small deposit, as an earnest that the transaction was mutually assented to. This consisted of one of these reeds, or a piece of kava root, or any other article that might be acceptable, and closed the bargain, according to Fijian custom, quite as certain as if it were a deposit under our law,—affording one more instance of the comparatively short span between barbarism and civilisation. That which bore the name of swearing among the South Sea islanders, though bad enough, was different in its kind from English execrations. The natives never blindly invoked the wrath of a god or condemned themselves or each other to endless destruction ; but they used filthy, irritating and malevolent language, not uncommonly having reference to their cannibal practices. Like the Orientals they spoke abusively of the parents of the person with whom they were angry. It was tabu for those to swear at each other who were prohibited from conversing together ; but those who were worshippers of the same god might fling imprecations at one another to their hearts' content.

The principle of the tabu seems to be exactly the same in every part of the South Seas, the only variety being in its application, and in the degree of severity with which its infringement was punished. The institution, as it existed in Fiji, was the secret of power, and the strength of despotic rule. Placing a tabu on



Hon. Ratu Kandavu, M.L.C. (Roko of Bau), Grandson of Cakobau.

a person was virtually to make him a temporary outcast. It may be defined as a law or restriction that derived its sanction from religion. Originally it means sacred ; not implying any moral quality, but indicative of a particular distinction or separation from common purposes for some special design. The chief peculiarity of the tabu as it existed in the Fijian islands was the religious character it sustained. And this probably accounts for the origin of the rite. When certain regulations are enforced by religious considerations they exert an influence on the million they could not

else obtain. This is well illustrated in the Mosaic laws. So it may be supposed that the author of the rite was a person who, in the original seat of the Polynesian race, united the power of ruler and lawyer to the dignity of chief priest, who probably intended to be inspired by the gods, as they often did in the other islands when they uttered oracles. If so his laws, or tabus, whether or not promulgated as divine commands, will be received and obeyed as such. This view is supported by the fact that the principal chief was often the high priest, and also by the fact that in nearly all the groups men were found who pretended to be descended from the gods. But though the origin might thus be a sacred and regal character, yet in the course of time it became common property, a sort of magic term with which any man could throw a kind of protection over his property ; could tabu his house or fishing grounds, or eel-pot, as might suit his whim or convenience, and think himself quite justified in defending his tabu with his musket. It was put into operation accordingly by religious, political or selfish motives, and idleness lounged for months beneath its sanction ; for during the tabu the lazy and idle were not only provided, but being tabued from handling food themselves, were actually fed by attendants or ate their food from the ground.

The custom was much in favour with Chiefs who adjusted it so that it might sit easy on themselves, while they used it to gain influence over those who were nearly their equals ; by it they supplied many of their wants, and commanded at will all who were beneath them. In imposing a tabu a Chief need only be checked by a care that he was countenanced by ancient precedents. Persons of small importance borrowed the shadow of the system, and endeavoured by its aid to place their yam-beds and plantain-plots within a sacred prohibition. When cocoanuts were to be tabued in any particular district, a mound of earth was thrown up by the side of the path leading thereto, and on this a stone or nut covered with tumeric powder was placed, and a reed fence built all round. The length of the time during which the embargo might be continued was determined by the period at which the nuts ripen or the arrival of a festival, or simply the will of a Chief, without whom the prohibition could not be removed. When tabued persons became tired of remaining so restricted, they sent to the Chief and informed him, and he replied that he would remove the tabu whenever they pleased ; they then sent him presents of pig and other provisions, which he divided among the people. The tabued then went to a stream and washed themselves, which act they called vuluvulu ; they then caught some animal, a pig or a turtle, on which they wiped their hands and it then became sacred to the Chief. The tabu was now removed and the men were free to feed themselves and live with their wives. The embargo usually lasted from two to ten months according to rank ; in the case of a petty chief it would not exceed a month and for a common person not more than four days. Taking off a tabu was attended with certain ceremonies. It could be done by none but a chief of high rank. Presents were brought to the priest, and a yaqona was brewed and drunk ; he then prayed (sevu-sevu) and the ceremony was finished Fear of the gods was often alleged as a reason for observing the tabu ; violations of this right were punished by robbing the transgressor, despoiling his gardens, and, in a few cases, by death.

Matrimony in Fiji was a social, or civil, contract, priests never taking any official part in the ceremony, although Commodore Wilkes and other of the earlier writers, misled by false information, have gone so far as to detail the ritual performed on such occasions. Every presentation of gifts was associated with the good wishes or prayers of the donor for the long life and happiness of the young couple ; but no priest was needed at this, it being only the observance of a custom at every function admitting of such forms. The laws of affinity in regard to marriage were very curious. First cousins who were children of the brother and sister might intermarry ; but the children of two full brothers were not only debarred from marital relations, but might hardly speak to each other. The Fijian of polytheistic tendencies understood nothing about asking for a wife. The '' popping the question '' of European life is of recent date, and generally done without writing materials. For the most part the men make advances to disclose their intentions. Yet the women do not hesitate to adopt the same course when so inclined. The man, however, takes a present to help his suit ; the woman trusts only to her charms. Under the old heathen order girls, especially the daughters of Chiefs, were betrothed in very early life to others of the same age as themselves, or to men past the prime of life. Although women expressed their aversion to this system, yet it gave them one great advantage—that of a more careful guardianship. The fear of the future husband or his friends caused her parents to keep a strict watch over her, and his influence would be exerted to punish anyone who might insult her. Any imprudent step on her part generally resulted in her being strangled by her parents, who would send word of their action to her intended husband and ask his forgiveness. When betrothed in infancy the mother of the girl, sometimes, took a small liku to the future husband as a pledge that her child would hereafter be his wife. If he were grown up he observed a form of asking the parents to give him their daughter, presenting at the same time one or more whale's teeth. In infantile alliances the bridegroom-elect would wait till his bride was sixteen years of age, when she would be taken to him with due state. In the meantime she was considered as his wife, and it was her duty to be strangled on the occasion of his death, unless a senior wife or other female relation supplied the necessary demand. If the betrothed husband died before the girl had grown up, his next brother succeeded to his position. The betrothed wife seldom saw her future husband before marriage, and it was not in accordance with etiquette for her to mention his name. She would either speak of him as '' the chief '' or would use the personal pronoun '' he.'' Most improper matches were frequently made, self-interest being the dominant motive actuating the parents. Old men of sixty would frequently be seen living with two girl wives neither having attained the age of fifteen. Fijians certainly did not sell their

women, but they regarded them as a sort of property in which a regular exchange could be carried on.

It sometimes happened that persons were permitted to choose their partners in life for themselves. When such was the case, affection progressed to possession by certain steps, which varied slightly in different parts of the group. When the female was betrothed the observances were nearly the same. The veidomoni, or "mutual attachment" was the first step. In this the young man asked the girl of her parents, taking a present of rolls of tapa, whale's teeth, or provisions, or not, as he judged best. When anything was given it was not considered in the light of a price paid, but merely as a matter of form. The consent of the girl's father, mother and brother was required and no other person could ask for it but the intended husband. Even if the father and mother assented, the refusal of the brother would prevent the marriage; but with his concurrence it might take place, even if father and mother opposed. Elopements sometimes took place, when a marriage was opposed from difference of rank or other cause, the parties fleeing to some neighbouring chief, whom they engaged to intercede and bring about a reconciliation. Should the request meet with a favourable reply the young man gave notice of it to his own relations, who took presents to his betrothed. At the same time the girl's friends veimei, "nursed" or took her to the house of her intended husband's parents, presenting at the same time property—teeth, cloth, or mats. Then followed a custom which is certainly pretty. Not even a heathen can leave the scenes of childhood and careless joy without tears, and the "nursed" girl often wept freely. The friends of the bridegroom would endeavour to solace her by presenting trinkets as expressions of their regard. This was called the vakamamaca, or "drying up the tears." Then followed the vakatakata, or "warming." This was food made by the man and taken to the friends of the bride, who still remained where her friends left her. In some parts she enjoyed a holiday for four days sitting in her new home, oiled and covered with tumeric powder. At the end of four days she bathed, accompanied by a number of married women, who helped her to fish. On returning home the fish was cooked, and when ready an intimation to that effect was sent to the young man, who dressed himself in style, and, accompanied by numbers of his companions, oiled and dressed, directed his steps to the house in which his betrothed waited his arrival. The bridegroom and his companions took off their new dresses, which were given to the relatives of the bride. The fish-soup was then served up with yam, the prospective wife commencing her duties by pouring out and handing to her future lord a dish of soup, which he drank, eating yam with it. A part of the yam he gave to the bride, who ate with him. This ceremony was named na sili, "the bathing."

In the leeward islands this generally concluded the preliminaries of marriage. In the other portions of the group such was not the case but the girl went back to her parents, and the friends on both sides made cloth and mats to present with the young people on the wedding-day. Meanwhile the young man was expected to build a house, to which to take his wife who now had to undergo the painful process of tattooing, if it had not already been done. During this period the bride was tabu siga kept from the sun, to improve her complexion. These observances over, the ceremony of grand feasting took place, when the friends of each party would try to outdo the others in the food and property presented. As in other native feasts, so here it was easier to specify the good cheer by yards and hundred-weights than by dishes. Whatever was prepared by the friends of the woman was given to those of the man and *vice versa* The conclusion of this day was the vaqasea when the marriage is complete, the announcement of which in some tribes was by tremendous shoutings; and arrangements were made for the veitasi, or "clipping," which in the windward islands consisted in cutting a bunch of long hair worn over the temples by the woman while a spinster. To leeward, however, the woman was deprived of all her hair, and then made sufficiently ugly to startle the most ardent admirer. This act had its feast, food being prepared, and often taken as the breakfast of the newly-married couple. In some places the breakfast was saved by the great feast following the clipping.

The nuptials of great chiefs were celebrated with much form and ceremony, and in high native circles, even to-day, much of the ceremony remains, though the form is limited to the rites of the Christian Church. Compare two weddings in the family of Cakobau, then and now, with fifty years intervening—and the comparison interestingly marks Fijian progress along the tracks of civilisation. Mrs. Wallis, an American lady, who wrote "Life in Fiji," and was present at the marriage of Cakobau's sister to Gavidi, the heathen chieftain of Lasakau, thus described the ceremony:—"We went first to the house of the bride's father, where we saw the marriage-portion and the bride. The latter looked quite modest and rather bashful. We remained here but a few minutes and then passed on to the new house that had been prepared for the bride. We found the bridegroom seated on the door-sill, his face well besmeared with dirt, and his dress not remarkable for cleanliness. He desired us to walk into the house and be seated near his mother. We observed in front of the building a wall of roasted fish, about ten fathoms in length and five feet in height. We did not see the vegetables, as they were in some other place, with pigs and turtles. The floor of the house was spread with four or five layers of the best Fijian mats; these had been provided by the Lasakau tribe. In one corner of the house a basket, ten feet long, four wide, and three deep, was suspended from the rafters and on these were placed pigs and turtles. The Lasakau matrons (no maidens are allowed to take part in the marriages) were seated in the centre of the house, leaving a broad space unoccupied near the door. On the right hand of the principal entrance the mother of Gavidi was seated with her foreign guests. The Lasakau ladies all wore old dresses; and their bodies were oiled with cocoanut oil, scented with sandalwood. Each one, the mother excepted, wore a garland of flowers thrown over one shoulder. The garlands were made of sweet-scented flowers. Gavidi was ordering the arrangement of the food, and when all was

completed, an old man said to the Chief, ' The food is now ready. We hope that the god will be pleased with your marriage, and that you will live long and happily with your young wife.' The speech ended with clapping of hands. The bridegroom then took seven whale's teeth, and sent them by four old men to Tanoa with a complimentary message and a request that the King would send his daughter to the house where his people were waiting to receive her. Gavidi then departed, and was seen no more for the day in that vicinity.

" After this two old Lasakau men and one old Bau man came in and seated themselves near the central door on the left. In a few moments the grand procession appeared, consisting of the bride and the married ladies of her tribe. Her mother was not present. The procession came singly, and moved very slowly. About one hundred preceded the bride, and

Fijian Princesses.

then the lady herself appeared. She wore a band of small white cowry-shells around her head, and bracelets of the same around her arms, a necklace of small whale's teeth on her neck, and in her hands she carried two large whale's teeth. She was arrayed in a new handsome dress, with a bale of marked native cloth attached to it, and a train of some forty yards in length ; the latter trailed on the ground and the former was borne by two women. Oil was dripping from her body. As she entered the house she laid the two large teeth at the feet of the old men ; then turned and seated herself by the mother of Gavidi. The rest of them now followed, and all were seated in the unoccupied part of the house. The Bau ladies were dressed in new, handsome dresses, and wore flowers in their hair. After all were seated, the old Bau messenger presented whale's teeth to the Lasakau messengers, accompanied with a long speech, enumerating the names and titles of the King, his greatness and goodness, and love for Gavidi, which he had now shown by the gift of his daughter, who was of high rank, being his daughter by the Queen, who was a woman of the highest rank in Somo Somo. At the conclusion of the speech the Bau ladies clapped their hands. The Lasakaus then took the teeth, and promised for their Chief that the young princess should ever be treated kindly ; that they hoped wars would cease, in order that he might not be separated from her ; that the winds might be favourable ; that she might have plenty of fish to eat, and that yams and all their food might ever be plentiful in their lands ; and ended by complimenting the King upon his greatness and goodness, and pronouncing him a god whom his enemies could never kill.

" At the conclusion of this eloquent speech the Lasakau ladies clapped their hands, and the men departed. I inquired if the men were priests, and was answered that they were not and that the priests had nothing to do with marriages. After the departure of the men the bridegroom's mother and two other aged matrons proceeded to divest the bride of her ornaments. The oil was wiped from her body ; her handsome dress was exchanged for an old one, and taken, with all the other ornaments, by the mother-in-law of the bride. The Lasakau ladies had been chanting continually, from the time of their assembling till the present, only stopping while the old men made their speeches. The Bau tribe now commenced, and chanted for the space of an hour or more, when they concluded their music. The Lasakau ladies then proceeded to exchange their dresses with the Bau ladies, and began to chat and frolic as though the minister had departed. The garlands were also presented to the Bau party. After some time singing recommenced for a short time, and then all retired. The Bau party took with them all the mats from the house, and were to bring the bride's portion in return. Tanoa had given his daughter ten servants, and Gavidi had provided five to commence housekeeping with. Samanunu, Cakobau's wife, told us that the bridegroom would not visit at the house of the bride till the next day, or perhaps for a week or a month. The feast is prepared for the Bau tribe alone, and is divided into portions according to the rank of the family and sent to them. When the marriage is fully consummated, the Bau people are again feasted and some of the elderly ladies of the tribe proceed to the house of the young married lady and cut off the woolly tresses from her head ; these had hitherto remained uncut from childhood."

So much for the heathen weddings of "then," when nothing debarred husbands from gratifying cannibalistic tastes by eating their wives. Marital rites in Fiji have been considerably curtailed since then, and also the nuptial ties giving them sanction, as the following description of the wedding of Tui Sawai, native Governor of Rewa, to Adi Vuikaba, well illustrates. The event, which happened in August, 1896, occasioned so much interest that no fewer than six thousand natives gathered to witness it. Special provision had to be made for their accommodation, entailing the erection of several native houses, the largest being 200 feet in length by 30 feet in width. These were built by the townspeople, and a monster feast was also prepared, the viands including 600 pigs, 300 turtles, yams and taro innumerable, and yaqona *ad lib.*; while all other Fijian delicacies were in abundance. For the evening meal a trench was formed, over 200 feet long, about 2 feet wide and 4 feet deep, and this was filled to the brim with taro, while along the top were laid, crosswise, roasted pigs. Most of the people were present for four or five days or longer and feasts larger than this occurred twice a day. The mekes in honour of the wedding commenced on the last Tuesday in July, each contingent from the various towns performing in turn, being preceded in each case by the camp followers, who deposited their presents consisting of mats, tappa, &c., on the *rara* of the town, where all the dances took place. Some of the performances were very fine, and the dancing and feasting were kept up till morning, when fresh relays arrived and kept the ball rolling. The wedding was to take place on the following Wednesday, and all day long the presents continued to pour in. There were mats by the thousand, innumerable fathoms of tappa, &c., in alarming proportions. By one tribe, among other things, some 2,000 bunches of bananas, the *vudi dina*, were presented. To make their present more imposing, a scaffolding was raised some 60 feet in the air, and this was covered with bananas, about 1,000 bunches and, with tappa streamers flying, looked very pretty. As it was impossible to hold the marriage in the church, because very few people would then have been able to witness it, a framework was quickly erected outside, and covered with mats, forming a very attractive edifice. Seats were provided for the European visitors. The tribes sat on the ground all over the *rara*, which was crowded. Mats were laid from the building to the bride's and bridegroom's residences respectively, whilst the floor of the building was covered with mats and some beautiful tappa. At about 4.30 p.m Ratu Epeli left his house for the improvised church, followed by the bride and bridegroom, and accompanied by an army of attendants of both sexes, fanning them and otherwise making themselves useful. Ratu Epeli and the bridegroom wore immense sulus of tappa, whilst the bride's was composed of most beautiful mats, very finely woven, and a silk pinafore. The wedding ceremony was conducted by the Revs. W. W. Lindsay, H. Worrall and A. J. Small, Wesleyan missionaries. The Wesleyan students were in attendance, and formed an excellent choir. After the ceremony the bride and bridegroom, in accordance with Fijian custom proceeded to Rati Epeli's house. They then returned to the scene of the marriage, and left for their future residence at the other end of the settlement.

If after betrothal the prospective bridegroom refused to carry the contract into effect it was considered a great insult, which the friends and relatives of the rejected bride would be sure to demand satisfaction for, and probably his ungallant behaviour would cost him his life. On the large islands was often found the custom, prevalent among many savage tribes, of carrying off a woman by apparent or actual force in order to make her a wife. On reaching the home of her abductor she ran to someone who could protect her; if, however, she was satisfied, the matter was settled forthwith, a feast was given to her friends the next morning, and the couple were thenceforward considered as man and wife.

The national customs bearing upon husbands and wives certainly were not likely to foster domestic joy. Husbands were as frequently away from their wives as with them; since it was not thought well for a man to sleep too often at home. Wives were not allowed to eat from the same dish as their husbands, and neither could they wait on their liege lords when pregnant. In native opinion it was common for a woman to hate her husband, but rare for a man to hate his wife; and very rare for a woman to hate a man by whom she had children before her marriage with a second lord. In chief's families the young wife if she were his first matrimonial venture, was accompanied by a duenna, generally a widow, who would assist her in the cares of housekeeping by looking after the servants given by the bride's father. A princess of first rank had ten female servants from her father and five from her husband. One, two or three was more commonly the number. Voluntary breach of the marriage contract was rare in comparison with that which was enforced, as, for instance, when a Chief gave up the women of a town to a company of visitors or warriors. Compliance with this mandate was compulsory; but should the woman conceal it from her husband she would be severely punished. Fear prevented unfaithfulness more than affection, though this did not deter the Fijian daughters of Eve from indulging in flirtation. Some husbands would keep a stout staff, to be used on unruly wives and ladies whose peccadillos were not grave enough to demand the club. As, for instance, the dredre kaci—the call by laughing,—the way in which women were supposed to call their gallants. These swains, to make themselves increasingly agreeable sweetened their breath by eating a greyish clay until nausea was produced. But unhappy the woman when her armours with these lady-killers came to light. The sweet words and pleasant breath of the lover were succeeded by the rough abuse of her lord and by such a beating as left the difference between it and being clubbed as very small indeed.

Every man was allowed to have as many wives as he could maintain, the Chiefs having many betrothed to them at an early age for the purpose of extending their political connections by bonds, which, according to their customs, could not be overlooked. To the men, then, polygamy was frequently a source of honour

and invariably of wealth. Amongst the lower classes the additional labour which a wife supplied was of itself of considerable value. In the higher classes the wife's friends were constantly taking property to her, and her children, as vasus, had the right to seize any article they liked that was possessed by their maternal relatives. To the women the plurality of wives was the source of female degradation, domestic misery and personal suffering. Technically in the Fijian domestic economy due subordination was provided for in the house of the much married man. The first of the wives was the mistress of the family. The others, from reciprocated affection, were thus literally led to devour one another. Contentions among them were endless, the bitterest hatred common, and cursing and recrimination of daily occurrence. When a woman happened to be under the displeasure of her master as well as that of his lady wives, they irritated the Chief by detailing her misdemeanours, until permission was gained to punish the delinquent. Then the women of the house—high and low—fell upon her, treating her so unmercifully as to leave her half-dead. On the other hand, not a few of the women in no wise objected to their husband's affections being indis-

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whom she was expected to treat as younger sisters, were called by a name answering to that of auxiliary wives; and a respectable female in becoming a secondary wife, was entitled to a domestic establishment of her own. But in practice often enough Dame Nature in her old-fashioned way, overrode these beneficent fashionings; and the nasty little ways of the ladies, stimulated by jealousy, placed bitten off noses, rent ears and scratches amongst the smaller evils of polygamy. The herd of women brought together by polyandrism under one man seldom knew any comfort; and, feeling themselves robbed of the domestic pleasures springing criminately distributed over a well-stocked harem, and they looked down with contempt on the man whose yearnings did not lead him beyond one wife.

There were many other evils attached to polygamy. The institution fell heavily on the children, since it virtually dissolved the ties of relationship, and made optional the discharge of duties which nature, reason and religion rendered imperative. Multitudes of children in Fiji were wholly uncared for and without knowledge, good morals or habits, developed, by the way in which they were reared, the worst features of heathen life. Many men found themselves left without

wives. Some of these had to court favour with a Chief to secure the loan of a wife ; in compensation for which the man so obliged became the willing instrument of villainous deeds at the instigation of his wife's master. Others eagerly engaged in the promotion and continuance of war, under the hope of terminating their forced celibacy by securing a female prize. In any treacherous dealings with any of the enemy, the promise of a woman generally turned the scale ; and to encourage warriors to fight, two or three women were sometimes given to the army.

Murder, in various forms, was also the result of this vicious system. Numbers of wives produced its nostrils while with the thumb she held the jaw up close ; a few convulsive struggles, and the hand was loosened to dig the little one's grave close by where the cruel mother was lying. Scarcity and war were often urged in excuse for these crimes ; and sometimes, when the parents belonged to two tribes who were at enmity, the mother, rather than multiply the foes of her kinsmen, would destroy her offspring. Should a quarrel arise between the parents the child was likely to be sacrificed ; while illegitimate children were not allowed to see the light. Infanticide was entirely in the hands of the women, the men generally expressing regret for the existence of the custom. As a rule

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sterility by drinking medicated waters prepared for that purpose, many more killed their unborn children, and in the case of others death followed immediately on birth. Infanticide and abortion—not from religious motives, but merely whim, expediency, anger and indolence—were reduced to a system, the professors of which could be found in every village. Of the various drugs employed for committing the latter offence the tikula (*Dracæna ferrea*) was held to be the most efficacious in its effects. When a professional murderess was not near, the mother did not hesitate to kill her own babe. With two fingers she compressed females, being considered as less useful than males were more often destroyed.

An owl flying about a house was considered by the natives as a sign that things were in a fair way for the master becoming a father. When such a hope was proved to be well established, certain matrons and the newly-made wife got up a sort of picnic, which they called vakata kakana. In some secluded retreat they feasted together and indulged in the "wide-mouthed mirth" of which they were so fond, unmindful of future care. After this came the vakavotu, the "becoming visible," and with it another feast, when

friends ate and rejoiced together, and a bartering of property took place between them. The next step was the tatavu, the "broiling." This was much quieter and not so commonly observed, and consisted in feeding the expectant mother with fish just before her confinement. Midwifery was a distinct profession practised by women in all the towns, and they were accredited with being very skilful accoucheuses, performing operations which among Europeans would be considered as surgical. Generally the women suffered little in parturition, and the aid of a native midwife was not often requisitioned. Fijians professed to keep the house a few days, and some would extend this to a month. They were forbidden the free use of animal food and fish for a long time, being well supplied with vegetables, unripe bananas and greens being esteemed excellent for women at this time. The infant was kept from the mother for three days being suckled by another woman, or fed with sugarcane juice, passed from the mouth of the nurse to that of the child. Young mothers and their babes were smeared with tumeric as a precaution against the devices of certain evil spirits, of whom the people stood in great awe. It was an ill omen if a child did not cry soon after it was born ; and the male child born in the daytime was expected to prove a great warrior.

After child-birth husband and wife kept apart for two, three or even four years, in order that the birth of another child might not interfere with the nursing of the first—a process which extended over a considerable period. Should a child be born before the customary nursing years had elapsed the relatives of the women were apt to look upon it as a direct personal insult and retaliate unpleasantly.

The Fijians were as strongly attached to their offspring as parents in other lands. On the arrival of the firstborn the wife took the name of "mother," and was called "the mother of the warrior," or of whatever else the child might be called. Sons were more warmly welcomed into the world than daughters ; and should their fathers be murdered they were called "the children of the dead," a designation which attached to them until they had avenged the parent's blood. The father had to celebrate the birth of a child by making a feast, termed "a tanundara," and if it was the firstborn, sports followed, in one of which the men imitated on each other's bodies the tattooing of the woman. Then followed the feast given at the falling off of the umbilical cord, which was sometimes buried and with it a cocoanut to grow for the future use of the little stranger. Food was again made ready for the first bathing of the child and there was another little feast on the event of its first turning over without help. The naming of the infant was either before birth or within two or three days after. If, through neglect or accident, a name should not be given very early, the child would be considered as an outcast, and be destroyed by the mother. Generally the first boy was named after the man's father, and the second after the mother's father ; but naming children was often left to accident, caprice or malice. Sometimes the epithet was made a record of the family triumphs or the folly and disgrace of their enemies ; worse than this instances were by no means rare when the names given were of the lowest and filthiest kind. Girls would be termed Smooth Water, Queen of Parrot's Land, Paradise, Mother of her Grandchildren, Ten Whale's Teeth (*i.e.*, very precious), Waited for, Drinker of Blood, Lady Nettle, Mother of Cockroaches. Boys' names were equally fanciful ; such as Fire in the Bush, More Dead Men's Flesh, Spark of Fire, Ill Cooked, Eats like a God, Die out of Doors, &c. Natives nursed in Eastern fashion, the child, quite naked, being held across the mother's hip ; but if they suffered from the coko—an ulcerous disease like the yaws of the West Indies—they stood in the hands of the mother, clasped behind, and held on to her shoulders. Yaws to a child was much the same as distemper to a puppy ; those who escaped it grew up sickly and feeble.

Women who regarded the health of their child generally abstained from the pleasures of fishing during the time of nursing. One of the first lessons taught the infant was to strike its mother, a neglect of which would beget a fear lest the child should grow up to be a coward. As they advanced in years they were treated with foolish fondness ; although, in some parts, the father might not speak to his child after fifteen. Family discipline was unreal, and its apparent restraints easily set aside. Children strayed away at pleasure and very soon became independent of their parents, by whom they were taught to dance, to plant and to fight. The violent passions of revenge and anger were fostered in their minds, so that, when offended, they gave full vent to their fury, and it is not surprising that their riper years exhibited such fearful developments of rage. From the earliest years their countenances showed signs of the restless observance which was so fully developed in the faces of their parents. Seldom was punishment inflicted beyond that of angry looks and words ; and when they made themselves vile the parents tacitly approved.

Males were circumcised when from seven to twelve years old. The cutting instrument was a piece of split bamboo, and the recovery was rapid. The operation was generally performed after the death of a chief, when from ten to twenty youths would be operated on. After the rite was carried out they had to live for several days in some public building, their food, generally a dish of cevuga, cooked greens, being brought to them by the women. Kula was one of the names by which those who were newly circumcised might be spoken of by or before women, teve, the proper word being tabu if a woman was present. Kula was also the name of a strip of cloth which received the blood and, on Vanua Levu, this was afterwards hung from the roof of the temple or chief's house. Many rude games attended the rite, following on was the assumption of man's attire. Youths while uncircumcised were regarded as unclean and forbidden to carry food to the chiefs. Girls reached the age of puberty when about fourteen years old, and boys when from seventeen to eighteen. They then had separate sleeping apartments, and were not allowed to partake of the food left by women, and to unroll and lie on their mats. This period in a girl's life was duly celebrated by her ; for which purpose she obtained the loan of a house from a friend and entertained her girl companions.

The townspeople supplied them with provisions for ten days, during which they anointed themselves with tumeric and oil. At the expiration of this term they went on a fishing party for which they were furnished by the men with provisions. Fijians, true to their contradictory dispositions, often adopted orphans, for whom they displayed far more love than for their own offspring.

In his dress, scanty as it was, the Fijian displayed great care. It is a mistake to speak of him as naked; he only appeared so when compared with other nations; and there was this in his favour that the nature of the climate and the quality of his skin both rendered dress, as far as mere utility was concerned, unnecessary. He had a great idea of modesty, and the woman appearing without the liku, or the man without his maro, would be severely beaten, if not clubbed. The dress of a man was a kind of a sash of white, brown or figured masi, varying in length from three to a hundred yards. This sash was passed between the legs and wound two or three times round the loins, securing one end in front, so as to fall over to the knees like a curtain; the end behind was fastened in a bunch or left to trail on the ground. The women were not allowed to use masi. Young unmarried women wore a liku little more than a hand's breadth in depth, which did not meet on the hip by several inches. On marrying they put on a broader dress, which entirely surrounded the body, and the depth of which was increased to nine inches or one foot as the wearer grew older. This dress was a cincture or broad band of beautiful variegated braid work, with a fringe from three to four inches deep. It was tied on the right side with bass, which, on high days, was long enough to form a train. Up in the mountains for full dress the women wore a fringe of grass four inches long, and the men, when fully dressed, a strip of tappa tied in a very large bow and trailing train. Chiefs were dressed in masi, in the same style as the men, only a few folds were taken higher up round the body, like a sword belt and both the ends of the sash formed long trains. On state occasions six hundred feet or more of black or grey masi would be draped on a chieftain, not in the shape of an enormous train, but all draped and festooned over his person and head. Chiefs were distinguished from the commoners by the maro. A sala, or turban, consisting of a gauze-like scarf of very fine white masi, from four to six feet long, was worn by all Fijians who could lay claim to respectability, except such as were forbidden its use. In most cases it was ornamental and graceful.

It was the heads rather than their covering which excited wonder, and on no other part of their person did the Fijians expend so much time and pains. The vuni-ulu, or tonsorial artists, were attached to the households of Chiefs in numbers varying from two to a dozen, and their duties were held to be of such a delicate and sacred nature that they were tabu from all other employment, not even being permitted to feed themselves or work in the garden. The coiffure of a chief often occupied several hours, and included the dressing of his moustachios and his beard, of which he was not a little proud. The latter often grew to a very respectable length. The hair was strong and often quite wiry, and so dressed that, even during dancing, it would retain the position in which it was placed, although projecting from the head to a distance of six or eight inches. The process was as follows:— The hair was first saturated with oil squeezed from the maiketu-nut, and blackened by a preparation of the laudi-nut. The barber next proceeded to twitch almost every separate hair with a long slender rod, generally made of tortoiseshell, and which had the effect of causing it to frizzle and stand on end. It was then singed trim and smooth, and finally enveloped in the sara. Numerous were the modes the barbers' fancy dictated, but the general aim was to produce a spherical mass about three feet in circumference, and a very successful artist has been known to bring this up to five feet. This was simply a mass of twists or curls or tufts—oftenest of thousands of spiral curls seven or eight inches long, shaped like a cone, with the base turned to the outside, and each individual hair turned inward. Others encouraged a tuft to grow so stiffly as to resemble a plume of feathers. The hair was also dyed, according to taste, some dandies liking to have their heads parti-coloured, black, sienna and red; in short, the varieties were far more diverse than the most fanciful devices of any fashionable lady in Europe. The best coiffures had a surprising and almost geometrical accuracy of outline combined with a round softness of surface and a uniformity of dye which displayed extraordinary care and ability. They seemed to be carved out of some solid substance. The mountaineers periodically dipped their coiffures in coral-lime and went about for a day or two white-headed. When the lime was washed off, the hair, now beautifully clean, was combed out to its full length, and while the roots retained their rich brown, the outer locks varied from a warm russet to a tawny yellow, according to the quality of the lime. Both colours harmonised well with the rich brown tone of the skin. Married women often wore their hair in the same style as the men, but not projecting to quite the same extent. A large woollen mop of a reddish hue falling over the eyes would represent the hair as worn by the younger women who dipped their heads in a preparation of lye made from the ashes of the leaves of the breadfruit tree, and afterwards suffered it to course down their cheeks, which was all considered ornamental. Boys' hair was kept short, but that of the girls was allowed to grow long and to fall in all directions from the crown of the head, in vari-coloured twisted locks, decorated with flowers so as often entirely to hide the eyes. After marriage the locks were all clipped off, and the hair kept short, those lacking in the necessary quantity of hair having recourse to wigs which were so well made as to baffle detection. Both sexes had the lobes of their ears bored; the women only one, the men both. In order to distend the lobes, they inserted rolls of tapa shells, pieces of wood, &c., thus making the holes so large that the hand could be passed through them.

Fiji was a land of few personal ornaments, and even a tortoiseshell ring was a rare treasure. High chiefs wore around the neck a single shell of the *Cypræa aurora*, or a valvu of large red spondylus. The mode of wearing the comb or hairpicker was also an indication

of rank. The King might only wear it in front; those next in rank a little removed on one side, and the lower orders behind the ear. On great festivals the man's family jewels were all displayed. These consisted of necklaces of whales' teeth, rudely fastened together with sinnet, or else most carefully cut into long curved strips, like miniature tusks, highly polished and strung together in the form of a great collar, which was worn with the curved points turning outwards like a frill. The average length of each tooth was about six inches; but some necklaces which were treasured as heirlooms were nearly double this size. with all the teeth beautifully regular. Their effect when worn by a Chief in full dress was singularly picturesque, though scarcely so becoming as the large, curly boar's tusk which sometimes formed an almost double circle, and was suspended from the neck, the white ivory gleaming against the rich brown skin. The most artistic and uncommon ornament of a Fijian chief was a breastplate from six to ten inches in diameter, made of polished whale's teeth, sliced and inlaid with pearly shell, all most beautifully joined together. The feminine jewel-case was far more limited, consisting of one pink shell, tied on with a plait of sinnet and very tiny beads. Sometimes a piece of carved whale's tooth was worn as an earring, or a string of dog's teeth as a necklace—and this practically exhausts the catalogue. Many ornamental articles for the toilet were procured from the forest, the vines and flowers of which were wrought into chaplets, necklaces and wreaths; the latter being thrown over the shoulder, so as to cross the body and fall gracefully on the opposite hip. Fillets of dried leaves were worn on the limbs, and enduring but unsightly scars were cut on the skin in concentric circles. Women burnt rows of wart-like spots on the arms and back, which they and their admirers considered ornamental.

The women only were tattooed, but not much could be seen, as it was confined to those parts covered by the liku. Young women had barbed lines on their hands and fingers; and the middle aged patches of blue at the corners of the mouth. Mountain women, too, were hideously tattooed round the mouth and all over the lips and about the shoulders. Occasionally patterns would be seen on their arms, which they considered attractive. Brides generally went through the painful process of tattooing on the eve of their marriage; but some ladies, the spouses of high chiefs, deferred the performance of this operation until they had become mothers. The custom of tattooing is said to be in conformity with the appointment of Degei, the Fijian Jehovah.. According to their superstition its performance propitiated the gods, who had to admit Fijians in the future world. On this earth its neglect was punishable by death, and in the after life special penalties awaited the unhappy woman who had evaded this rite. Retributive furies, armed with sharp shells, would fall upon her and tear her flesh for ever and ever. The native name was qia, and as it was confined to women, so the operators were always of the same sex. An instrument called a tooth, consisting of four or five bone teeth fixed to a light handle six inches long, was dipped in a pigment made of charcoal and candle-nut oil; the pattern having been previously marked on the body, the lines were rendered permanent by the blackened comb, which was driven through the skin in the same manner as a fleam, though with less violence. Months were occupied in the process, which was painful, and only submitted to from motives of pride and fear. So strong was this superstition that when girls died before being tattooed their friends had painted the semblance of it upon them, in order to assuage the anger of the gods. Feasts were held also in connection with this rite. The command of Degei affected but one part of the body and the fingers were only marked to excite the admiration of the chiefs, who saw them in the act of presenting his food. The spots on the corners of the mouth notified, in some islands that the women had borne children but oftener they were for the concealment of the wrinkles of age.

The spontaneous products of the soil, such as the yam, dalo, kumala, cocoanut and breadfruit furnished the Fijians with food *ad libitum*. Fish, of which they were also fond, abounded in great quantity and variety. The natives usually took two meals in the day, the principal one being in the afternoon or evening. These repasts were served up with great cleanliness, hot and well dressed. The men ate first, and the women had to be content with what was left. Where ovens were chiefly used they only cooked once a day, but twice where boiling was most in vogue. Their general food was light and plain; contrary to the taste of civilised gourmands these people had all their meat quite fresh, and some small kinds of fish were eaten alive as a relish. Most of the fish were eatable, Many, however, of the gaudily painted ones were not, and it was a very common thing to hear of natives being fish-poisoned, painfully, but not mortally. The Fijian bill of fare for usual consumption was somewhat lengthy, and contained many different vegetables, and shell and other fish in perhaps unequalled variety. Almost everything found living on the sea-reef was eaten and enjoyed. To these were added a dozen varieties of bread, nearly thirty kinds of vakalolo, or puddings, and twelve kinds of broths or soups, including turtle soup. Several kinds of warm infusions were made from aromatic grasses and leaves. These they sometimes macerated, and eaten with the liquid in which they were prepared. A rich sort of gruel was made from the milk and pulp of the young cocoanut. Shrimps were used to make a delicious sandwich, being arranged between two thicknesses of taro leaves. Fish was sometimes served up with a relishing sauce; and sweet sauces were made for the richer sorts of pudding by expressing the juices of the nut, the ti-root and the sugarcane. Roasting and frying were added to the other methods of cookery; roast pig being the *piece de resistance* at every "magiti," or feast The carcass of the pig was rolled about on the fire and singed, instead of being scalded with hot water to loosen the bristles, and when entrailled, was ready for the "lovo," or oven. A lovo was prepared as follows:—In a hemispherical pit, three or more feet in diameter, was lighted a fire of small wood topped by logs. On these were laid stones, capable of retaining heat without flying in pieces. When the wood had been reduced to ash, the prepared pig, wrapped up in breadfruit and other

large leaves, was deposited on the stones, yams, taro, breadfruit, &c., being placed on the top. The pit was then filled up with leaves and covered over with earth, so as to prevent any stored-up heat from escaping. By this plan the viands were not only baked, but also half boiled by virtue of the steam. The meal of a Chief only differed from that of a common man in that the food was of better quality, more frequently served, and received with greater form. Clean mats answered for both chair and table. If the Chief was not liga tabu—tabu as to the hands—he fed himself or not, as he elected ; but if liga tabu, he had to be fed by another, generally his chief wife or a mata. While he was eating everybody present retained a sitting position, the attitude of respect ; when he had done each person clapped his hands several times.

The refreshing milk of the nut was much used by the Fijian, but his general beverage was water. This was drunk without a cup ; the head being thrown back, the water-vessel held several inches above the lips, and a stream allowed to run down the throat. This method was adopted to avoid touching the vessel with their lips, a practice to which there was strong objection. There is every reason to believe that originally the Fijians were a sober people. In the middle of the eighteenth century there were but two grog-bowls in Rewa, a town then containing a population of three or four thousand people. These bowls were in the houses of the principal Chiefs ; and the drum was beaten to assemble those who wished to partake of liquor. From about the year 1835, however, intoxication became prevalent, by the use of both alcoholic and kava mixtures.

Like the inhabitants of the groups eastward, the Fijians drink an infusion of the *Piper methysticum*, generally called ava or kava—its name in the Tongan and other languages. The use of the kava root is said to have been made known by the Tongans ; a tradition, indeed, saying that the root sprung up originally from the grave of a Tongan leper, who had been addicted to kava drinking. This is given as the reason why the kava is difficult of digestion. Unknown in New Zealand and New Caledonia so far as its potent qualities are concerned, the yaqona plant has been the principal, indeed nearly the only one from which an intoxicating drink has been systematically extracted by the Melanesians and Polynesians ; and it possesses the one recommendation, which is the Fijian boast, that it does not make its devotees quarrelsome in their cups. But its action is peculiar, inasmuch as drunkenness from this cause does not affect the brain but paralyses the muscles, so that a man lies helplessly on the ground, perfectly aware of all that is going on. Its effects are more allied to those of opium than of alcohol and they are more satisfactory than the taste, which, to a beginner in the art of drinking, is unpleasant. Some have a feeling of nausea after finishing a few cupfuls, showing a disposition to remain mute, in a mood of happy dreaminess. Taken moderately, yaqona is admitted by authorities to act as a purifier of the blood. An immoderate drinker is in the long run affected by its debilitating properties, and if his brain does not become weakened in action, his skin, at any rate, becomes scaly.

A very remarkable feature associated with Fijian drinking customs was the vakacivo, a kind of toast or wish, announced after the draught was swallowed. A man blew away the moisture that might remain about his mouth with a hissing noise, and then shouted aloud his toast, which was either commonplace, humorous or sentimental. Some of these wishes alluded to the cannibal practices of the people ; *e.g.*, "a skull!" "a human ham!" "a long pig," *i.e.*, a human body (to be eaten). A treacherous Chief used to say "There yet is, that is kept back." "The origin of this custom," says Williams, "may perhaps be traceable to the common practice of ending a report and many business transactions by a short wish or prayer. Very few Fijians drank to excess ; the intemperate being easily distinguished by their inflamed eyes and scaly appearance of the skin. Women, as a rule, never partook of any intoxicant ; although the ladies of Waya, on the west coast of Viti Levu, were unkindly accredited with having drinking parties among themselves.

The yaqona ring was often the prelude to a feast for which, when on a large scale, preparations commenced months beforehand. Yams and taro were planted with special reference to it, and tabu was put on pigs and nuts, and the turtle-fishers were sent to set their nets. As the time approached messengers were sent far and near to announce the day appointed. This announcement, which was a respectful way of inviting the guests, was made to the several chiefs, and through them to their people. The invitations were liberal, including all the male population of the town or district to which the Mata was sent. On these occasions profusion was always aimed at ; hence waste, succeeded by want. At one public feast two hundred men were engaged for nearly six hours in collecting and piling cooked food. On the appointed day, the guests having assembled, the head-men of the visitors sat to receive the food as it was brought and piled before them. Certain officials then proceeded to share it out, a duty which, on account of the extreme punctiliousness of the people about rank, was attended with considerable difficulty. A Chief was honoured, or slighted, according to the quantity or quality of the food set before him. The food having been divided into as many portions as there were tribes, the Tui-rara, beginning with the first in rank, shouted out, "The share of Lakeba," or whichever might take precedence. He then went on calling the names in succession, until his list was exhausted. When each tribe had received its share, a redivision took place, answering to the number of its towns ; these again subdivided the share among the head families, who, in turn, shared what they got with their dependants, and these with the individual members of their household, until no one was left without a portion, the food disappearing forthwith with incredible rapidity. The males ate in the open air, sending the women's share to their houses.

Numerous were their other festivals ; almost any social happening being considered of sufficient importance to warrant a feasting. The Balolo festival, or, in other words, "the feast of worms," is an extraordinary fact in natural history peculiar to Fiji and certain parts of the South Seas. The balolo is a

small sea-worm, long and thin as ordinary vermicelli, varying in size from a yard to an inch with a jointed body and no legs. It lives in the deep sea. Only on two days in the year do these creatures come to the surface of the water. The first day is in October, when only a few appear. After this no more are seen till the high tide of the full moon, which occurs between the 20th and 25th November, which hence takes the name of Great Balolo, when the fish rise to the surface in countless myriads, always before daybreak. The natives know exactly when they are due, arriving at this knowledge by the position of certain stars. At various well-known points near the reefs the whole

A Fijian Warrior.

sea, to the depth of several inches, is simply alive with these green and brown creatures, which form one wreathing mass, and are pursued by shoals of fishes of all sizes, that come to share the feast with the human beings. About midnight the natives go out in their canoes and anxiously await the appearance of the first few worms, that herald the approach of the inexhaustable army behind. For several hours there is the merriest sport and laughter, everyone bailing up the worms and trying who can most quickly fill his canoe. As the day dawns these mysterious creatures with one accord sink once more to their native depths, and by the moment of sunrise not one remains on the surface for another twelve months. Never has the balolo been known to fail to return thus ; nor is there any record of its ever having been seen except on Little Balolo and Great Balolo days. So great is the quantity taken each year, that the supply may last for several days, being warmed up when required ; and of the surplus, basketfuls are sent to friends at a distance. Eaten like potted meat with bread and butter, the balolo is very palatable, tasting like spinach, with a flavour of the sea.

They had many amusements and sports to fill up their vacant hours, some of these closely resembling the innocent games of English children, such as " hide and seek," making " ducks and drakes," " blind man's buff," &c. Others were more boisterous ; as the veiyama, a sham fight among children ; the veimoli, pelting each other with bitter oranges ; wrestling, and the cere, or race, the competitors being persons who had been engaged to dig a garden, the owner of which offered the prize—generally masi—for these competitions. There were several amusements belonging to the water, such as ririka, continuous diving from a high post on the edge of a reef and from surf boards, canoe-racing, chasing each other and wrestling.

Nocturnal serenading was practised by companies of men or women. Most Fijians delighted in music, yet their own attempts in this direction were very crude. The instruments they played were the conch-shell, the nose-flute, the Pandean pipes, a Jew's harp (made of a strip of bamboo), a long stick, large and small drums (made of a log hollowed like a trough, and having small pieces at the ends, and bamboos used for the same purpose). The shell was chiefly in vogue amongst the fishermen ; the long stick belonged to the dance. Hand-clapping always accompanied singing, which was always in a major key. But of all pastimes the dance was the most popular, slow and heavy movements, consisting of stepping and jumping, mingled with much corporal infliction and hand gesticulation, and all regulated by singing, generally dull, represented the Fijian idea of the " light fantastic oscillation of more civilised countries." The dancers often numbered two hundred. Professors regularly taught the art, having for their pupils members of both sexes. Twenty or thirty persons constituted the " orchestral " force ; there was always a conductor, and in one or two of the national dances the introduction of a buffoon would elicit immense applause. In a regular dress or feast dance, two companies were always engaged, the musicians and the dancers. The performance of the musicians was on one note, the bass alternating with the air ; they then sounded one of the common chords in the bass clef, without the altercation. Several of them elicited clear notes from the long stick by hitting it with a shorter one ; others produced a sort of tambourine sound by striking their bamboos on the ground ; the rest clapped their hands and all gave vocal help. They kept excellent time, and the words sung referred either to the occasion or to some event in their past history. Some of the songs were so ancient that many of the words were no longer intelligible. Endless were the varieties of mekes on grand occasions. Each district had dances peculiar

to itself, and the people of one neither could nor would join in the meke of another. Thus the people of aristocratic Bau would sneer when asked whether they could not perform some of the dances of their neighbours at Rewa, who monopolised the most graceful meke of all, namely, one which represented the breaking of the waves on a coral reef, a poetic idea admirably rendered. The idea to be conveyed was that of the tide gradually rising on the reef, till at length there remained only a little coral island round which the angry breakers raged, flinging their white foam on every side. At first the dancers formed in long lines and approached silently to represent the quiet advance of the waves. After a while the lines broke up into smaller companies, which advanced with outspread hands and bodies bent forward, to represent rippling wavelets, the tiniest waves being represented by children. Quicker and quicker they came on, now advancing, now retreating, yet like true waves, steadily progressing, and gradually closing on every side of the imaginary islet round which they played or battled after the manner of breakers, springing high in mid-air, and flinging their arms far above their heads to represent the action of spray. As they leapt and tossed their heads the soft white masi of their turbans tumbled and fluttered in the breeze. The whole effect was most artistic, and the orchestra did their part by imitating the roar of the surf on the reef—a sound which to them has always been a never-ceasing lullaby from the hour of their birth. Spears, clubs, or fans all played their part in the various dances. In one very odd dance that was popular in the mountains a queer fluttering creature, with a huge fan in each hand to represent wings, kept dancing round and round a covey of cowering children, whom he bowled over two at a time. Then as they lay prone he fanned them to life again, and so drove them along to join the orchestra. This was supposed to be a bird of prey providing for her young, and of a species unknown in Fiji. Persons who conceived some striking allegorical representation and introduced it as a new dance were paid for teaching it, the fee being called votua.

At a death-bed when the hour of dissolution was allowed to approach naturally the scene was certainly affecting. The departing person gathered his children around him to say farewell and give them counsel, adopting a form of speech that usually commenced in this way: "I am going, you will remain." After disposing of his family affairs, the dying man mentioned his prime enemy, that his children might perpetuate his hatred—possibly against his own son—and kill him at the first opportunity. The name of the hated one, uttered in loud voice, was either associated with schemes of immediate vengeance or fatal predictions which never failed to reach the ears where they were least welcome. When a Chief was either dead or dying the ceremonies attendant on the death and burial were remarkable. The leading persons in his dominion assembled to pay their respects and to offer tribute to him. As his last moments approached his friends placed in his hands two whale's teeth, which it was supposed he would require to throw at the pandanus tree on the hill Takiveleyawa, which stood on the road to the regions of the dead. The death of the Chief was announced by musket shots, or by dolorous blasts on the conch-shell. On Vanua Levu at the sound of this signal the nearest relatives rushed to the house to appropriate all they could seize belonging to those living there with the deceased. Valuables were therefore hidden away beforehand. The general mourning took place in accordance with Eastern customs—people at hand bursting out into wild and outrageous grief; others, from all parts, hastening to the house and exhibiting short, but extravagant, demonstrations of sorrow; women accompanying their cries with gesticulations, indicating great anguish of mind, alternated by screaming questionings — "Why did you die?" "Were you weary of us?" "We are around you now." "Why do you close your eyes upon us?" These wailings often continued through the night, the high-pitched tones of hopeless despair thrilling through "nerve and vein and bone." The howling lamentation for the dead commenced at the very moment of the supposed departure of the spirit; but if death occurred during the night the howl was of slight duration, beginning again with renewed vigour before daybreak. If a person died towards evening, the body was kept in the house, and a sort of wake followed; persons sat and watched with the corpse, the tedium of their duties

A Typical Fijian, with Necklet of Whale's Teeth.

being relieved by companies of young men, who, either indoors or outside, sang a succession of dirges. The usual outward sign of mourning was to crop the hair or beard, or very rarely both. Another mark of sorrow was to cut off a joint of the small toe or little finger, with a sharp shell,—a joint being severed on the occasion of each bereavement ; and when all the joints on both hands and feet had been severed, the Fijian equivalent of wearing crape was to rub the mutilated stumps on rough stones till they bled. These amputations were considered, in regard to the deceased, as being a proof of love, next in importance and value to strangling. Women in mourning burnt their flesh into blisters, and also gashed themselves on the arms, shoulders and breasts, this custom being called " lo loe mate."

Laying out the body was a process often commenced before life was extinct, some talking during the proceedings and others taking food afterwards. It was a conceit of the Fijian's that the man was dead all this time. " Eating, drinking and talking," he would say, "are the involuntary actions of an empty shell, the soul having taken its departure." The process consisted of removing any old clothes which might be about the sick man, washing him, oiling his body, and covering the upper part with black paint, so as to give him the appearance of a warrior. A large new masi was thrown loosely round his loins, a clean headdress put on him, and his lower extremities were covered with a narrow sheet. Ornaments were fastened on the arms and forehead. When life had really flown a ponderous club, newly oiled, was laid by the right side of the corpse, and the lifeless hand held one or more whale's teeth. This custom was analogous to that of the ancient Greeks in placing an obolus on the legs of the corpse ; but instead of the sweet cake taken by them to propitiate Cerberus, the Fijians despatched a well-armed man to secure the guard of the infernal regions until the chiefly ghost had passed by. These offices having completed, the Chiefs of the various subject tribes assembled and presented offerings to the departed. The female friends also approached and kissed the body, and if any of his widows desired to accompany him in this last long journey, where there are

" No traces left, the path direct to show,"

they here made an opportune request of some near relative to be strangled—a wish no sooner expressed than gratified.

The preparations of the loloku immediately followed the laying out. Loloku implied doing anything for the dead ; but it had especial reference to the strangling of relatives and friends. No origin of the practice has been ever discovered, except that Fijians had a vague idea that in the dim past religion enjoined a wife to join her husband in another world and submit there to his authority again. This may explain the early practice of strangulation, but in course of long years its perpetuation became not the sacrificing of victims as offerings to the gods, but merely to propitiate and honour the departed. Misdirected affection and wrong notions of a future life sustained its continuance. To the native mind the idea of a chieftain going into the world of spirits unattended was most repugnant. Ordinarily, the first victim for the loloku was the man's wife, and more than one if he had several. By this act of conjugal affection she rose from obscurity in the view of all to the eminence of a heroine. Not infrequently the mother would consent to be sacrificed too ; and it was also looked upon as the proper thing to strangle any right-hand man, or confidential companion of a Chief, in order to prevent a disruption of their intimacy. The bodies of these victims were called " grass " for bedding the Chief's grave. When Bici who was a Chief of high rank and greatly esteemed in Macuata, died in 1840, in addition to his own wife, five men and their wives were strangled to form the floor of his grave. The woman who was going to be sacrificed to this abominable custom would be placed in the centre of the group of men, being hidden by a veil and held in a sitting position by several females. On either side of the veiled figure was a company of eight or ten strong men, one company hauling against the other on a white cord, which was passed twice round the neck of the doomed one, who thus, in a few minutes ceased to live. The men then slackened their hold, and the attendant women removed the large covering, making it a couch for the victim. As the veil was lifted, it frequently happened that some of the stranglers would behold the distorted features of a mother they had helped to murder, and they would smile with satisfaction as the corpse was laid out for decoration. After the women were all strangled they were well oiled, their heads dressed and ornamented, new likus put on them, and vermilion and tumeric powder spread on their faces and bosoms. Thus prepared, they were placed by the side of the war-like dead, and " together formed one of the strangest and saddest of groups." In the event of a person reviving after having been partially strangled, the individual, if desirous of living, generally stated that the gods said, " Go back, as the appointed time for your death has not arrived." To the purpose of friends, the command of a superior was thus opposed, and always successfully. No desire was expressed for life, but rather a wish to obey the gods.

The strangulation of wives at the funerals of their husbands, though generally due by their request, was not always voluntary. Reluctant victims sometimes were compelled by interested relatives to render up their lives in this way ; the surviving kinsfolk recognising the importance of securing the death of such influential females, as many of the Chief's wives were, lest the honour and wealth accompanying them should fall into other hands. For by the death of the wife her connections become entitled to the property of the husband. And of those women who volunteered to face death, many were importunate to be killed, because they knew that life would thenceforth be to them prolonged insult, neglect and want. Very often they submitted to be strangled in order to prove thereby the legitimacy of their children, such as were vasus. Some women would carry to the grave the mats on which they and their dead husbands were to be shrouded, and, on their arrival, would help to dig their own tomb. They then took farewell of their friends. Others would spend their last breath in wishing happiness and success to their friends. Generally such

courage was the result of despair. Death offered an escape from the suffering and worry which awaited the woman who survived her husband ; and the dark grave was an asylum into which she hastened from "the bitterness and sting of taunting tongues." In the case of a Chief drowned at sea, or slain and eaten in war, the loloku was carefully observed, as well as if deceased had died naturally and been buried in a strange land. But in these instances the grief of the survivors was more impassioned, and the desire to manifest it by dying more enthusiastic.

At the grave two priests took in each of their hands a reed, about eighteen inches long, of the tarawaukarikaka tree, on which leaves at the end were left ; and with these they indicated two persons for grave-diggers and marked out the dimensions of the grave. The spot usually selected was as near as possible to some stream. The grave-diggers were provided with tiri (mangrove staves), and stood one at the head and the other at the foot of the grave, each having one of the priests at his right hand. At a given signal three feints were made before disturbing the earth ; while the priests twice exchanged their reeds, repeating "Fiji, Tonga ! Fiji, Tonga !" The first earth removed was considered as sacred and laid aside. The persons who washed the body for interment also dug the grave, and they were the only persons who could touch the corpse without being laid under a tabu for two months. When the grave was finished, the principal workman took the four reeds used by the priests and passed them backwards and forwards across each other. Laying two of the reeds at the head and two at the foot of the grave, he then lined the sides with fine mats. The mat on which the body was to be placed was let down gradually, and thrice drawn up again. As it descended for the fourth time it was allowed to go to the bottom. On this the corpse of the Chief reposed, with two of his wives, one on each side of him having their right and left hands respectively laid on his breast ; the bodies were then wrapped together in folds of native cloth, the grave was filled in, the sacred earth sprinkled over it, and the whole covered by a stone slab. Many yards of the masi around the corpse were frequently left out of the grave and festooned over some neighbouring tree. The grave-diggers and all who had anything to do with the dead body departed forthwith and washed themselves, using during their ablutions the leaves of the cuicui, or uci, for purification. They then put on a new masi and partook of the food prepared for them.

The *oi polloi*, or common folk, were buried with far less ceremony ; being usually placed in a sitting posture just below the ground, wrapped in masi and sometimes sprinkled with tumeric. With all classes though there was always an effort made to exhibit sympathy and kindness. Articles prized by the dead were either buried with them or laid on the grave. Nothing really needed was withheld from the obsequies of even the stranger, overtaken by the grim spectre when passing through the land ; and poor people, whose means would scarcely allow them a mat to lie on in life, would be buried in four or even six. A decent departure to the regions of darkness was a natural aspiration. Tui Cakau, King of Somo Somo, brought masons over from Tonga to hew him a stone tomb ; Tui Nayau, King of Lakeba, a notorious cannibalistic reprobate,

The Lily Pond, Botanical Gardens, Suva.

after his conversion to Christianity, begged the missionaries, as the greatest favour, to provide a wooden coffin, that his body might not be trampled upon. Chiefs would sometimes bury their offspring at the back of the house, "that the wind might not disturb nor the rain fall upon them. In certain parts of Vanua Levu the people buried their dead in the temples, for the purpose of lying near their departed friends, and thus preventing their graves from being defiled. The ordinary burial ground was generally a very filthy place ; only the burial places of Chiefs were tabu—to natives, but not to foreigners.

Mothers would sometimes not allow their babies to be buried at all, but kept them on a shelf in the house. Marama, Queen of Somo Somo, carried this idea a step further. A child of rank she had adopted, dying, the body was placed in a box and hung from the

tie-beam of the chief temple, and for some months the best of food was taken to it daily, the bearers approaching with the greatest respect, and after having waited as long as anyone would be in taking a meal, clapping their hands in homage, and then retiring. If tortoise-shell or other property were divided, Tui-Vanuavou—the child—always had his share. This Queen, greatly beloved by Tui Cakau, was buried in great style. A canoe, forty feet long, was placed on a high mound, raised for the purpose, and faced with stones. It was then bedded in earth, and the decks covered over with fern shingle, on which mats were spread to receive the body, which was covered with sand, and upon it were placed her corpse with the remains of the boy of whom she had been so fond. These were further protected with a large roof, made of a kind of mahogany, and ornamented with the purest white cowries. On some graves large cairns were also set up to mark the place where a Chief or great functionary was buried. Over other graves a small roof was built, three to six feet high, the gables of which were filled in with sinnet wrought into different sized squares, arranged diagonally. Common graves were edged with small stones, or had nothing more than one set at the head and another at the feet. There was a general unwillingness to disturb the dead; and ornaments placed upon a grave were never purloined by the natives.

Death by the hand of others, whose help was self-invoked, was by no means infrequent; being encouraged, in fact, by the belief that the condition in which a person left this life would be also his condition in a future state. Few aged kings were allowed and, if allowed, seldom desired to die a natural death. On Vanua Levu it was the custom to intimate that the end was near by cleaning round the king's house, after which his eldest son, when bathing with his father, took a favourable opportunity and despatched him with a club. "It is among the most usual occurrences," writes Wilkes in 1840, "that a father or a mother will notify their children it is time for them to die, or that a son shall give notice to his parents that they are becoming a burden to him. In either case the relatives and friends are collected and informed of the fact. A consultation is then held, which generally results in the conclusion that their request shall be complied with, in which case they fix a day for the purpose, unless it should be done by the party whose fate is under deliberation. When the appointed day arrives the friends and relatives bring tapas, mats and oil as presents. They are received as at other funeral feasts, and all mourn together until the time for the ceremony arrives. When the grave is dug, which is about four feet deep, the person is assisted into it, while the relatives and friends begin their lamentations, and proceed to weep and cut themselves as they do at other funerals. All then proceed to take a parting kiss, after which the living body is covered up, first with mats and tapa, wrapped round the head, and then with sticks and earth, which are trodden down. When this has been done, all retire and are tabued. . . . The succeeding night the son goes privately to the grave and lays upon it a piece of ava root, which is called the 'vei-tala,' or 'farewell.'"

After the funeral obsequies people often indicated their real sorrow by abstaining from fish, fruit or other pleasant food, for several months together, or by the use of leaves for dress, instead of any manufactured clothing. Denying themselves the luxury of oil on their bodies, or a mat to lie on, and lying whole nights on the grave of their friend were other modes of expressing grief. The native word for "widow" refers to the practice of women neglecting to dress their heads for some time after the husband's death. These post-burial manifestations of mourning were optional, but the following were exacted by custom. Vakavidiulo, "jumping of maggots," was a bitter lamentation for the dead, to which friends assembled on the fourth day after the funeral, and which consisted in picturing to themselves the corruption which had taken place in the dead body of the departed. In strongest contrast with this was the practice observed on the fifth night, called vakadredre, "causing to laugh." On this occasion companies gathered together and entertained the friends of the dead with comic games, in which decency was not always regarded, for the purpose of helping them to forget their grief. About the tenth day, or earlier, the women armed themselves with cords, switches and whips, and fell upon any man but the highest Chiefs, plying their weapons unsparingly. Sometimes the men would fling mud at their assailants in return; but they used no violence, as it was one of the few occasions in their lifetime, if not the only occasion, when they were bound to succumb.

Funeral banquets were held out of respect for the dead and to comfort the surviving friends. This was not only done by those near at hand, but by those at a distance. If these should not hear of the death for a year, a feast of the dead was prepared directly the news reached them. The day of death was celebrated by a feast called ne burua, and on the fourth and ninth days there were also minor feasts, respectively termed boniva and boniviti. Bogi drau, "hundred nights," whatever it meant originally, was, in the latter days of heathenism, the name of a feast at which the mourners returned to their usual mode of life, after having abstained for ten days or more. The last token of respect paid to the dead was the drinking of the kava which was generally celebrated in the house of the deceased. It was also usual for personal friends to practise the same ceremony in their own houses, for such of their acquaintances in other parts of the "world" whose death might be reported. On all such occasions the priest was an important personage. He invoked a whole host of deities and prayed, "Take knowledge, O ye gods! Let this be the last death!"

The place where the deceased had actually died was itself the object of fear. Certain parties were appointed as the toni to continuously lie down on the very spot. This office was performed by the friends of the deceased; and if neglected, the spirit of the departed was said to kill some of its friends, or some of their children. The actual scene of the death was thus to be occupied, day and night, for a given period, sometimes for one hundred days. Should one of the two who were lying down wish to leave the house, the place was immediately supplied by someone in waiting.

At the expiration of the proper time the hands of all the tonis were rubbed over with raw fish, and they were then permitted to associate in ordinary with their friends. This custom was general throughout Fiji. But there were other customs of hoary antiquity peculiar to particular districts ; and in no portion of the group were these ancient practices—believed to have been perpetuated for innumerable centuries—more scrupulously adhered to than in the once powerful kingdom of Cakaudrovi, better known as the province of Taviuni, which island it once controlled, as well as Vanua Levu and a large proportion of the neighbouring islands. On the death of the king it was customary to strangle his herald. A family in Vanua Levu enjoyed the privilege of supplying a hale man to be buried with the king, that he might go before him on the path to the nether regions and hold the Fijian Cerberus. When the bodies of the king and his wife were being removed from the side of the house, which it was customary to break down, a female, oiled and dressed in a new liku, sprinkled water from the top of a long bamboo on the threshold, thus bringing to mind the words of the widow of Tekoah—" For we must needs die, and are as water spilt on the ground, which cannot be gathered up again." The day after the funeral, the kanabogi, or "feasting until evening," commenced, and was observed during ten or twenty days. One hundred finger-joints were cut off, and each, being inserted in a split reed, were stuck along the eaves of the king's house. Common women were not allowed to eat fish or flesh at any time during the period of mourning ; nuts for at least six miles distance from the king's house were made sacred ; the coast for four miles was made tabu against fishing ; and the chief surviving wife, for three months following, might not touch her own food with her hands. At Bau it was tabu to strangle the widow of the Roko Tui, or sacred king, she alone, amongst all other wives, always escaping this inhumanity. It was tabu to lament his decease, and at his death alone was the conch-shell blown. The lawa ni mate was generally the final ceremony, and signified the accomplishing of some unusually large or good work. Thus the " Ra Marama " was built in memory of the Queen of Cakaudrovi. When the lawa ni mate was a canoe, it was while in progress regularly " awoke ' every morning before the carpenters began their day's work, and put to sleep again when they had finished. This was done at each time by a merry beat of drums.

Perhaps the most strikingly barbarous and repulsive feature in the character of the Fijian people was their frequent indulgence in the disgusting practice of cannibalism, in which they exceeded all other known races. For nearly fifty years after the western nations established communications with Fiji there were numbers who refused to believe the existence of this fearful custom ; but such incredulity was forced to yield to repeated evidence, of which the group could supply sufficient to satisfy a universe, that man could fall so low as habitually to feed upon his fellow-men. Cannibalism among this people was one of their institutions ; it was interwoven in the elements of society ; it formed one of their pursuits, and was regarded by the mass as a refinement.

The practice of anthropophagism dates from the days of Hesoid and Homer. It is mentioned in the " Odyssey " in the story of Polyphemus ; and Herodotus states that the Padai of India were in the habit of taking a shabby advantage of their relations by killing and eating them when they fell ill. During the Crusades Christians asserted that not only were Saracens ordinary anthropophagi, but that they were particularly fond of a sucking baby, torn from the breast of a Christian mother. The Saracens on the other hand, were not backward in attributing equally horrid human-flesh-eating propensities to the Christians. Even friends were in the habit of distinguishing their particular heroes by the quantity of infidel flesh they were supposed to have devoured, which will in a measure account for the following lines, extracted from the romance of " Richard Cœur de Lion " :—

" King Richard shall warrant
There is no flesh so nourissant,
* * * *
As the head of a Sarezyne."

Dr. Lang attributed the origin of cannibalism amongst the Polynesians to the necessity of feeding on the bodies of some of their number on the occasion of their first migratory voyages. Opposed to this may be cited the traditional fact that certain districts in the Fijian group are designated as places in which the custom originated. And this is supported by another tradition, that in the first instance Fijians only resorted to the revolting practice as a *dernier ressort* to conserve their country against the incursions of the foreigner. All tradition agrees in the statement that the practice began spontaneously. From this it may be inferred that there was a time in the history of these people when the custom was not known ; but that this was in a very early period of Fijian history is to be gathered from the fact that the oldest language furnished certain root terms of general use in the various insular dialects which only applied to cannibalism. For instance, the word " bakolo " designated the dead body of an enemy slain in war, and implied that it was intended to be eaten. Another word, "duarua," was used for the feet of a human being that were to be cooked and eaten ; the ordinary word for feet would not be employed. The beat of the wooden drum when human bodies were killed to be eaten was called the " derua," the said beat betokening a cannibalistic feast. Yet another tradition. This asserts that the human body was at first offered to the gods in consideration of its being the best sacrifice that could be found. As all other offerings were afterwards eaten, the same observance might have been eventually extended to this, and so not improbably cannibalism had a beginning.

Whatever may have been the origin of anthropophagism in Fiji, there was not the slightest excuse for its continuance. Food of every kind but flesh abounded, and the land was undoubtedly capable of supporting a hundred times the number of its inhabitants. The reasons for the perpetuation of cannibalism were revenge, religion, pride and appetite. In the district of Nadroga the liver and hands were preserved by smoke for the gratification of revenge. When the possessor of any of these portions was seized with

regret for the death of any who were killed by the person, parts of whose body he had thus preserved, he would unroll his bundle and cook and eat a portion of it. In this way he gratified his revenge for one or two years, till all was consumed. But cannibalism was not the highest flight of Fijian revenge. The acme of revenge was to cook the body and leave it in the lovo as not fit to eat, or to give it to the pigs. The Fijian religion required cannibalism. Bodies in war were offered to the gods, not merely to be killed, but to be eaten. Now it was tabu for an inferior to reject food supplied by a superior; and therefore the slain body had to be eaten. Thus in 1853 the King of Somo Somo said, "We must eat the bodies if Cakobau gives them to us." Cannibalism was considered manly. Chiefs and tribes boasted of their fondness for it, to instil fear into their neighbours. Captain Erskine, R.N., speaks of the "point of honour" in the supply by the chiefs of human bodies for a feast. There can be no question that many were cannibals from actual liking. However repulsive the food might be at first, taste was soon created, and the appetite henceforth craved after it—to such an extent that men would kill and eat their own wives when other human flesh was not procurable. The Fijian's fondness for it was manifested in his habit of sending portions to friends at a distance as an acceptable present; and the gift was eaten, even if decomposed. So highly did he esteem this food, that the greatest praise he bestowed on a delicacy was to say that "it is as tender as a dead man." Though the constant human sacrifices, which formed a preliminary to all his undertakings, and enemies killed in battle, furnished a pretty constant means of satisfying the cannibal habit, yet even these sources of supply were often insufficient; stratagem and violence were resorted to, and he banqueted on the bodies of his dearest friends. Formal and informal sacrifices were made more frequent, and were also multiplied, to indulge his taste for the loathsome food. In respect to this propensity no disguise was ever affected. When spoken to concerning it, both chiefs and their subjects gave but one opinion, that it was vinaka (good).

Human bodies were eaten in connection with the building of a temple or canoe; or on launching a large canoe; or on taking down the mast of one which had brought some chief on a visit; or for the feasting of the bearers of tribute. On laying down the keel of a canoe some chiefs would kill a number of men to try to add one for each plank, these being eaten as "food for the carpenters." If a chief should not lower his mast within a day or two of his arrival at a place, some poor creature was killed and taken to him as the "lowering of the mast." In every case an enemy was preferred; but when this was impracticable, the first common man at hand was taken. Occasionally the slain body of an enemy was saved from the oven at the request of a friend who happened to be associated with the party who killed him. In such a case the enemy was informed by call, and the relatives were allowed to take away and bury the corpse. Previous to the funeral they removed the nail of the right hand, and fixing it on a four-pronged spear, kept it in the temple as a memento of the good deed of the man who saved the corpse. But such cases were very rare. It was not unusual to find "black list" men on every island, and these were taken first. Even villages or islands were placed on the black list. In times of scarcity families were known to make an exchange of children in order to satisfy their cannibalistic cravings. Usually victims intended for the lovos were given the "happy despatch" by a blow on the head; but when a chief wished to have part of the skull of an enemy for a soup-dish or drinking cup, the cord was often resorted to. Fortunate the unhappy creature who escaped the vakatotoga, or "torture," so frequently adopted to satisfy cowardly revenge. Nothing short of the most fiendish cruelty could dictate some of these forms of torment, the worst of which consisted in cutting off parts and even limbs of the victim while still living, and cooking and eating them before his eyes, sometimes putting a climax on this brutality by offering him his own flesh to eat.

When the bodies of enemies were procured for the oven the event was published by the derua—a peculiar beating of the death-drums—also called "Rogorogo ai valu," *i.e.*, "reporter of war." Someone on board the canoes steering for the island would strike the water, at intervals, with a long pole to denote that they had killed the enemy. When sufficiently near they began their fiendish war-dance, which was responded to by the women ashore dancing in a manner of the grossest indecency. On the boxed end of one of the canoes were the corpses, which were tumbled into the water soon after the canoe touched land, where they were tossed to and fro until the men reported their exploit, when they were dragged ashore by a vine tied to the left hand. A crowd of females surrounded the dead, and if any of them were above the ordinary size, they would express most unfeelingly their surprise and delight. "A man truly! a ship! a land!" If the distance were short to the town where the horrid feast was to be held, the bodies were dragged, face downwards, to the great oven by those warriors most distinguished in the fight; when the bakolo had to be conveyed for any distance it was lashed on to polls and carried on the men's shoulders. On approaching the scene of the feast the warriors performed their war-dance, throwing their clubs aloft, brandishing their rude implements of war, firing off rusty muskets and jumping about. The following song was uttered in a wild monotone, finished with shrill yells:—

"Yari au malua: yari au malua;	"Drag me gently: drag me gently;
Oi au na saro ni nomu vanua	For I am the champion of thy land.
Yi mudokia! Yi mudokia!"	Give thanks! Give thanks!" &c.

On reaching the middle of the town the body was presented to the Chief, who directed the priest to offer it in due form to the war-god. The body was then drawn to the lovo to be cut up, a piece of slit bamboo answering the purposes of a knife. After having washed the corpse he made a long deep gash down the abdomen, and then cut all round the neck to the bone, rapidly twisting off the head from the axis. The feet were then cut off at the ankles, and the legs at the knees; after this the private parts; then the thigh at the hip

joints ; the hands at the wrists ; the arms at the elbows, and, lastly the shoulders at the sockets. Each of the divisions of the human frame was carefully tied up in green plantain leaves and taken to the lovo to be baked.

The manner of their sacrifices differed from the treatment of a body prepared for a cannibalistic feast After being selected for this purpose, the victims were often kept for a time to be fattened. When about to be sacrificed they were compelled to sit upon the ground, with their legs drawn under their thighs, and their arms placed close beside them. In this posture they were bound so tightly that they could not stir or move a joint. They were then placed in the usual oven, upon hot stones, and covered with leaves and earth, where they were roasted alive. When the body was cooked it was taken from the oven and the face painted black. It was thus carried to the bure, where it was offered to the gods, being afterwards removed to be cut up and distributed, to be eaten by the people. Even for cannibalistic feasts the victims were not always put into the lovos dead. In 1839 the Bau natives seized twenty-eight men and women one day whilst they were fishing. They were taken to the lovos alive, and only stunned before being put on the red-hot stones. Some of the miserable creatures attempted to escape from their incinerating bed, but only to be driven back and buried in the living tomb, whence they were taken a few hours later to feed their barbarous captors. Human bodies were usually cooked alone, although in rare instances a man and a boar have been baked in the same lovo. The ovens were not the ordinary lovos, but special ones kept for the particular purpose of cooking bakolos.

Solomon Islanders' Canoe in Suva Harbour.

If the victors only secured a few of the slain it was the rule to eat them. In cases of plenty the head, hands and intestines were thrown away ; but when a large party could get but one or two bodies every part was consumed. Occasionally the supply would be so great that it was impossible to consume all. Then the vale karusa, or trunk of the bodies, was thrown away. This word was only a creation of cannibalism, alluding to the practice of eating the trunk first as it would not keep. The flesh of women was preferred to that of men ; the heart and pieces of flesh from the thigh and from the arm above the elbow were looked upon as especially choice morsels. The head when eaten was the least esteemed portion, so that the favourite wife of Tui-Kilakila used to say it was " the portion for the priests of religion." The " higher " the condition of the flesh, the greater the greed to consume it. Bodies would be kept until they were green with putrescence and the flesh dropping off the bones, and then be devoured with avidity and apparent relish. The teeth of the devoured victims were made into necklaces ; the thigh bones were formed into matting needles ; the skull, when not used as a drinking cup, and other bones were hung in trees ; the tobe, or ornamental tuft of hair, was worn in the girde of the conquering chief ; and at Nakelo the bones of their enemies were preserved until peace was proclaimed, and then ground up among the puddings presented to any guest from the class they had been fighting who might visit them. Those who died a natural death were always interred, and sometimes persons of high rank would be spared the ignominy of being eaten. But on the island of Moala graves were not infrequently opened for the purpose of obtaining the occupant for food ; whilst on Vanua Levu at least one authenticated instance occurred of part of an unburied body being stolen and eaten. Those who escaped from shipwreck—" having salt water in their eyes," the Fijians termed it—were supposed to be saved that they might be eaten, and very rarely did they escape this fate. The grey-headed and children of both sexes were devoted to the oven. Shipwrecked whites, or Europeans killed in the tribal wars, were occasionally eaten ; but in general, however, the Fijian objected to white flesh, saying that it tasted salt.

This abominable food was never eaten raw, although the victim was often presented in full life and vigour. Young women would be placed alive beside a pile of food given by the Kadavuans to the Chiefs of Rewa, and men were sometimes sent alive to the Chiefs on Vanua Levu and given him to eat ; but in such

cases they would be killed first. That vicious and obstinate cannibal, Tanoa, Cakobau's aged father, than whom no one was better delighted to return from tributary islands with the bodies of infants hanging from the mast of his canoe, as tribute exacted from their parents, once was implored forgiveness by a near kinsman who had offended him But the fiend's answer was to cut off his relation's arm at the elbow and drink the warm blood as it flowed. Then he cooked the arm and ate it in the presence of the sufferer, who was afterwards cut to pieces, limb by limb, while the brutal Chief sat watching and gloating over the dying agonies of the miserable victim. Perhaps one of the most remarkable incidents attaching to this man-eating was the circumstance that certain vegetables were always eaten with human flesh. Seemann speaks of it in these terms :—" Human flesh, Fijians have repeatedly assured me, is extremely difficult to digest, and even the healthiest suffer from confined bowels for two or three days after partaking of it. Probably, in order to assist the process of digestion, bakolo . . . is always eaten with an addition of vegetables. There are principally three kinds which in Fijian estimation ought to accompany bakolo—the leaves of the malawaci (*Trophis anthropophagorum, Seem.*), the tudano (*Omalanthus pedicellatus, Benth.*), and the boro dina (*Solanum anthropophagorum*). The two former are middle-sized trees, growing wild in many parts of the group, but the boro dina is cultivated, and there are generally several large bushes of it near every bure, where the bodies of those slain in battle are always taken. . . . This fruit has a faint aromatic smell, and is occasionally prepared like tomato sauce. The leaves of these three plants are wrapped round the bakolo, as those of the taro are round pork, and baked with it on heated stones. Salt is not forgotten.

" Besides these three plants some kinds of yams and taro are deemed fit accompaniments of a dish of bakolo. The yams are hung up in the bure for a certain time, having previously been covered with tumeric, to preserve them it would seem from rapid decay . . . A peculiar kind of taro (*Caladium esculentum Scholl, var.*) called 'kurilagi,' was pointed out as having been eaten *with* a whole tribe of people. The story sounds strange, but as a number of natives were present when it was told, several of whom corroborated the various statements, or corrected the proper names that occurred, its truth appears unimpeachable. In Viti Levu, about three miles N.N.E. from Namosi, there dwelt a tribe known by the name of Kai-na-loca, who in days of yore gave great offence to the ruling chief of the Namosi district, and, as a punishment for their misdeeds, the whole tribe was condemned to die. Every year the inmates of one house were baked and eaten, fire was set to the empty dwelling, and its foundations set with kurilagi. In the following year, as soon as this taro was ripe, it became the signal for the destruction of the next house and its inhabitants, and the planting of a fresh field of taro. Thus house after house, family after family disappeared until Bu-Tui-buna, the father of the present Chief Kuruduadua, pardoned the remaining few, allowing them to die a natural death. In 1860 only one old woman living at Cagina, was the sole survivor of the Naloca people. Picture the feelings of these unfortunate wretches as they watched the growth of the ominous taro! Throughout the dominions of the powerful Chief whose authority they had insulted their lives were forfeited, and to escape into territories where they were strangers would in those days only have been to hasten the awful doom awaiting them in their own country. Nothing remained save to watch, watch, watch the rapid development of the kurilagi. As leaf after leaf unfolded, the tubers increased in size and substance, how their hearts must have trembled, their courage forsaken them ; and when at last the foliage began to turn yellow, the taro was ripe, what agonies they must have undergone! What torture could have equalled theirs ? "

Dead man's flesh was not eaten with the fingers, like every other kind of food, but with peculiar long-pronged, wooden forks, which were much valued, and each of which bore some obscure or curious name, by which it was particularly known and distinguished. It was a common belief that if the bakolo came in contact with a tender skin, and especially the skin of children, it was apt to generate cutaneous disease—an explanation which would fully account for this deviation from the Fijian's ordinary mode of eating. The fork used by Ra Udriudri of Rakiraki, the champion cannibal for all time, was honoured with a distinctive epithet. It was named udroudro, a word used to denote a small person or thing carrying a great burden. This monster extraordinary, " after his family had begun to grow up," ate no less than nine hundred bodies, permitting no one to share them with him. He gloried in the multitude of men he had eaten, actually keeping a record of their number by erecting a line of stones—one stone for each body. The line was shown by Ra Udriudri's son, Ra Vatu, to the Rev. R. B. Lyth in 1849, who measured 232 pairs, and, after thirty stones had been removed, found the remainder totalled 872. Even Fijians named this human python with wonder, designating the bodies procured for his consumption as lewe ni bi. The bi was a circular fence or pond made to receive turtles when caught, when they became its lewena, " contents." Ra Udriudri was compared to such a receptacle, standing ever ready to receive human flesh.

Some of the heathen chiefs hated cannibalism, and others could never be induced to taste human flesh, from superstitious motives. But such exceptions to the rule were very rare. Far more frequently would Chiefs, when there were several bodies, send one or more to their friends. When there was only one corpse it was shared amongst those nearest to him ; and if this one had been a man of distinction and much hated, parts of him went to other Chiefs fifty or a hundred miles off. Whether cannibalism was generally approved by the women is a doubtful point. Not even the wives of chiefs ate human flesh other than in private ; but this was more from taste than compulsion. According to the testimony of the Chief of Ni Rukuruku, when questioned on the point some years after annexation, there was nothing to prevent them sharing in these feasts ; and, he added, " I'd like to see the woman who would not eat her full share "—an opinion which certainly agrees with the behaviour

of the ladies whenever their warriors returned from the fray laden with human spoil. Bakolo was forbidden to some of the priests and neither could the kai-si, or common people, indulge their morbid cravings for dead man's flesh, unless it be there in great abundance. They were, however, permitted the privilege of picking the bones.

Tasman's Discoveries in the Seventeenth Century.

The first European navigator to sight Fiji of whom we have any record was the intrepid Dutch sailor of the seventeenth century, Abel Jansen Tasman. In 1642, acting under instructions from Van Diemen, Governor of the Dutch East Indies, he started upon a prolonged voyage of discovery to the south. That this voyage was expected to be a long one may be gathered from the fact that a twelve months' supply was taken on board the two vessels commissioned for the expedition, the "Heemskirk" and the "Zeehaan." Tasman's chief mission was to effect a more accurate survey of the New Holland coasts, which he had previously visited in 1639 and partly charted. He left Batavia on this second and more important expedition on 14th August, 1642. Sailing down the western coast of New Holland, he rounded Cape Leeuwin and bore away to the south-east. On 24th November of that year he again sighted land, in about 40 deg. south latitude and 144 deg. 40 min. east longitude. To this new discovery he gave the title of Van Diemen's Land, after his patron, the Governor of Batavia. Rounding the southern extremity of the island (Tasmania), he proceeded almost due east, and on 19th December of the same year discovered the territory now known as New Zealand, which he named Staalenland. Pursuing a north-easterly course, land was again sighted on 21st January, 1643. This proved to be Tonga Tabu, the principal island of the Friendly or Tongan group, upon which he bestowed the name of Amsterdam Island, and to two contiguous islands, Eoa and Namuka, Middleburg Island and Rotterdam Island respectively. Namuka is the Anamooka Island visited and described by Captain Cook in 1774. Pursuing his course to the north-west, and passing near Taviuni in the following month, Tasman sighted in succession several other islands of the Fijian group, naming them Prince William's Islands.

Captain Cook's First Sight of Fiji.

It was in 1773 that Captain Cook, then returning from his memorable voyage to Otaheite (Tahiti), whither he had conveyed a scientific party for the purpose of observing the transit of Venus which occurred in that year, lay-to off the island of Vatoa the most northerly of the Ono Islands, which are the most southerly of the group. This minute scrap of land Captain Cook accurately described, naming it Turtle Island. He also mentioned the long reef to the south-west of it, called Vuata Vatoa, or Vatoa's child, separated from the island by a passage two miles in width.

Captain Bligh and the "Bounty."

The next visit paid by Europeans to Fiji of which any record is left is associated with the memorable mutiny of the "Bounty," which occurred in 1789. Lieutenant Bligh, in the course of his celebrated boat voyage to Timor, while navigating the "wilderness of waters" in the "Bounty's" launch after he and his companions had been abandoned by the mutineers, saw a portion of the group. He was chased by two large canoes manned by natives while off Waya Levu, an island about twelve miles in circumference, off the Yasawa group, 24 miles from the north coast of Viti Levu. Bligh again passed through the group three years later, when in command of the "Providence."

Custom House, Levuka.

Captain Wilson and the "Duff" in Fijian Waters.

Captain Wilson, in 1796, in the "Duff," also found his way to Fijian waters, when he appeared to have followed pretty closely the route taken by Tasman. Wilson came perilously near to being wrecked on one of the numerous reefs off Taviuni. His visit to the group is perpetuated in his name being affixed to the small but important group south-east from Taviuni, the Wilson or Exploring Isles, and which, quite properly, are classed with the Western or Windward Islands.

Charting the Islands of the Fiji Group.

The French exploring ship of war, "Astrolabe," Captain D'Urville, spent seventeen days in examining the Fijian archipelago in 1827, and by him the first chart of the islands was constructed. Whilst engaged in this work the "Astrolabe" narrowly escaped being wrecked upon the Great Astrolabe Reef, north of Kadavu Island, on the night of June 5th, 1827. Ten years later, when visiting the group a second time, to punish the people of Viwa for their outrage on the crew of "l'Aimable Josephine," Captain D'Urville did further charting work on the south-eastern coast of Viti Levu. In 1838 H.M.S. "Conway," Captain Drinkwater Bethune, visited the port of Rewa, in Viti Levu, and made some valuable notes on the hydrography of the group, islands, reefs and coasts. It was not, however, until the year 1840 that this very necessary work was entered upon in earnest. In that year the complete charting of the group was effected by the United States exploring expedition, under Captain Wilkes, at the instance of the American Government, and not before it was needed. Captain Sir Edward Belcher, in H.M.S. "Sulphur," also called here in 1840, surveying the port of Nukulau and the Rewa Roads. Captain George Worth, in H.M.S. "Calypso," 1849, and Captain (afterwards Sir) Henry M. Denham, in H.M.S. "Herald," added considerably, by their surveys and remarks, to the hydrography, more especially of the central islands of the group.

Disasters in the Early Days.

In the early years of the last century navigation in the then uncharted waters of the islands was one of no little difficulty and danger, as the numerous wrecks which are known to have occurred amply prove. A few may be cited. In 1806 the English name was given to the Bukatatanoa, or Argo, Reef, through the loss of the brig "Argo," on its south-east end. A large number of copper bolts were found in 1878 near this part, which are supposed to have belonged to that vessel. In 1809 an American brig called the "Eliza" was lost on the reef in the vicinity of the island of Uaipai, forty miles east by north of Suva. This reef to this day is called the Eliza Reef because of this disaster. In 1813 part of the crew of the ship "Hunter," from Calcutta, were killed and eaten on Vanua Levu, and twenty-one years later eight men of the crew of a ship called the "Charles Doggett" were also massacred by the natives of an island off the coast of Kadavu. Vedovi, a chief of Rewa, is held to have been responsible for this deed. His object was undoubtedly the seizure and appropriation of the brig. In this, however, his intentions were frustrated by the surviving members of the crew getting away with the vessel. Retribution later on overtook the perpetrator of this act of savagery. Captain Hudson commanding the man-of-war "Peacock," one of the vessels of the United States exploring expedition was visited at Rewa by the King and members of the Royal family, and he detained them until Vedovi, the King's brother, was brought aboard. Vedovi was put in irons and taken to America, where he died shortly after his arrival. In 1830 the United States brig "Fawn" was wrecked on the Cakaudrove coast on Vanua Levu. The following year another American ship, the "Clyde," was also lost off Vanua Levu. A brig called the "Magra" was wrecked near Viwa Island, near Bau, in 1830. Two years subsequently the French vessel, "l'Aimable Josephine," was captured off Bau by the chiefs of Viwa, when several of the officers and crew were killed and eaten.

"l'Aimable Josephine" and the "Charles Doggett."

The list of shipwrecks and disasters could be extended indefinitely, but a sufficient number have been quoted to show the perils which attended navigation in Fijian waters in the days anterior to the correct charting of the group. The cases of "l'Aimable Josephine" and the "Charles Doggett" demand further notice. They are notable circumstances in Fijian history, and serve to explain how whilst the chiefs later on refrained from killing any American or French subjects, they never failed to massacre British sailors when thrown in their power. Some extraordinary features are presented in the case of the "l'Aimable Josephine." From information which was brought to light subsequent to the act of retribution effected by the "Astrolabe," it seems that the chief cause of the trouble was in the action of the master of the brig, Bureau by name, lending his assistance to the chiefs of Viwa, Namosi-malua and Verani his nephew, who about that time were conducting a war with the chief of Somosomo. Amongst other reprehensible acts Bureau is charged with having suffered the body of an enemy to be cooked and eaten on board his ship. It was in consequence of a subsequent dispute with his ally that he was massacred with almost all his crew, and his vessel captured. In defence of the conduct of Verani, who had sailed on board the "Josephine," it is stated that he was threatened with death by Namosi-malua, the work of strangulation being actually begun, unless he consented to betray the vessel into his hands. However detestable and treacherous the behaviour of the Fijians may have been in this affair, there are reasons to believe that it was altogether brought about by the gross misconduct of the master of the brig. No such misdeeds could be brought against the officers and crew of the "Charles Doggett," to afford the slightest justification for the inhuman conduct of Vedovi and his co-partners in vilest treachery. In the month of August, 1834, Captain Bachelor, of the "Charles Doggett" of Salem, made a contract with Vedovi, a chief of Rewa, and Vasu, of Kadavu, to assist him in obtaining a cargo of beche-de-mer. To further the project the captain also engaged the services of the notorious Paddy Connel, then the only survivor of the first body of Europeans who settled in Fiji. Before sailing for Kadavu the conduct of Vedovi, Cokonauto and other chiefs in the venture, led to the suspicion that some mischief was intended; Paddy heard rumours of the great value of the articles aboard the brig, accompanied by hints that the crew were but small, and predictions that it would not be well with her. He also found that a desire was evinced that he should not go further in the vessel. In consequence, Paddy while on the way to Kadavu

advised Captain Bachelor to be on his guard. When they arrived at Kadavu they proceeded to the small island at its eastern end, where the beche-de-mer house was erected, and a chief of the island was, as usual, taken aboard as a hostage. The day after he feigned to be sick, and was, in consequence, permitted to go ashore. He departed with such unusual exhibitions of friendly disposition as served to confirm Paddy's previous suspicions, but he felt assured that all would be safe so long as the captain remained on board. The following morning Vedovi came off, saying that the young chief was very sick, and he wanted the captain to come to the beche-de-mer house, where he said he was to give him some medicine. In this house eight of the men were employed, of whom two were Sandwich Islanders. The captain was preparing to go ashore with the medicine, when Paddy told him quietly that to go on shore was as much as his life was worth, for he was sure that the natives intended to kill him and to take all their lives. The captain then remained on board, but the mate went on shore, and took with him the bottle of medicine. Vedovi went in the boat and landed with the mate ; and from the vessel they could see the party attacked, the mate, Mr. Chitman, killed, and the building in flames. Those in the brig opened a fire from their carronades, but without effect. All were slain, with the exception of a man named James Houseman, who had been engaged at Rewa with Paddy, and who swam off to the vessel. Paddy was employed to bargain with the natives for the bodies, seven of which were brought down to the shore much mutilated, in consideration of a musket. The eighth had been cooked and eaten. Captain Bachelor had the bodies sewn up in canvas, and buried in the usual manner at sea, but they floated up and fell into the hands of the savages, who devoured them all.

Vedovi, when brought aboard the "Peacock," was examined before the King and Chiefs and in the presence of the officers of the ship, assembled in the state cabins. He acknowledged having planned the murder, and admitted that he had held the mate by the arms while the natives killed him with clubs. The mere loss by shipwreck of the vessels already mentioned, and many another, pales into insignificance in comparison with these massacres and others known to have occurred during the first forty years of the nineteenth century. Many an antiquated gun and anchor, still lying in Fijian towns and villages on the smaller islands, and the coast of the larger ones, bear silent yet sad testimony to the wild events of those almost forgotten years. When opportunity offered there were severe reprisals, and the stories told by many an old trader, now deceased, recall to mind the old buccaneering times as told in the stirring narratives of Dampier and Drake. The desire of the natives to acquire goods of foreign manufacture was the incentive, no doubt, to most of the attacks on ships' crews, and the frequent capture and plunder of many a stray and solitary vessel.

Early Traders and Settlers.

"About the year 1806," says the author of the work, "Fiji and the Fijians," "Fiji began to be visited by traders for the purpose of procuring sandalwood to burn before the Chinese idols, or *beche-de-mer*, to gratify the palates of Chinese epicures." This statement is open to doubt, even if the balance of facts do not quite refute it. From as early as 1792 American vessels were regularly visiting Port Jackson, and the waters embraced in the territorial zone, either to trade or to whale. For nearly twenty years, owing to the carrying monopoly of the East India Company on all seas east of Cape of Good Hope, these vessels were the only ships, other than those of this company, which could charter Australian produce for the eastern and western marts of the world ; and in their frequent voyages to China, India and South America, the situation of the Fijian group would make it very difficult for these islands to altogether escape the Yankee skippers' keen eyes.

But Waterhouse, in his "The King and People of Fiji," furnishes more convincing evidence of the above-mentioned author's chronological confusion. After mentioning that Naulivou, King of Bau, succeeded to the government of his kingdom in 1795, or earlier, he continues : "The first event of importance that transpired during this reign was an involuntary contact with civilisation. Some of the chiefs had voyaged to Koro, and during their stay at the island were greatly alarmed at the approach of a ship. There was a difference of opinion as to the nature of the object before them. Some said, of course, that it was a god, others that it was an amphibious animal. The vessel drew near to the reef, furled some of her sails, sent a boat into the reef-passage, and then boldly followed and anchored. After a time some of the natives went off to her, but did not venture on deck. At length two or three of the bolder of the Bauans went on board the ship ; and as they acquired confidence, soon made themselves at home. The ship came to buy sandalwood, and was directed to Sandalwood Bay, on 'Great Land,' for a cargo. The Bauans purchased a quantity of knives and hatchets, a pig 'twelve feet long,' a pair of geese, a large monkey and though last, not the least valuable, a cat. The historians call the captain of this vessel 'Red-face.'

"The ship pursues her voyage, and the Bauans return home. What reports they would spread ! The vessel was called the 'land ship,' because, like an island, it seemed to be well stored and stocked with everything that was necessary. The most prized of the imported animals was the monkey, whom some wit would probably declare to be one of the crew whom he had kidnapped. Certain it is that for miles and miles the populace came to see the monkey. But it was soon found that, however amusing Jacko was, he was, on account of his uselessness, only fit for chiefs. Far otherwise with the cat. The merits of the puss were appreciated. Bau swarmed with large mice. . . . The next wonder of the age was a white man, called by historians 'the carpenter,' one of the crew of the vessel just mentioned. Accompanied by a Tahitian he came to Bau in one of the large canoes. Soon after his arrival he pretended to have received a revelation from 'First-fruits to the earth' (Nailatikau, grandfather of Naulivou), constituting him a favoured priest ; for it must be remembered that the Bauan Vuni-valus are deified after death. The

carpenter played well his part. When professing to be inspired he shook and foamed like a genuine Fijian and Naulivou declared him a true priest. He occupied the mausoleum as his dwelling. He soon became dangerously addicted to kava drinking. He made known that there was one who was superior to ' First-fruits ' or any other Fijian god, and then died. . . The Bauans understood him to declare that the rainbow was the supreme deity. This visitor is supposed to have been an Englishman.'' Evidently when this ship arrived at Koro in the last years of the eighteenth century the sandalwood trade was already an established branch of commerce. Were the records of the Asiatic Society, Calcutta, or the East India Office, London, to be searched, in all probability it would be found that this trafficking had a much earlier origin. What seems to be more conclusive is that the beginning of the past century saw the first white man settled in Fiji.

Escaped Convicts from Australia reach Fiji.

The next settlers—if indeed they can be thus termed—in these islands were some desperadoes,

Fijian Village Scene.

numbering twenty-six, associated with Paddy Connel, a polygamist, who in his time had attached to himself a hundred wives. He alleged that he arrived with these men in 1804—an apocryphal date, as his own story proves. Commodore Wilkes saw him in 1840 when he visited Fiji, and writes : '' One day, while at the Observatory, I was greatly surprised at seeing one whom I took to be a Fiji man enter my tent. . . . He gave me no time for inquiry, but at once addressed me in broad Irish, with a rich Milesian brogue. . . . His name was Paddy Connel, but the natives called him Berry. Williams, in his well-known work '' Fiji and the Fijians,'' writes of this man to the following effect : '' His influence with the chief of Rewa was so great that all his desires, some of which were of the most inhuman kind, were gratified. The King of Rewa would always avenge, and often in the most cruel manner, the real or fancied wrongs of this man. If he desired the death of any native the chief would send for the doomed man, and direct him to make and heat an oven, into which when red-hot the victim was cast, having been murdered by another man sent for the purpose.'' Soon after the death of his patron, Connel left Rewa. He had lived much there, doing little labour, but existed by telling the Fijians stories, which he boasted he could always make good enough for them. Levuka he made his headquarters and remained there until he was, in consequence of his intrigues, expelled by the white residents to the island of Batiki, where he ended his days at the close of 1840. It appeared that the whites had unanimously come to the conclusion that if Paddy did not remove they would be obliged for their own safety to put him to death. At the close of his life his thoughts seemed only occupied about rearing pigs and fowls, and increasing the number of his children from forty-eight to fifty.

The Arrival of Charles Savage.

In 1809, when the Bau chiefs were being sorely pressed in their war with the Veratans, an accident brought relief to Naulivou, the King, by the arrival of Charles Savage. He was originally a Swede, and did not belong to the convict gang from New South Wales, but was wrecked on the Nairai barrier reef, thirty miles south of Ovalau, in the American brig '' Eliza.'' Savage and three companions armed themselves, loaded their boats with a quantity of specie that was on board, and proceeded to the shore. They buried their treasure in various places, and made themselves at home among the natives. Soon afterwards one of the Bauan canoes arrived there, and Savage, for himself and his companions, requested the favour of a passage to the city, which was willingly granted. The King saw that with the arms of the newcomers he could subdue his foe and secure his personal safety. Kasavu, on the Rewa River, was the town he first attacked, the capture of which first proved the dreaded power of the musket. It is said that Savage fired into the town until the water of the creek, issuing from Kasavu, was tinged with blood. The Bau army, on the sight of this spectacle, assaulted the place and made a fearful massacre. Savage and his companions killed a number with their muskets, and the rest surrendered. In addition to property, the conquered were required to present women to the King ; and at Savage's request the ladies were handed over to him as his own share. In a short time Naulivou had compelled his enemies of Verata to sue for peace. The white men and their muskets soon raised Bau to the rule and fear of a large part of Fiji. Some towns vainly hung out mats to avert the musket balls.

Charles Savage was for some time to Bau what Paddy Connel was to Rewa ; with this exception, that he appears to have possessed many redeeming qualities, of which the other was void, and was acknowleged by the whites, whom in course of time he managed to gather round him, as their representative and leader. He was a thorough soldier of fortune, ready to fight the battles of whatever tribe paid him best. At first he had two or three narrow escapes of being clubbed, which taught him to afterwards avoid personal contact with the enemy. He exacted all the honours paid

to the most exalted chiefs, and numbered among his many wives women of the highest rank—daughters of the Fijian chiefs. As Savage's male offspring by these women would have been "vasus," and would consequently have supplied him with a means of exercising an unlimited despotism of power, the natives deemed it politic that all Savage's children should be still-born, a determination which was rigidly adhered to, notwithstanding that Savage did everything to avoid it. In 1814 he took his party with some Bau natives to Bua for the purpose of assisting the captain of the "Hunter" to inflict severe punishment of the tributary chief of Wailia, who had failed to carry out his contract to supply the vessel with a full cargo of sandalwood. The circumstances attending this expedition, which proved so fatal to Savage, explain how a second body of whites—apart from the convict element—was attracted to the group, and they also provide a picture of one of the most stirring scenes in the early days of European settlement.

In 1812 Captain Dillon sailed as an officer in the ship "Hunter," Captain Robson in command, on a voyage from Calcutta to Bua (Vanua Levu), to obtain a cargo of sandalwood for Canton. Captain Robson had visited Fiji twice before; and, through the assistance he rendered the natives of a portion of the Sandalwood coast, had been successful in their tribal wars. On February 19th, 1813, the "Hunter" anchored in Wailia Bay, off the island of Yagaga, and learned from his old ally that several powerful tribes had joined together and wrested from him all the towns on the coast and in the interior, which he had previously subdued. The chief hinted to the captain that it was impossible for his men to go to the forest and obtain sandalwood until this alliance was put down. At first the captain refused to render further assistance, but finding very little sandalwood brought to the ship, upon the Wailia chief promising to supply a full cargo within two months of the subjection of his enemies, he consented.

On April 4th, Robson sent three armed boats, accompanied by twenty musketeers and a two-pound carronade mounted to join four thousand armed natives of Wailia in an attack on the fortress of their enemy. They drove them away from this stronghold into the interior and proceeded fifteen miles up the river, destroying all the towns and plantations on its banks. Four months passed over, during which time the Wailia chief had not procured more than a third of the "Hunter's" cargo, and then he informed Captain Robson he could obtain no more wood as the supply was exhausted. Robson, vowing vengeance against his old allies, fitted out an expedition and captured fourteen of the Wailian canoes. He then sent his chief officer, Norman, at the head of a mixed company—consisting of the cutter's crew, armed with muskets, Savage's contingent, and two chiefs with a hundred Bau warriors—to attack the Wailian natives in their villages.

On landing, the Europeans, encountering no opposition, dispersed in small parties to search for the foe in the forests. Norman, Dillon and about half a dozen others proceeded to the main village, which was unoccupied, and set fire to the chief's house. This brought the Wailians out of their hiding-place. Numbering several thousands, they had been lying in ambush some distance away, with the view of getting the Europeans as far from the ship as possible, cutting off their retreat and then falling upon them. The stragglers and their allies were cut to pieces; Norman was killed endeavouring to get back to the ship; and Dillon (now in command) with Charles Savage, Luis (a Chinaman), Martin Bushart, Thomas Daffney and William Wilson (the two last members of the "Hunter's" crew), finding retreat impossible, took refuge on a rock, or hill, so steep that only two or three could ascend at the one time, and sufficiently high to be beyond the enemy's slings and spears. For hours they defended this height against the encompassing Wailians, shooting all who attempted to ascend. At the same time they were compelled to witness the cooking and eating of their ill-fated companions. A cessation taking place in the attack, Savage and the Chinaman left the rock, the former hoping he could persuade the enemy to permit Dillon's party to proceed unmolested to the "Hunter." Both were immediately killed, cut up and put into the ovens. The Wailians, infuriated at Dillon's resistance, once more attacked the rock, only to be beaten off again. But Dillon's ammunition was failing; and just as he had decided with his co-defenders that they would shoot each other rather than fall into the enemy's hands alive, the chief priest of the Wailians, putting himself in Dillon's power, was immediately seized, and with muskets at his head, compelled to take the survivors down to the ship's boats in safety.

"The first six who were killed were a part of the ship and cutter's crew, viz., Norman, first officer; C. Cox, third officer, son to Mr. Cox, paymaster of the New South Wales Corps or 102nd Regiment; Jonow, a lascar, boatswain's mate; Hassen, a lascar, seaman; Mosdeen, a lascar, seaman; and Louis Evans, seaman. This young man was said to be the son of Governor Phillip, the first Governor of New South Wales. The undermentioned were also killed:—Charles Savage, a Swede, who had been shipwrecked in the 'Eliza'; John Graham, of New South Wales, discharged from an American (Graham, Dillon described as the 'son of a publican at Port Jackson, and had served his time to the sea'; he had joined an American brig about two years before, as interpreter for these islands, and, after procuring a cargo for her, was paid off and discharged at his own request); Terence Dunn, an Irishman, discharged from the 'Hunter' last voyage; Michael Maccabe, discharged from the English ship 'City of Edinburgh'; Joseph Atkins, discharged from the English ship 'City of Edinburgh'; William Parker, of London, deserted from an American; Luis, a Chinaman, shipwrecked in the 'Eliza'; and Peri, of Otaheiti, discharged from an American. Besides these last, Captain Robson, when he sailed for India, immediately afterwards, took away with him: Savo, a Chinaman, formerly one of the shipwrecked 'Eliza's' crew; a lascar named Joe, who had deserted from the brig 'Hibernia'; three native females and one man from Bau, with a Friendly Island carpenter. One

of these females, related to the royal family at Bau, was the wife of Joseph Atkins ; the second was the wife of Martin Bushart, and the third the wife of William Sibley, one of the cutter's crew, and who was living in New South Wales in 1830."

Influences which made Bau and Rewa.

The careers of Savage and Connel have been detailed principally on account of their association with Bau and Rewa, the chiefs of which played so important a part in the history of Fiji during the half-century prior to its annexation to the British Crown. There can be little doubt that it was largely through the influence exerted by these men that the tribes of Bau and Rewa obtained so complete an ascendancy over the rest of Fiji ; the former in the course of a few years under Tui Cakobau assuming absolute power and authority to which nearly the whole of the Fijis ultimately bowed. With the disappearance of the com-

Street Scene in Suva.

panions associated with these two adventurers, the interference of the whites in the Fijians' tribal wars happily came to an end.

By ones and twos stray whites, veritable waifs of humanity, continued to gravitate from all quarters of the globe to Fiji, until they formed quite a large family. Under the seductive influences of a free and easy life they forsook their roving existence and tried to settle down to trade. Those who did not abandon themselves wholly to a lazy life could command a good deal of influence with the natives, and generally acted as go-betweens in all dealings between ship-captains and the islanders, procuring either seamen or labourers, or provisions or firewood, as the case might be. Provided they obtained their own price, they would see nobody else cheated you, and most shipmasters were glad enough to agree to their terms, and thus prevent further misfortunes. Some in their old age would take to bartering in cocoanut, and they amassed a good deal of money in this way without being able in such a place to find any channel for the profitable employment of their accumulations. Many must have been men of uncommon personal strength as they managed to overawe the natives by brute force, and, in some instances, gaining over the chiefs by their skill as craftsmen. Those who could cast bullets and furbish up useless firearms were sure of the protection of some chief, and would have land and houses and slaves showered on them, few of which gifts they succeeded in keeping any length of time. In return they would stand by their protector and save him from the rapacity of the cute trader. Most of their days were spent in riot and dissipation, unchecked by any restraints and harassed by no misgivings about the future ; social and moral savages, in short. Like their predecessors, the buccaneering desperadoes, they too belong to a bygone age, their race being long since extinct, although, as late as the seventies, a few hoary members were still to be encountered, preserved like fossils in a later formation. Just the same as pirates, Spanish galleons and sailors' pigtails, they have become a matter of ancient history, to be spoken of and wondered at, but no more to be met with. In their day they were known either as "beach-combers," or "loafers," and, latterly, as "old hands."

The history of their lives was extremely curious ; often too startling even for fiction. One of the most noted of them, who had lived amongst the cannibals of Vanua Levu for forty years, and was still "going strong" in 1870, used to tell the following episode in his chequered career. During the early days, when a white man was yet an object of wonder and curiosity, he had settled on the "Great Land" as a young man, and married a native wife. With her and his family, he was out fishing one day, when a sudden squall came upon them. Their utmost exertions could not propel the canoe against the wind that had suddenly sprung up, and they were compelled to let it drift before the gale, which was fast blowing them out to sea. One after another each island was passed in headlong career. At length, when at the extreme point of the group, and apparently doomed, the wind shifted a little and they succeeded in reaching one of the Yasawa islands. No sooner, however, had they gained the island than the inhospitable natives straightway seized upon them and, declaring that "salt water was in their eyes," prepared to slay and eat them. The first victim was the youngest child. A ruthless Fijian seized it by the feet and dashed its head against a tree. The mother in a frenzy of grief, called to her husband, "Matai (carpenter), look what they have done to our child." That one word acted as a talisman to save the lives of all. The fire had been kindled, the oven was already hot, and the husband and wife lay bound waiting for the fatal blow from a club. But the chief's ear had caught the word unintentionally spoken and, turning to the Englishman, he inquired if he was indeed a matai. "Yes," was the answer. "Then," said the chief, "if you will mend my musket I will spare your life." The man, soon released, mended without much difficulty the stock of the old weapon, became the chief's prime favourite, and accumulated sufficient property to leave his children in a comfortable position.

Not a small percentage of the old hands were escapees from Van Diemen's Land, Norfolk Island and New South Wales. In those fearful days, when the convict system was still in full activity, crushing out any rays of light that might still faintly flicker in an atmosphere of moral turpitude dark as blackest night, they preferred to take their lives in their hands to secure liberty among cannibals, rather than endure the certain misery of years of servitude. Others had deserted from the ferocious discipline of the King's ships or the weary monotony of whaling voyages; others, again, were shipwrecked mariners who had been saved alive while their comrades had been drowned or eaten; while a few had been sent ashore to trade and then deserted by their vessels. Such men it was who formed the old race of white residents in the South Sea islands. Drink and unbridled license of manners and morals dragged nearly all of them down; but one can scarcely wonder at their yielding to such temptations, which even in countries where law and order maintain prove too strong for many people.

Another personality, remarkable amongst the various peculiar characters who from time to time sought Fijian hospitality, was that of an individual whose proper name was John Humphrey Danford, but who was more generally known by the sobriquet of "Harry the Jew." He was thus described by Mr. Macdonald, who saw him when exploring the River Rewa in 1857:—"When we arrived at this town we saw the celebrated 'Harry,' who, from his long intercourse with savage life, was evidently much embarrassed at seeing white faces once more. He was a small, thin, spare man, apparently in very ill health, from the absence of those comforts which an Englishman's constitution demands. He wore a long beard Fijian fashion, and until very lately, when he was enabled to obtain some clothing, he was obliged to adopt the masi or native cloth." His story was full of adventure. Born in London, and being early apprenticed to many trades, he forsook them all in turn, and at last ran away to sea, arriving in the Pacific in 1820, where finding the climate and the manner of living followed by the natives not opposed to his peculiar tastes, he took an opportunity of deserting his ship at Tongatabu. Thence he crossed over to Fiji in a canoe, and had no sooner stepped ashore than he was captured by the people of Bau and condemned to be baked. Fortune, however, was antagonistic to his would-be consumers, and he succeeded in making good his escape to Rewa, where he settled down among the other whites. His system of morality landed him into trouble. On the man who had befriended him most he artfully succeeded in palming off, for valuable consideration, a watch which required to be carried before it would go. The defrauded white christened him "Harry the Jew," and decided he should be condemned to live henceforward away from those of his own nationality. Rewa soon became too hot for this travelling pedlar, and after escapades and mishaps innumerable, during which he had in turn played with varying success the part of lover, rogue and fool, he discovered himself one morning an outcast among the newly-converted natives, for his nickname had been translated into the language of the country, and they "refused that hospitality which as heathens they would not have denied him, because he belonged to a people who had killed Christ." In his need he had to throw himself on those who held fast to their heathenish practices, and eventually he found himself, with much misgiving, in the Namosi valley, at that time a wild unexplored part of the interior, and a veritable stronghold of cannibalism. Here fortune again smiled, and, instead of Harry providing the *piece de resistance* at the festive board, bounties were showered on him by the Chief Kuruduadua in the shape of many wives and other native luxuries sufficiently tempting to induce him to anchor for the remainder of his days. Many attempts were made to bring him back to the ways of his youth, but, after his bitter experience of "brotherly love," all failed. When last "interviewed" and offered a passage to Australia, he had been raised to the dignity of a "comrade in conviviality," and having lost all reckoning in the midst of so many comforts, could not say whether he had been surrounded by them for fifteen or twenty-five years. On one point he alone remained sound—his decided objection to the Christian and a preference for the Fijian.

Perhaps the first settler who endeavoured to establish trade on a permanent basis in Fiji was an American named David Whippy. He came to the group as supercargo on board an American whaler in January, 1824, and on going ashore to collect trepang (beche-de-mer) he was deserted by his vessel. Fortunately the natives were favourably disposed; and eschewing the licentious life led by all the other whites —a score or so—at this time in Fiji, Whippy settled down to trade. Beche-de-mer, tortoiseshell, cocoanut oil and other products, which he obtained from the natives, he disposed of for barter to the whalers and other vessels which chanced to call in. Possessing a generous but firm disposition, and scrupulously honest in his dealings, he gained the confidence of the chiefs to such an extent that the Tui Levuka appointed him "Royal messenger," a post of trust never given to any other foreigner, either before or subsequently; and being also a man of considerable force of character, as the foreign settlement on Ovalau gradually grew he attained to the position of leadership among the Europeans. In 1840, when Commodore Wilkes visited Fiji, he became acquainted with Whippy and testified to his excellent character and prudence. Two years afterwards, upon the representations of the Commodore, he was appointed to be the United States vice-consul for the islands, a post which he creditably held for many years. He was also the founder of the first house of business in Fiji—Messrs. Whippy, Simpson and Cusick, a firm which long held the premier position in their little mercantile world.

On the arrival of Captain Erskine in Levuka harbour during August, 1839 the European settlement of Levuka was composed of only fourteen persons, principally English and Americans. The ship was piloted in by a man named Simpson, who claimed to be a native of London, and was spoken of by Commodore Wilkes as a very intelligent man. In the year 1844 a dire mishap befell the white residents of Ovalau. They had been induced in an unlucky moment to

befriend Charles Pickering, a native of New South Wales and one of the white residents of Rewa, who had taken an active part against Cakobau in the wars which had raged between those states. Cakobau, thinking that Pickering had carried information to the people of Rewa, endeavoured to effect his capture but the Europeans got him out of the country. The Bau chieftain soon came to hear of it, and was so incensed that he determined upon ousting the whites from Ovalau. Tui Levuka had also found their supremacy irksome, and cordially joined with Cakobau in this oppressive measure which, notwithstanding many efforts made to avert disaster, soon resulted in their having to sacrifice years of hard toil and striving, and commence the world afresh. Their new settlement was at Solevu, in Vanua Levu, but it not being either healthy or convenient for trade, they soon longed to be back again at Levuka After an absence of five years, and many pleadings and offerings, Tui Levuka gratified their wish ; seeing as he did that in getting rid of his foreign supporters at the instigation of Cakobau he had but weakened his own position and made himself more likely to be the object of the crafty Chief of Bau's intrigues. So in the year 1849 the whites found themselves back once more at Levuka, which, until the early post-annexation days continued to be the chief commercial emporium of the islands.

The year 1853 marked an important era in the annals of the white man in Fiji. The natives of a little island at the entrance of the bay of Navatu, on the north-east coast of Viti Levu, attacked the "Wave," a small schooner, when she anchored one night about a mile off their coast, and killed the owner, a white man, with his crew of two men as they slept in the cabin, afterwards eating them. Hitherto the few white men in Fiji might be said to have existed on the forbearance and protection of the chiefs ; but the determination they unitedly showed upon this occasion in the retaliation of this gross outrage placed them on a new footing and gave them an influence which subsequent events increased.

On the arrival of the first resident British consul in Fiji, in 1857, the whites numbered thirty in Levuka, and ruffianism still reigned in many portions of the islands. Prior to 1857 Fiji had been included in the consular district of Tahiti. Samoa, Tonga and Fiji with the intermediate islands, had been presided over by the Rev. Mr. Pritchard, who was appointed consul in 1825 by King George IV. Tahiti was the headquarters of the consulate till 1845, when, in consequence of misunderstandings with the authorities of the French Government, which had assumed the protectorate of this island, they were removed to Samoa, and there continued until Mr. William Pritchard's appointment, as Resident Consul at Fiji, 28th September, 1857.

The Coming of the Missionaries

The first contact with Europeans sustained by the natives was of an unfortunate character and not likely to produce an elevated conception in the untutored mind of the savage of what civilisation meant as a moral force. The time, however, was at hand when all that was noble and pure in civilisation was to be revealed to them through the agency of a class of men, who, while belonging to the feared "kai papalagi" (white strangers, or people from the sky, as the term has been variously translated) were of an entirely different type to which the execrable Connel belonged, as different from them as the missionaries themselves differed from the degraded cannibals they came to minister among. While Connel was yet something of a power at Bau, the first of a noble army of Christian missionaries had already commenced their work of regeneration in an island situated in a far-removed portion of the group.

An initial attempt to Christianise the peoples of the islands of the Pacific had been made as early as 1796, but that benevolent expedition failed. Not until twenty years later was a second and more successful attempt made to establish the Christian faith in the midst of men debased and degraded beyond conception The races of the South Seas—the natives of Fiji particularly—practised the most revolting system of cruelty and superstition ever known on the face of the earth. It was in the year 1824 that the first Christian mission in the islands of the Western Pacific was established. The first place selected was Tonga, of the Friendly Islands. After twelve years of incessant toil in that group such success was achieved that the question of extending operations to the neighbouring islands of Fiji began to be discussed among the missionaries and their Tongan converts. Fired with zeal which can only come from unquestioning faith, a number of the converted natives offered to accompany as many missionaries as were disposed to carry the new revelation to the people of Fiji.

In July, 1830, the Rev. John Williams and the Rev. Mr. Barff called at Tonga on their way to Fiji, with two Tahitian teachers. From the unfavourable accounts received from Mr. S. Henry and others of the inhuman practices of the natives the missionaries abandoned their original intention of going to Fiji. The Tahitians, however, were sent to the group by Captain Lawler and Mr. Henry, Takai, an old Fijian chief, who had been at Sydney, accompanying them and undertaking to see they were protected. These teachers went to Lakeba, remaining there a short time with Takai. Making no converts, and being persecuted, he and they removed to the small island of Oneata, where they built a chapel Although but few Fijians joined them in following the religion of Christ, they sowed the first seeds in that wonderful conversion to Christianity which to this day transcends mundane comprehension ; and with the assistance of those amongst the Tongan community who steadfastly adhered to the principles of the new religion much good from their embryonic efforts was to arise in the near future. That more progress was not made arose, perhaps, from the fact that these teachers were unable to enunciate the Fijian or Tongan language at all correctly, nor did they attempt to teach the people to read. The question of reaching Fiji was discussed at the Friendly Islands district meeting in December, 1834, when it was agreed that two of their number, the Rev. David Cargill, M.A. and the Rev. William Cross, should commence the mission in the Fijian group. For twelve months these two men, with the

help of such Tongans as had already acquired the language of Fiji, made it a special study, and even laid the basis of a written system by the fixing of an alphabet. They also compiled a simple catechism embodying the elementary principles of the Christian religion. These, by the way, were the first works ever printed in the Fijian tongue.

The Tongan Converts Lead the Way.

The Tongans were, in fact, the earliest missionaries in these isles, for as soon as they themselves had embraced the Christian faith in their own country they endeavoured to spread it wherever they journeyed, and as they had frequent intercourse with some parts of Fiji, it was not long before the Tongan sailors taught all they had learnt to such of their own kinsmen as had already colonised here, and to such Fijians as could be induced to hear them. It was the moving tale of awful horrors told by these men, and the encouragement afforded by the sowing of the first seed, that induced the Rev. W. Cross and the Rev. David Cargill to leave the comparative comfort of their homes in Tonga to come and establish the mission in Fiji, where they landed in October, 1835, at Lakeba, the principal island in a group, where a considerable number of Tongans had already settled. These men proved invaluable helpers; better pioneers could not have been desired. Keenly intelligent, of strong energetic character and determination, physically superior to the average Fijian, and therefore commanding their respect, these men had always taken the lead wherever they went, and as in their heathen days they had been foremost in reckless evil, they now threw their whole influence into the scale of good. Having an independent position of their own, and considerable power, they were able at once to establish all outward observances of religion, without fear of hindrance from the chiefs. And so something of the nature of Christianity was made known more rapidly and more widely than it could have been by any other means.

Foremost among the earliest teachers was Joeli Bulu, a man who proved himself so thoroughly worthy of confidence that in due time he was ordained as a native minister, and sent to take charge of the remote cluster of isles of which Ono is the principal. The story of its early conversion from darkest heathenism to Christianity has hardly a parallel in the history of Christianity, and reads like a chapter of Holy Writ. In the year 1835, just before the first white missionaries came to Fiji, many events conspired to depress these islanders. An unusual number had been slain in their incessant wars, and a virulent epidemic carried off many more. The survivors, much alarmed thronged the temples of their gods, bringing large offerings of food, and all rites were diligently observed, but to no purpose. Just then a chief named Wai returned from Lakeba, where he had met the Fijian chief, Takai, who, as above stated, had been in the Friendly Islands, and learnt something of Christianity. It amounted to little more than that there was but one God, whom all must serve continually, and that one day in seven was to be devoted to His worship. It was but a faint glimmer of the truth, but in their distraction they determined to act on it. So on the sixth day they prepared their food for the seventh, on the morning of which they dressed, as for a festival, and assembled to worship this unknown God. But a difficulty arose; they did not know how to set about it. In their dilemma they sent for the heathen priest, whose god they were now forsaking, and requested him to officiate for them. This he did to the best of his power, offering a short and simple prayer for the blessing of the Christian's God, but intimating that he himself was merely spokesman for his neighbours, being himself a worshipper of another god. This was the first act of Christian worship in the far away isle of Ono. A desire now arose for further knowledge; so when a whaling ship chanced to touch at the island for provisions on her way to Tonga, a passage was engaged on board of her for two men, who were sent as messengers to ask for a teacher. But several months elapsed ere an answer could reach them, and meanwhile Christianity was spreading at Lakeba, and many Tongan converts (who had been attracted to Fiji by prospects of living a wild licentious life without let or hindrance), now decided to return to their own homes. A canoe-load of these started from Lakeba in 1836, but were driven by contrary winds to the isle of Vatoa, about fifty miles from Ono. Here they heard of what had happened, and one of their number, Josiah, determined to go to Ono and teach the people all he knew. They were overjoyed at his advent, and soon they built a chapel which would hold one hundred persons. All this was done ere the messengers from Tonga returned to tell that the white teachers had gone to Lakeba and that to them they must apply for help. But meantime the desired teacher was being trained all unknown to them. One of their own islanders, a wild Ono lad, had wandered over to Tonga in an open canoe, risking destruction by storms and certain death in the event of being cast ashore on some cannibal island. He joined the Tongan mission, where he remained for seven years, learning to read and write; and when the message from Ono reached Lakeba he was selected as the right man for the work. The following year a Tongan teacher was sent to assist him, and by this time three chapels had been built and the little isle of Vatoa had also become lotu. All these people urged that a white missionary might be sent them who could administer the sacraments; but Mr. Calvert and his wife were alone at Lakeba. Tui Nayau, the King, continued heathen, and the thought of leaving his wife alone in the midst of cannibals was appalling to Mr. Calvert. But she came to his help, and urged him to go as soon as a canoe sufficiently seaworthy for so long and dangerous a voyage could be obtained. Meanwhile Tovo, the beautiful daughter of the Chief of Ono, had become a Christian. In her infancy she had been betrothed to the old heathen King of Lakeba, and now resolutely refused to fulfil the contract, all the Christian chiefs and her father supporting her. The King fitted out a fleet of eleven canoes, manned with warriors, and intended going himself to seize his bride. Mr. Calvert went to him, bearing the customary whale's tooth as a peace offering, and besought him to refrain from this marauding expedition; but failing he warned the old savage that in attacking these people he was fighting the Almighty, whose care they had invoked. The King, nothing daunted, set sail, reached the Christian

isle of Vatoa, and cruelly ill-treated the people and wantonly destroyed their property. Waiting for a fair breeze, he despatched four canoes, with a hundred piratical warriors, to await him at Ono. They were never heard of again. When the fair wind sprang up he started in person, and though he actually sighted Ono, the wind shifted, and he was blown far to leeward. The breeze freshening, the canoes and all aboard were in imminent danger. Almost by a miracle they escaped and returned to Lakeba, when the King sent to Mr. Calvert the feast which, in his hour of danger, he had vowed to his gods, and prayed that his words of warning might never follow him again. On Mr. Calvert reaching Ono he found a large proportion of the people living genuine Christian lives, and having baptised upwards of two hundred, and married sixty-six couples, he left them greatly cheered by his visit. Shortly afterwards the heathen people of Ono attacked their Christian neighbours. A civil war lasted for several weeks, which resulted in the complete defeat of the

Government House, Suva.

heathens. To their astonishment their lives were spared and they were all freely pardoned by the victors, a course which naturally inclined them to respect the religion which taught such mercy. Consequently when Mr. Williams visited Ono in 1842 he found that out of the five hundred inhabitants only three persons were still nominally heathen, and these became Christians ere long. Three years later, when Mr. Calvert touched at the isle, all the population were in a condition of religious fervour, intensely earnest, yet withal calm and sensible. It was like a story of the early days of the Church—this flood of light that had been poured on these men and women and their wholehearted acceptance of it.

The Arrival of the First Wesleyan Missionaries in Lakeba.

On October 12th, 1835, Messrs. Cargill and Cross with their families arrived in Lakeba, the principal island of the Windward group. They were fortunate in having secured the patronage of the King of Tonga in their enterprise, who sent with them an ambassador conveying a present to the King of Lakeba, Tui Nayau, together with a message urging that the missionaries should be well received. The King of Tonga also emphasised the benefits he and his people had enjoyed from the presence and teaching of these men. Another circumstance which told in the missionaries' favour was the presence in Lakeba of a considerable number of Tongans who had come in contact with Christian teachings before leaving their own islands. These men had been sufficiently long among the Fijians to acquire their language, and were in consequence able to render the missionaries much assistance in their intercourse with the Lakebans. The missionaries soon found, however, that the alphabet which they had arranged at Tonga was defective. After a full investigation on the spot, additional characters were introduced and the powers of others altered. Thus the Fijian alphabet of twenty-three letters, as it now stands, answering admirably the requirements of the language, was finally constructed.

Lakeba, the Cradle of Fijian Civilisation.

Lakeba is an island some thirty miles in circumference, and at this time was a place of considerable importance. It then contained no less than eight native towns of more than ordinary size, as Fijian towns then went, with three Tongan settlements on its coasts; altogether there was at the time of the arrival of Messrs. Cargill and Cross a population on the island of no less than 4,000 souls.

On the first Sabbath, six days after their arrival in the "Blackbird," the missionaries opened their commission by preaching twice out of doors, in the Tongan tongue, to a congregation of about 150 Tongans and Fijians, amongst them being the King, Tui Nayau. At the outset their efforts were hindered by a section of the Tongans, who leading an easy, idle, licentious life, were courted by the chiefs to secure their help in war and the service of their canoes for the transmission of property. Before the commencement of the new year the missionaries found themselves possessed of a chapel, built for them by the King, with a regular congregation of nearly two hundred persons, and a school started for pupils of all ages. On March 20th, 1836, they baptised the first converts made in Fiji—a batch of thirty-one adults, principally Tongans,—and the same afternoon the rite was administered to twenty-three children, the offspring of these Christians. It would be impossible to narrate here, step by step, the progress of the missionaries, to recount the checks administered, all the privations they endured, the losses they sustained, the bereavements they suffered, the risks they ran, and the dangers they escaped in pursuing their noble, self-sacrificing work among a treacherous cannibalistic

race, degraded almost beyond all others among the peoples of the universe. Only leading events and turning points in connection with each field of labour can be mentioned, very briefly. In these first days the work of proselytism proceeded very slowly, and the missionaries were only able to remain on the island through the protection afforded them by a powerful Tongan chief, whose party formed the great safeguard of Lakeba against its utter subjection to Bau and Somo Somo. By the end of this first year of the mission 110 adults had been received into the Christian Church by baptism, and holy communion administered to 280 persons, eighty of whom had recently arrived from Tonga. Better results were being attained among the adjacent islands. The spread of Christianity in the groups on the eastern side of the Fijian archipelago was marked by the same quiet and unobtrusive, but most steady, advance which had been so strangely characteristic of its work throughout these isles. At Ono, which afterwards became a centre of strength to the Lakeba mission, the converts straightway went forth to make known in other isles the new religion of peace and love. One of these Fijians started, like the others, in his little canoe and sailed a distance of three hundred miles, till he reached Oneata, about twenty miles to the south-east of Lakeba, where the first white missionary had landed, and where Mr. Calvert was then living alone, as yet knowing little of the people or their language, and yet endeavouring, with the help of the Tongan teachers, to establish stations, not only in the thirteen towns on the large isles of Lakemba, but also on the twenty-four isles which form that group. Gladly was the new teacher from Ono welcomed as an addition to the labours of the Tahitians. Soon one of the chiefs of Oneata was convinced of the truth, and himself undertook to persuade others; and so, one by one, new converts were added to the faith, and others would fain have declared themselves, but dreaded the wrath of the King of Lakeba, to whom Oneata was tributary, and who had strictly forbidden any of his people to adopt the new religion. Great was the amazement of all when a heathen priest arrived bearing a message from the King, to say as so many had become Christians, he wished all the inhabitants of the isle would do so, as it was for the good of the people that all should be of one mind. These men of Oneata were an industrious and enterprising race, singularly independent in character, and much given to trading with other isles. Now each canoe, as it went forth on its ordinary business, became a little mission ship; and the sailors of Oneata seemed never weary of teaching others all that they had learnt, and urging them to adopt the new religion.

Amongst other islands where they were wont to trade was this isle of Vanua Balavu, about ninety miles to the north of Oneata. Landing here at Loma Loma, their first convert was a chief of the name of Bukarau, a rough and powerful man, and strong of purpose. Hearing that there were Tongan teachers at Lakeba, he at once got ready his canoe and sailed thither, a distance of seventy miles, to ask for a teacher for himself and his people. One was sent; and soon they were joined by a little company of nine persons, and these gradually increased to quite a large congregation; and the new converts in their turn went and taught their neighbours at Yaro. Vanua Balavu had a population of about 3,000 persons, and was divided into two distinct provinces—Loma Loma and Yaro. A cruel war having broken out between these, the Christians of both districts desired to keep themselves clear of it, and appealed to the King of Yaro for permission to settle on the little island of Munia, where they might continue neutral. This request was granted, and, to the astonishment of all, the King of Yaro sent a message to the inhabitants of Munia, recommending them to lotu, and to abandon their fortresses in the mountains and come down and live peacefully with the Christians on the sea-board. So, strange to say, this purely Christian colony was founded by the advice of a heathen king, and soon a new town was built on the most favourable site; its people were permitted to sail wherever they wished without hindrance, exempt from the dangers and claims of war. And they cultivated their lands in peace, but did not fail in their zealous endeavours to spread the good tidings further and further among the outlying islands. Amongst those whom they sought to influence were the people of Cikobia, a rocky island, distant about twelve miles, all the inhabitants of which lived in one town on the top of a high crag, the face of which was a sheer precipice, on the brink of which many generations of children had been reared in perfect safety. Those people heard and believed, and thenceforth from that rocky home the voice of Christian worship arose continually. And so from isle to isle the faith continued to spread, notwithstanding waves of bitter persecution which from time to time were raised by those who continued heathen.

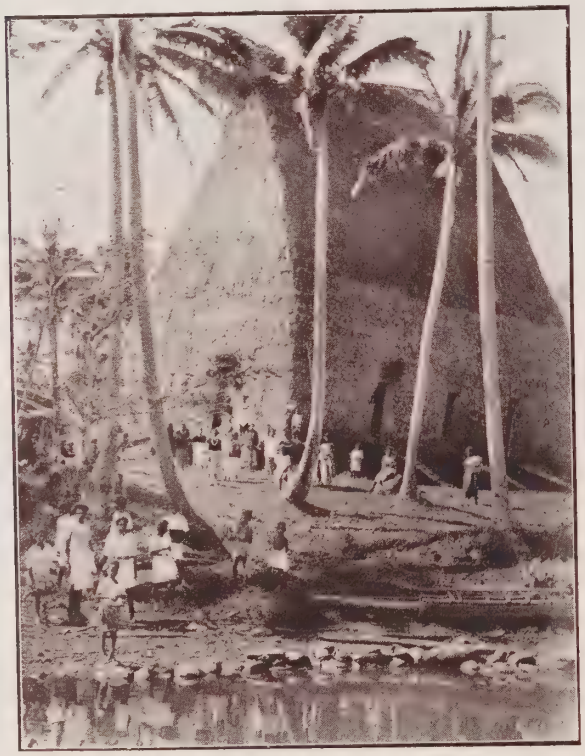
Progress of the Mission at Levuka.

In the meantime the island of Ovalau was rapidly assuming a degree of importance on account of the number of trading Europeans settling at Levuka. In the midst of distress and danger, and with a constitution naturally frail, Mr. Cross continued his meritorious work, in which he received material assistance from David Whippy, the American settler, whose name occurs frequently in the annals of Fijian civilisation.

At the end of this year Namosi Malua ("the Pang Hereafter"), chief of Viwa, with his nephew, Verani, requested Mr. Cross to send him a teacher. This circumstance is mentioned because it has an important bearing upon subsequent Fijian history. Viwa is a small but important island two miles north-north-west from Bau. Verani, (the name a corruption of France or "Frenchy") had spent, as has already been noted, some time on board the "l'Aimable Josephine," and through his treachery the brig is said to have been delivered into the hands of Namosi Malua in 1834. These two men were smarting under the condign punishment administered by D'Urville, and, acting upon the advice tendered them by Tanoa, the old King of Bau, gave protection and assistance to the newly-established mission. In that year, 1838, another contingent of missionaries, including the Revs. John Hunt, T. J. Jugger and James Calvert, had arrived in Lakeba. Magnificent work was done

by these men; but in the light of subsequent history it is now seen that a serious mistake was made by them in not paying particular attention to the great work of civilising Bau, which island had already attained to almost complete supremacy over the contending tribes of Fiji. This omission, a mistake subsequently made manifest, touched the dignity of the Bauans, who instead of a help, became a hindrance, remaining such for many years thereafter.

Fiji was now made a separate district, with the Rev. D. Cargill for its chairman. At Lakeba during this year the missionaries had been hard at work transcribing a copious vocabulary and grammar of the language, both of which were compiled by Mr. Cargill.



Highest Fijian Dwelling on Kadavu.

The First Printing Press in Fiji.

In 1839 a printing press was established at Lakeba, and in February, 1839, the first part of the Conference Catechism was printed in Fijian, and soon after the Gospel according to St. Mark. This is an ever-to-be-remembered fact in the history of Fiji. Among the people, who three years before had no written language, and whose darkness seemed beyond the hope of enlightenment, there was now at work that engine wherein civilisation has reached her highest triumph, and humanity risen to the exercise of unmeasured power. The establishment of a printing press filled the king and chiefs with astonishment; at first they looked upon it as a visible form of the Christian's God. The press early accomplished great good at Lakeba. Mission work was confirmed by its supply of books, and the schools received a new and vigorous life, while many converts, irregular in attendance, became attentive and constant. In July, 1839, the printing establishment was removed to Rewa, where it continued in efficient operation till 1844, when the Rewan war rendered its removal to Viwa necessary. A serious difficulty soon made itself felt in the variety of dialects spoken in different parts of the group. For a time the plan was followed of translating the Scriptures in the principal tongues, but progress was found to be very unsatisfactory, and it was at last resolved that all the translations should thenceforth be in the dialect of Bau; partly because it was the purest, and, further, because of the power of Bau, it had become to Fiji what French has always been to Europe. To Mr. Hunt was entrusted the great work of translating the New Testament in Fijian. Mr. Lyth being removed from Lakeba to assist in making the final corrections for the press. So vigorously was the task carried on that entire copies of the Fijian New Testament were supplied to the missionaries at their annual meeting in 1847. The next step was to complete the Bible in Fijian, and by common consent this undertaking was committed to Mr. Hunt. Just after his completion of the Old Testament up to the forty-sixth Psalm a severe illness laid him aside from his labours, which he was never permitted to resume. After his death the work of translation was carried on by Mr. Hazlewood, who completed in a few years the translation of the Old Testament from the point where Mr. Hunt had stopped. Soon after his health also broke down, and he removed to New South Wales, where, as strength permitted, he revised his copy, and died October 30th, 1855, at about the same age as Mr. Hunt—in his thirty-sixth year. The British and Foreign Bible Society, who had generously assisted with funds and material, further undertook to print Bibles and Testaments for the Fijians. An additional sum of £900 was voted by the society for the support of Mr. Calvert for two years, whilst engaged in assisting to revise and correct, under the superintendence of the Rev. T. W. Miller at Woodbridge, England.

Owing to the progress of events just recorded the mission was slowly advancing at the chief island of Lakeba, which, besides several Tongan settlements, had the Fijian towns and villages. All were afraid of the king and chiefs at Levuka, so that for some time yet there was not much apparent success. This large circuit received great help in the timely arrival of the Rev. Thomas Williams on July 7, 1840, who laboured assiduously for three years on the station. Ogea, Vulaga, Namuka, Moce, Komo, Vuag-gava, Kabara, Vanua Valu, Nayau, Tavuca and other islands were periodically visited and permanent Christian colonies established. Matters became brighter when Tagaci, the daughter of the King, and betrothed to Tanoa, lotu'd, after being cured by Mr. Calvert of a dangerous sickness. A little later on Yadrana, the most populous town of Lakeba, and the one settlement of all others which had supported the king in his opposition to the lotu, intimated to Mr. Calvert that to stop the incessant fighting it was mixed up in it had decided to embrace Christianity. This was in 1842. The following year saw the mission deprived of the services of Mr. Williams, who was removed to Somo Somo,

in consequence of the death of Mr. Cross. Mr. Calvert was then left once more alone. When the reinforcement of the mission staff in Fiji came in 1844, the Rev. R. B. Lyth was appointed to Lakeba. There were now 963 church members in the district, and many more under instruction. At the beginning of 1846 the work was fairly progressing in the islands. Jane, another daughter of the king, who had abandoned heathenism, urged her father to become a Christian, and on Friday, January 9th, he formally announced that on the next Sabbath he would for the first time worship in a Christian church. When the day arrived it was found his heathen friends had dissuaded him. Not so, however, with Wetasu, the chief next in rank. On hearing that the king had attack from Mara, a powerful Bau chief, vasu to Lakeba, but who was dissatisfied as to wife supplies, the king made a public profession of Christianity. In this he was joined by the one remaining heathen priest and some friends. Lakeba was now won. Mara arrived with three hundred warriors at his back, but a Tongan chief threatened to attack them if they attempted to land, and he had to retire discomfited. New missionaries came as time rolled on The Rev. Mr. Polglase succeeded Mr. Malvern in 1853, when he left for the Nadi circuit; in September, 1854, the Rev. W. Fletcher, B.A., relieved Mr. Lyth, overworked and ill, and with his brother-in-law, Mr. Polglase, held the management of the circuit until its extension compelled more men and a realignment of boundaries.

Coast Scene—Island of Ovalau.

again changed his purpose, he sent to ask the missionary to come and conduct service in his house. The king settled down in the old way, but Wetasu remained faithful in his profession, and the men saw that they might lotu now with safety. So it went on for some years, Tui Nayau "backing and filling," but at the same time assisting the Christians indirectly. Missionary followed missionary. Mr. Lyth went to Rewa in 1847, and the Rev. John Malvern took up his work. In May, 1848, Mr. Calvert after nearly ten years' cheerful service, gave way to the Rev. John Watsford, who, himself, was translated to Wesleyan College, Auckland, in October, 1849. Mr. Lyth returned to the scene of his old labours; and on October 19th, 1849, whilst under the shadow of a threatened

Missionary Efforts at Rewa.

The occupation of Lakeba, rather than any other island, had been a necessity at the outset, but all felt that the Windward group was too far from the important parts of Fiji, while it was also less thickly populated, and by tribes whose influence was small When Mr. Cross decided that it was impossible to sustain a mission at Bau whilst the natives were madly seething under the influence of bloodshed, he turned his eyes in the direction of Tui Dreketi, King of Rewa, whose authority and possessions were next in importance to those of Tanoa. Tui Dreketi offered protection and land to Mr. Cross, and gave free permission to his people to become Christians. Accordingly on January

8, 1838, the missionary and his family landed at the town of Rewa. A small place was set apart for the present dwelling-place of the strangers ; and on the following Sabbath a service was conducted in the Lakeba dialect and attended by about twelve persons. Opposition was soon to be encountered, and, strange to say, the after-experience of the missionaries at Viwa Bau, Bua, Somo Somo and Nadi was disclosed to them first here. Royal sympathies, at the most but lukewarm, were entirely neutralised by other members of the king's family. Mr. Hunt arrived in Fiji at a time when Mr. Cross, through his unwearying devotion to the mission cause, had made himself seriously ill. He at once volunteered to relieve Mr. Cross, so that he could obtain a rest, and arrived at Rewa at the beginning of 1839. But it was only to share Mr. Cross' perils and burdens, as the latter, ignoring the exigencies of his shattered frame, refused to quit his post. Ratu Qara-ni-ggio (''Cave of a Shark''), the king's brother, when he found the number of converts increasing, placed himself at the head of the opposition, and encouraged the people to pelt the Christians while at worship, even going to the length of plundering their homes. Through the intervention of the king persecution was checked for awhile, and the mission, though small, secured its footing in the midst of the most thickly populated portion of Viti Levu. The king gave a piece of ground for the erection of a church, paying also for same, but this action only roused the heathen still more, and Ratu Qara-ni-ggio threatened to kill anyone who helped in its building. Owing to this the missionaries and the king decided to dispense with the church for the time being. A few days afterwards musket shots were fired at the house where the Christians worshipped ; thus lives of the missionaries were placed in jeopardy daily, and an attempt was made to burn down the settlement which had grown round the mission station.

Before the end of the year Messrs. Cargill and Jaggar had set up the printing press at Lakeba, and were busily engaged publishing the scriptures in the languages of Rewa and Bau. Not until Ravulo, Chief of Suva, had embraced Christianity was any perceptive progress made in the Rewa circuit. This was in 1840. In the following June, upon the death of Mrs. Cargill, harried by her alarming surroundings to an early grave, Mr. Cargill removed to the colonies, and for some time the great gap his absence created remained unfilled. Although the king was so far impressed as to favour Christianity, and listen to the missionaries, showing them much kindness, still he remained thoroughly heathen. He supported the old worship, lived in polygamy, carried on destructive wars, and though not a cannibal himself, encouraged cannibalism throughout his dominions. Towards the close of 1841 two teachers, with the king's permission, were despatched by the mission to Kadavu. Ratu Qara, hearing these men were meeting with great success, pretended that a Kadavu chief was responsible for the infidelity of one of his wives. With a large force he attacked the principal settlement on the island, defeated its defenders, captured a number of Christians and had them eaten. One teacher happened to be in Rewa at the time of this treacherous attack, and he was forbidden to return to Kadavu ; the other was told that if he valued his life he must leave the island ; and the remaining Christians were compelled by threats to give up their religion. This affords but one instance of many where the missionaries' efforts were nullified. War now broke out between Rewa and Bau, and was ferociously carried on on both sides, Bau aiming at an assured supremacy by killing the King of Rewa and Qara, and making another brother of the kings, Cokonauto, or Mr. Phillips as he was called by the whites, ruler of the kingdom.

For three years the war was prosecuted by both parties with great vigour, but especially by Cakobau, who burned a number of towns and made great havoc among the Rewans. Sometimes all day long the sound of musketry was heard at the mission house ; and, what was more dismaying, the dreadful beat of the death-drums, as it told of the cannibal orgies which were taking place near their doors. For seven months, whilst the Bau troops were slowly pressing Rewa, the missionaries worked daily in the printing office, surrounded by death, until at last, seeing no probability of an end to the war for some time, it was decided at the district meeting in August, 1844, ''that the Rewa mission should for the present be abandoned,'' and the ''Triton'' was sent to effect the removal of the property as quickly as possible. Presents were given to the king and his brother to secure their permission, and all the effects were removed without loss, two teachers being left at their own request in charge of the small band of Christians. For eight years the Rewa field had to be left to its own resources. During this time the town had been twice captured and burnt by the Bau troops. In October, 1852, a native teacher was sent from Rewa to watch over the interests of the mission until the time came for a missionary to return to the station. This was in August, 1854, when, seeing the stability of Qara's government, a deputation from the district meeting held at Viwa informed the Rewa chiefs that the missionaries were disposed to resume their work. Qara's hostility to Christianity had been very much weakened during the days of his adversity, and, although he refused to lotu, he received the deputation in a friendly spirit, and gave up a house built for the accommodation of strangers as a residence for the missionary.

Mr. Moore was appointed to Rewa, where he arrived from Bau early in September. The war with Bau was still being carried on fitfully. During September, 1854, a skirmish took place in which several Rewans were killed and their bodies taken to Bau. Cakobau had already become so far influenced by Christianity as to forbid the eating of human flesh ; and Mr. Moore, who was in Bau at the time, immediately told the circumstance on his return to Rewa. He was contradicted, especially by Ra Gata, the Nakelo Chief, who said, ''At Bau live the eaters of human bodies, and none were ever taken there and returned.'' When the missionary's report was found to be true, the Rewa king, who had boldly declared to Sir Everard Home and others his set purpose to eat Cakobau, said thoughtfully,'' If Cakobau be truly Christian we shall not get him ; if he be a hypocrite his Christianity will only be fuel to fire.'' Shortly after this Cakobau sent

repeated messengers urging the restoration of peace, and inviting the Rewan king to join him in a public profession of Christianity. These communications met with contemptuous refusal, and Qara boldly defied the God of the Christians to save Bau from being sacked, or its king from being clubbed and eaten by the warriors of Rewa. Then he recommenced his persecutions, forbidding the lotu-drum to be beaten or services to be held. It was the closing act of his reign. Ere his preparations for the overthrow of Bau could be completed he sickened and died of dysentery, on January 26th, 1855. In spite of the many obstacles which had denied the progress of Christianity amongst the Rewans, its influence with the chiefs was already so great that, in answer to Mr. Moore's appeal, only one woman was strangled at the funeral of the chief. Nevertheless much angry feeling existed amongst the people. Mr. Moore was suspected of giving the late king poison in his medicine, and at midnight on February 9, 1855, whilst the natives were rejoicing over the ratification of the peace with Bau, Mr. Moore was awakened by the crackling of fire in the adjoining house. Mrs. Moore and the children were hurried out in their night-clothes to a small dwelling near. The people gathered in great numbers, and there was an excited exhibition of hostility; but the missionary told them to take what goods they could get, and in the rush to carry off the property, as was afterwards found out, the Rewans were diverted from their object to destroy Mr. Moore and his family. The latter undressed as they were hastened off to Bau for shelter. Once safe there, Mr. Moore returned to his station, and although the chiefs, fearful of losing their missionary, commanded the return of the stolen property, only such things as could not be hidden were given up.

In the middle of 1855 King George of Tonga, accompanied by Cakobau, having put down the last rebellion against Bau, visited Rewa and inquired into the destruction of the mission premises. Nothing came of this, but as a result of their visit large numbers of the people, following the example of their chief, renounced heathenism. Nakelo Kumba and other important districts followed in course of time and the field was won. That year the circuit report stated that at the Rewa and Nakelo branches the proportion of Christians was one-third and two-thirds respectively that at the Suva, Naitasiri and Serua branches large congregations filled the places of worship regularly; and that in the circuit there were altogether eighteen chapels, fifty other preaching places, and 16,000 attendants on public worship.

Up to the middle of 1853 every effort to establish a station at Bau had failed. The place was constantly visited, and Cakobau promised to build a mission house admitting that Christianity was true and would become universal in Fiji, but he must wait until peace was established by the conquest of his enemies. Sir J. Everard Home, of H.M.S. "Calliope," who would not allow a cannibal on his quarter-deck, and refused to shake hands with Cakobau's young son until assured that the lad had never eaten human flesh, repeatedly urged the father to lotu; and his solicitations were supported later on by Captain Erskine, H.M.S. "Havannah," Captain Fanshaw, H.M.S. "Daphne," and Captain G. A. Macgruder, of the U.S.A. sloop of war "St. Mary," all of whom greatly assisted the efforts of the missionaries to induce the Bau chief to lapse from heathenism. But until 1854 Cakobau remained obdurate. Then smarting from constant reverses and defeat in war, he at length yielded to the pious exhortation of Messrs. Calvert and Watsford, and an earnest letter from King George of Tonga, and determined to accept the Christian faith. This was on April 30, when the death-drum, Rogorogo valu ("Reporter of war"), which but ten days before had summoned the people to a cannibalistic feast, now called the Christians to the service at which the king was to lotu. Up to almost the last moment he was in doubt as to whether he would take the great leap from darkness into light; his determination in the end being largely owing to the earnest entreaties of Adi Lydia, his favourite wife. On one occasion he got very angry with her and said, "You do not know at all what you are talking about. If I become a Christian I may marry one of my other wives, not you." She replied, "I don't mind so that you become a Christian." At the commencement of 1857 Cakobau dismissed his many wives and was publicly joined in holy matrimony to his chief Queen, mentioned above. This great difficulty being removed, the Vunivalu and his Queen were publicly baptised on January 11th, 1857.

The Beneficent Work of the Missions.

Nowhere probably on the face of the earth has a more complete triumph of Christian faith and teaching taken place than that which this little green island can claim. The regeneration of a race was accomplished here in less than half a century. This abolition of perhaps the most corrupt, the most sanguinary religious system which has ever disgraced humanity, and the institution of the mild and beneficent reign of the Prince of Peace in place thereof, stands to the credit of a few earnest men, who practically took their lives in their hands to proclaim a higher and a nobler system.

Twenty-three years from the landing of Messrs. Cargill and Cross on Lakeba there were in Fiji, attached to the Wesleyan connexion, 428 chapels and other preaching places, 236 catechists, 9 native assistant missionaries, 7 missionaries, 2 English schoolmasters, 114 local preachers, 1,126 school teachers, 464 day schools; 25,991 scholars; 60,000 attendants on public worship; and 8,138 church members. These phenomenal results, only to be explained by recognising the presence of a supernatural force, represent the ungrudging labours of but a score of men, six of whom, Messrs. John Waterhouse, William Cross, John Hunt, D. Hazlewood, John Polglase and John Crawford, sank beneath the too heavy yoke cast upon them by a direction which never permitted a supply of more than eight missionaries at any one time in Fiji to feed the enormous districts placed under their charge. In the entire annals of Christianity it would be difficult to find a record of any of its enterprises so remarkable as the Wesleyan mission to Fiji. Up to the date of Cakobau's conversion, which signalised the end of cannibalism in all but the mountainous districts of Fiji, the Wesleyan mission had spent over £80,000. Since

that date, more than fifty years ago, the Methodist denomination has carried on its splendid work—the redemption of a race. The principal proportion of the education of the Fijian population is still in the hands of that church.

Roman Catholic Mission.

Nine years after the Wesleyan missionaries had obtained a footing on Lakeba, the Catholic mission was first founded in Fiji in 1844. In August of that year the Rev. Fathers Breheret and Roulleau, of the Society of Mary, from the city of Lyons, France, landed at Namuka island, about thirty miles from Lakeba, and after remaining there sufficiently long to discover the unsuitability of the situation for establishing a centre from which to direct operations, they crossed over to Lakeba and immediately secured a footing on that island. Misfortune attended their efforts at the outset. Pere Roulleau, a savant of great capacity and much zeal, contracted a severe illness, which in the end denied him the possibility of renewing his missionary labours and compelled him to return home. Father Breheret, left for some time after his co-worker's departure entirely dependent on his own resources, under circumstances that would have daunted the most stout-hearted, encountered exceptional opposition during the seven years he remained at Lakeba, an opposition carried at times to the lengths of inhumanity. In his diary of the events of these first years he tells of the priests' extreme poverty and utter destitution of anything approaching comfort. They had no medicine or means to procure any. With the barest of resources at their disposal they could afford nothing European ; and being left alone for several years, with nothing to barter, they had to dispense with the necessary garments. Their treatment at the hands of natives supposed to be converted was even worse than the annoyances and indignities occasionally heaped upon them by irate heathens. One day a chief who had lotu'd forbids his subjects to give them food, though they are suffering the pangs of hunger ; another day a tempting present of meat is brought to them, which turns out to be human flesh, and with the discovery the prospects of a substantial meal vanish. Whilst they are away on mission work their garden, planted and tended with their own hands, is robbed and destroyed ; their house is broken into, and such few working articles as they possess are taken away. When restitution is sought insult and ill-treatment await them. In spite of all this the Marists struggled on, with nothing to

Suva in 1880.

sustain them but their faith, their untiring energy and patience, knowing that they were preparing the way for great and lasting success. Gradually, and as more priests arrived from France, their operations were extended to other islands and provinces of the group. A station was established at Rewa in 1848, when the war between that district and Bau was at its height, and throughout those dreadful days of bloodshed the fathers were not molested by the combatants or their goods and chattels interfered with. Other stations took root and have endured at Viwa, Wairiki, Solevu and Somo Somo. In September, 1850, Bishop Balivilton established the mission at Totonga, Levuka, in the Apostolic vicarate of Bishop Balivilton, whose headquarters were at Apia, of the Samoan group. In that year, however, the Fijian mission was erected into a separate government, under the title of "Prefecture Apostolique," and controlled by an Apostolic Prefect under the French dependence of Rome.

The Early History of Fiji.

Amongst the natives of Polynesia history was always a negligible quantity, and consequently it is not surprising that nothing definite is known regarding the national affairs of Fiji prior to the middle of the eighteenth century. At that period the kingdom of Cakaudrove was all powerful in the northern portion of the group. Vanua Levu and the whole of the Ra, or Eastward islands, were its tributaries. Somo Somo, the capital, was the wealthiest town in the archipelago. In the southern division, including the Lau islands, Verata and Rewa, towns on Viti Levu, were the dominant powers. These kingdoms had a common origin, and to the last days of their independence were called "tauvu" ("same root.") Most probably a political division of the country between two contending Verata chiefs, "the sons of a Fijian Clovis," led to the estab-

Suva in 1906.

Father Breheret being placed in charge. After long years of indomitable perseverance good results were obtained at the various centres, but at the cost of the lives of Fathers Favier, Aubry, Grosselin, Bochettaz and Louyot. The pioneer priest and superintendent of the Catholic mission in the group for many years, Father Breheret, to whose unselfish labours and missionary zeal nearly every writer on Fiji has paid befitting tribute, died at Levuka on August 14th, 1893, just fifty-four years after his landing on the site of what in after years was to be so near his last resting-place. Up to 1863 the Fijian mission was included

lishment of the two powers that recognised a mutual origin. Bau had yet to gain supremacy of the seas and establish herself as one of, if not the first power in the land. For be it remembered that the haughty and powerful "Lords of the Isles" at Somo Somo had never been brought on their knees by any of their southern neighbours, and to the last days before annexation laughed at the possibility of such a thing. The slight tribute they paid to Bau was only the result of a traditional superstition.

The Foreign Element and Inter-tribal Wars.

It is not difficult to suppose that the inter-tribal wars which prevailed during the first half of the nineteenth century were fomented by the numerous bodies of outsiders who came originally to trade. Among the foremost of these foreigners to be considered responsible for thus revolutionising the ancient policy ofFiji were the Tongans. The more considerable influx of this race into the group commenced about the middle of the eighteenth century. The Samoans also made frequent incursions into the islands, even so far as Viti Levu. Both of these races were maritime, and it is common knowledge that in the early years of the nineteenth century the Samoans, like the Tongans, were already carrying on an extensive trade with the Fijis, mostly in timber, which was wanted by them for canoe construction. These and other islanders also conducted a large barter trade, exchanging their own products for such among the Fijians as they were destitute of themselves. For a while, probably, this intercourse was peaceable, but in course of time difficulties would arise, which would necessitate recourse to war for adjustment. These quarrels in time became both permanent and sanguinary, and it can easily be understood how the local tribes would become involved. This condition of things then had reached its full measure of virulence in the early years of the nineteenth century.

Old traditions state the Fijians to have been an unwarlike people, until they had established a more frequent intercourse with the light-coloured races of the eastern groups, when sanguinary inter-tribal quarrels became almost their normal condition. Such traditions would be favourable to the existence of a powerful monarchy in Fiji, such as legendary evidence represents it as being at one time, and also its ultimate extinction and re-moulding by the growing power of petty chiefs skilful in new practices of war, acquired whilst abroad. This hypothesis, says Seemann, derives additional strength from the fact of all Fijians though scattered over a group of more than two hundred different islands, having a powerfully developed sense of nationality, and feeling as one people. No ancient Roman could have pronounced the words "Civis Romanus sum" with greater pride or dignity than a modern Fijian calls himself a "Kai Viti,"—a Fijian.

Native Provincial Divisions in the Forties.

Wilkes gives what he considered to be the seven ruling provinces of Fiji at the time of his visit to the islands in 1840, placing them in the following order :—(1) Bau, (2) Rewa, (3) Verata, (4) Macuta, (5) Somo Somo, (6) Naitaisiri, (7) Bua. Of these provinces it should seem remarkable to the casual observer that a comparatively small island like Bau, not much more than a mile in circumference, close to the mainland, then thickly populated with the warlike Rewans should have obtained the supremacy it did; but a fuller knowledge of the history of those days, the peculiar position and surroundings of the island and the conditions that had developed disclose the reasons. The supremacy of Bau, notwithstanding all this could never have been secured and retained but for the commanding personality of Cakobau. This chief was possessed of a fine physique, a keen intellect, alert and courageous; he was always a power to be dreaded. His strenuous rivals, the Rewans, more numerous than the Bauans, never possessed a leader who could compare with the Bau chief, though death removed a very dangerous rival when Qara, the king who vowed to eat Cakobau, died, and thus brought the great Bau-Rewa war to a termination.

Another ancient and warlike people were those of Ovalau, the island upon which Levuka is situated. In the early part of the century Ovalau was subjugated by the Verataus, a tribe occupying the territory on the coast of Viti Levu to the north of Bau and opposite to the island of Viwa. Ovalau was wrested from this people by the Bauans under Cakobau, some years previously to the conquest of Rewa. The Livoni, a mountain tribe of Ovalau, claims never to have acknowledged the supremacy of Bau. In the latter end of 1849 Captain Erskine, of the H.M.S. "Havannah," while giving a display before Cakobau by firing a twenty-four pounder shell rocket from the beach at Levuka over an adjacent hill into the forest, was requested by that potentate to discharge another in the direction of the Livoni, in order, as he explained, "to prove that they were within reach." This modest request was, of course, declined, but the incident is sufficient to show that the Livoni tribe did not at that time acknowledge Bauan supremacy.

Any résumé of Fijian history during the last 150 years—and to go beyond that is to merely follow the treacherous track of tradition—must necessarily centre around the little island of Bau, owing to the incessant fights, maintained by its rulers, firstly to maintain an independent existence, and then to secure supremacy. There is much to justify the claim made by its rulers that Bau was intended to lead the kingdoms of Fiji, because from the earliest days of its existence it was neither qali or bati (degrees of subjection) to any other power in the group.

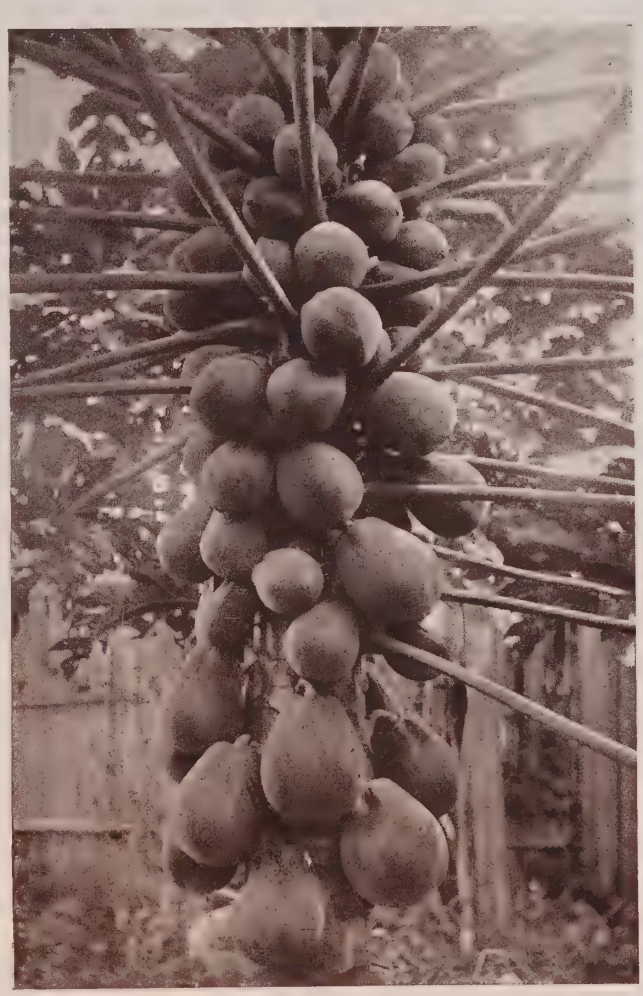
In the middle of the eighteenth century the two leading powers in central Fiji—Verata and Rewa—found between them an independent and warlike people, the Bauans, rising into prominence. The influence of Bau was as yet small, but the energy with which it maintained its claims ensured the respect of its more powerful neighbours. The different clans in Bau had various towns; the kings and principal authorities occupied one site; the vusaradave, or royal soldiers, dwelt in a town not far from it; and the mata-ni-vanua (royal ambassadors) lived yet a little further on. The metropolis was within a mile of the islet now known as Bau. In the vernacular it was then termed the Pig's-head, being unadorned

with the verdure of the tropics, and destitute alike of wood and water. Two tribes of fishermen occupied the island—the Butoni and the Levuka. The latter lived on the hill, and were in rank subordinate to the Butoni. It is impossible to trace the origin of the Bau chiefs. The theory generally accepted was that at a remote period a Tongan canoe drifted to the eastward group, with a woman on board, who became the wife of the Vuni Valu, King of Bau, and his descendants have since remained in power. About 1760 Nai-lati-kau, King of Bau, banished the fishermen for eating fish which should have been presented to him. He then enlarged the island by an embankment raised on stones, and had it occupied by his own subjects, eventually residing there himself. It was about this time that Rewa became allied with Bau by marriage, and the future greatness of Bau was mainly owing to this connection. Nai-lati-kau, or "First Fruits to the Earth," as he was called in Bauan history, died after ten years' residence on Bau, and was succeeded by Banuvi, his second son, who reigned about seven and twenty years, increasing the stability of his kingdom and widening its boundaries by reclaiming land from the sea. On this he settled the fishermen tribes of Lasakau, from Beqa, and of Soso, from Kadavu. Banivu succumbed to Asiatic cholera which swept the group about the year 1800.

The reign of Naulivou, his son and successor, was pregnant of great events and wonderful changes. The first European ship called in, on her way to Sandalwood Bay, on Vanua Levu, for a cargo. Later on her carpenter settled on Bau, persuaded the king that he was a messenger from the supreme deity, and, after some years' residence, died in debauchery, a victim to excessive kava drinking. He was the pioneer of those riotous whites who shortly followed him and took part in the tribal wars. Then one of the most destructive hurricanes the Bauans had ever seen levelled all the houses, tore up numberless trees, and stranded on the mainland all the war canoes. This was followed by a total eclipse of the sun, which inspired the Fijians with dread. Being a tyrant, "The Hot Stone," as Naulivou was termed, had a plot formed to assasinte him, but he discovered it, and the conspirators fled to Verata, where their cause was espoused. The Veratans were successful until the arrival of Charles Savage, in 1809; and with the arms of the newcomer Naulivou soon subdued the rebels, and compelled his enemies of Verata to sue for peace. Their supremacy was then wrested from them. Vessels now called at Bau itself. The captain of a Manila vessel was murdered by his crew. The men portioned out the cargo and then settled on the island; eventually they murdered each other, leaving two or three survivors, who scattered over the islands. Runaway sailors made Bau a place of refuge, conforming to all the customs except cannibalism. Foreigners were treated very leniently until some convicts behaved so insolently to the chiefs that they clubbed several of them in their rage.

In 1829 death released Naulivou from the cares of government. During his reign Bau attained the zenith of its ascendancy. Verata subjugated, many important islands, including Viwa and districts, were incorporated in the Bau dominions. The royal families of Bau and Rewa were closely related, Bau chiefs being vasu to Rewa, and *vice versa*. This good feeling was increased by the presence of white men in both cities, who advocated united action and who helped in the wars of the day. Bau, supported by a large Rewan army, prosecuted a war of aggression in eastern Fiji and collected tribute in the Windward Islands up to Lakeba itself. Rewa conquered Kadavu and many of the districts on the south-west coast of Great Fiji. The two kings were called the two Hot Stones, implying that they could cook whom they would.

On Bau was born to Tanoa, the brother of Naulivou, about 1817, the young prince, Cakobau. There



Native Fruit.—The Paw-Paw.

were great rejoicings in honour of the new prince, but in the midst of them the mother, a Rewan princess, was taken ill and died. The motherless babe was taken to Rewa to be nursed and tended; Tanoa being vasu to the place where the child was conveyed, could there demand the same attention on behalf of his little son as he was able to require in Bau itself. Tended by the Queen of Rewa, and nourished in the King's house, the child thrived, and amidst the warmth of the swampy city visibly increased in size. Rewa had now reached the pinnacle of its fame. With twenty

large double canoes, a whole host of the mixed Tonga-Fiji race, and large numbers of Fijian carpenters, the city was in all its pride, at once the wealthiest and most coveted town of all the Fijis. Roko Tabaiwalu, the king, like his cousins, was a perfect tyrant. Feeling himself irresistible, he commenced such a constant slaughter of his subjects, often in mere sport, that the number of his victims could not be counted. And the people, feeling resistance perfectly useless, passively submitted to this Fijian Nero. As Seru, the name Cakobau was known by, grew, he was trained by this monster to be passionate, selfish, vicious and tyrannical. Every desire was gratified, and at all hazards he had to be pleased. The author of "The King and People of Fiji" gives a graphic description of his first blood. When he was five years of age he went on a visit to the island of Malua with a number of Bau chiefs. "In the town there are two clans. That stronger in numbers has recently killed the young chief belonging to the other family; and, fearing retribution, is at this time actually planning the extermination of its rivals. Deeply did that clan regret the arrival of the Bauans, as it compelled them to defer the execution of their bloody scheme. The next morning the two town clans were to unite in presenting cooked provisions to their noble guests. The children of the town and the young boys belonging to the war-canoe played together on the beach, whilst the food was being conveyed to the front of the house occupied by the visitors. Suddenly the children were alarmed by hearing a shout. A young Bauan then approached them, and addressed, in the most respectful form, the boy of greatest rank, a mere child of five summers, who had arrived in the Bau canoe. 'Sir,' said he, 'let us keep together; the club is in circulation.' 'How so?' inquires the Chief Seru. 'Our chiefs, together with the Avenger-of-his-son, are killing off the clan who lately murdered the young chief,' was the reply. As food was being served up to the Bauans, the 'Avenger-of-his-son' had given a preconcerted signal, and his followers, joined by their warlike friends, fell upon their unsuspecting victims and murdered them in cold blood. Pretty girls and handsome women alone were saved. Fifty able men soon lay stretched on their mother earth. One more scene in this savage and bloody drama has yet to be described. A party descends to the beach. Some of the boys, now orphans, are there seized and cruelly put to death. One lad, about eight years old, is dragged to where sits the boy-chief Seru, in whose sports he has just been joining. The victim is held down while Seru clubs him with all the force his little arms can put forth, until the boy is stunned, and at last, after repeated blows, lies dead at the feet of his young murderer. The boy-chief puts aside his heavy weapon to gaze on his first sacrifice to the customs of his people. Thence he departs to wash his hands and partake of food, feeling himself every inch a man."

Shortly after this a fearful tragedy took place at Rewa. The king had several sons by a Bau princess, who was his favourite Queen, and another son named Koroitamana, by a Kadavu lady, of whom he had formerly been very fond. There was the usual jealousy between the two women, and the Kadavu lady taught her son to be jealous of his half-brothers and to hate their mother. At last the high-spirited youth rebelled against his father, and, being captured, was compelled to live at Rewa in a sort of disgrace. Subsequently, when an expedition was planned against Kadavu, and it was announced that Koroitamana should take no part in it, he resolved to commit parricide. Setting fire to the palace, he clubbed the king as he rushed out, inflicting a fatal wound, and then escaped to the tributary chiefs of Tokatoka. The king lived for eight days, during which time the chiefs, fearing he would recover, killed Koroitamana. Soon afterwards Seru's father ordered his son to return to Bau.

Panoramic View of Levuka, the Capital of Fiji.

This city was then on the crest of a wave, combining in Fijian waters the commerce of a London with the

gaities of a Paris. The metropolis had already compelled, by judicious interference at times of civil war, the more distant kingdom to pay the tribute of handsome women and large war-canoes. Hence could be seen at Bau the prettiest women and the most magnificent fleet in Fiji. More than twenty large war-canoes were retained by the chiefs resident, whilst many were scattered over the islands. The smaller canoes would perhaps be more than two hundred. "Realise if you can," writes a visitor in 1830, "its sunny clime and its crowded population—between three and four thousand. There are the turbaned heads, the flowing girdles of the chiefs, the bare bodies of the multitude. The ladies with a dress five inches wide, and the men with rather less. The houses large and spacious, built very irregularly, and crowded together. There is no burial-place save the royal mausoleum. Yonder are the market-places, each answering the treble purpose of exchange, assembly-room and human slaughter-house. There, towering over

Island of Ovalau, 1880.

and above all other buildings, are the thirty heathen temples, beautifully ornamented with the white cowrie-shells. Ascending the hill called 'the top of the town' you will be offended by the abundant filth, and will wonder that so many of the city fashionables are so fond of dancing there for so many hours . . . But the signs of industrial occupation are not wanting. In the gardens may be observed the cultivation of yams, dalo and sugarcane. Houses are continually in course of erection. Carpenters are ever building canoes and engraving spears and clubs. The manufacture of large earthen cooking and water pots is also carried on. The plaiting of the mat and the 'beating out' of the cloth are the constant employment of the ladies."

When Seru was twelve years of age his father, Tanoa, brother of the late king, succeeded to the kingdom, by the unanimous election of all the chiefs. In the third year (1832) of his reign the chiefs were so dissatisfied with his conduct, which had become insufferably bad in killing and eating men without any provocation, that, taking advantage of his absence at Ovalau, they installed his brother, Komainoa-Karina-Kula as king. Tanoa being apprised of his danger, fled to Koro, and the conspirators sent in pursuit Namosi-malua, the chief of Viwa, a shrewd politician and renowned hero. But on his arrival at Koro he privately urged Tanoa to escape, and next morning, when the Bau party proceeded to the town in which the exiled king was known to be, it was found that he had again taken flight. The chief returned to Bau and informed his fellow-conspirators that Tanoa had succeeded in making his escape to Somo Somo, and that a large fleet would now be necessary to compel his surrender. The fleet was sent; but returned to Bau without having accomplished Tanoa's capture. The revolution having been effected without bloodshed, the ruling powers decided not to follow the usual custom of slaying the adherents of the weaker party. Namosi opposed this and urged that Seru should be killed lest he secure a party in the city and destroy the usurpers. To this the conspirators replied that he was but a mere boy.

Tanoa, the ex-monarch secured the active alliance of Rewa, and war was declared between the respective kingdoms. Somo Somo also espoused Tanoa's cause, supplying him with the means, whilst Rewa furnished the men. The exiled king was unremitting in his efforts to re-establish his influence in Bau. He hired an American vessel to bombard the city of his fathers; but the Europeans on the island splintered the ship's jib-boom with the second shot fired, and the commander, fearing he might be disabled, slipped his anchor and returned to Somo Somo. On the conspirators' side, contrary to their advice, but acting under the Bauans' orders, Namosi and his nephew, Verani, captured the French brig "l'Aimable Josephine," for which action Count D'Urville afterwards

destroyed Viwa. The ill-gotten brig brought little wealth to her captors, and was afterwards wrecked. All this time young Seru remained at Bau, apparently taking no interest in the attempts of his father, but spending his time aimlessly. So his enemies thought; and never was any government more surprised than when "the boy," Seru, beat the drum of counter revolution. Lasakau was gained over through the well-planned schemes of the young chief whose friends at Rewa fed the Lasakauans, and promised to pay them well if they would betray the government. According to arrangement several towns on the mainland simultaneously made their peace with Tanoa's party, and ere the rival factors had got over their consternation at this sudden change of affairs, the Lasakauans erected fortifications in one night which completely cut them off from the chiefs' part of the town. The rulers called a council of war. Namosi advised the arrest of Seru and of his own nephew, Verani, whom he suspected of treachery. It was too late. The boy conspirators were safe amongst the Lasakauans, and a shot from Namosi, intended for Verani, was the signal of war. A severe contest ensued, the fishermen having the advantage of being prepared. Their fiery darts soon reduced Bau to ashes, and the ruling party indiscriminately fled for refuge to the mainland, leaving many of their number slain.

Tanoa, who had returned to Rewa, acted in concert with his son, being supported by Tui Dreketi, the King of Rewa, with all the men and means he possessed. Several important towns were conquered for Tanoa by the Rewans, and Tanoa triumphantly entered Bau towards the close of 1837. A price being set on the heads of the rebels, their friends quickly surrendered them to Seru, who sacrificed them to the *manes* of his ancestors. and permitted the Lasakauans to feed off their patrician flesh. Mara and Namosimalua, the chief conspirators, were still at large, Mara hiding at Na-mata under the protection of the chief, and Namosi fortified in his own city of Viwa.. At the head of a numerous army of the entire forces of Bau, Rewa and Verata, Seru laid siege to Na-mata, but was driven off by a successful sortie. Then he bribed the Na-mata chief to assassinate his guest, who fell fighting to the last. Namosi was spared by Tanoa, sorely against his son's wishes. But Tanoa would never consent to his death, and continued in terms of friendship with him for the remainder of his life. Then, when Tanoa had gone, the missionaries had to plead hard with Cakobau that Namosi's life might be spared; and some years afterwards, Cakobau hearing of his death, he exclaimed, "Thus you have escaped without the club falling upon your head." Commemorative of his success the young prince received three names. The king's party styled him Cikinovu "the centipede," as it was considered by them he had successfully imitated the tactics of that animal, remaining indifferent till secure of its prey. The defeated party called him Cakobau, literally "Bau is bad," referring to the distinction attending his *coup d'état;* and the Bau chiefs called him Bi, *i.e.*, "a turtle-pond," in allusion to the number of human beings killed to supply his unnatural appetite.

In the year 1840 a war commenced on Taviuni between Somo Somo, the metropolis of the Cakaudrove kingdom, and Vuna, one of the subject towns. Bau carried out its usual policy of weakening rival kingdoms, made some differences of tribute a pretext, and joined Vuna against its enemy. Shortly after the declaration of war Wai-niu, Cakobau's eldest brother, who was ambitious to make himself sovereign of Bau, fell under suspicion, and fled to Somo Somo, accompanied by a man of influence in the Bau government. By the help of these two Namena, a powerful district within thirty miles of Bau was won over to the other side. The rising of this part prevented any operations against Somo Somo, and when Cakobau endeavoured to quell it, he was repulsed. Elated with their success the Namena people endeavoured to persuade Verani, at Viwa, to help them in an attack on Bau, and he consented to do so. At the same time he informed Cakobau of their designs, and proposed a plan of revenge. Verani was to get up a revolt at Viwa against Bau, and appeal to the Namena people for assistance. When they had come to Viwa Cakobau was to make a sham attack on the city, be admitted by the Viwans, and then fall upon his foes. This trap proved only too successful. The Namena natives, unsuspecting came to the assistance of Viwa and were easily destroyed; much to the astonishment of Namosi, Chief of Viwa, as they were his own fishermen, and he had heard nothing about Verani's vile plot. Considering Somo Somo too powerful for the success of his designs, Cakobau abandoned further proceedings.

Tanoa being infirm, his ambitious son, Cakobau, usurped the chief authority, exercising the power of Vunivalu and secretly directing the actions of his father in all important business. With crafty policy he claimed all popular measures and renowned deeds as his own, while the opposite were artfully imputed to the parent chieftain. His great occupation was war, never losing an opportunity to become embroiled in it; so that when the king of Rewa insulted Bau in 1842 by destroying a tributary town in time of peace it was not long before the Bau army took the field against his forces, unmindful of the help Rewa had rendered Tanoa in his exile. It will be necessary to shortly trace the course of events in Rewa after the murder of the King, Tabai walu. By his Bau wife he had four sons—Macanawai, Kania, Valivuaka and Qara,—and by another wife, Salaiwai, he had only two, Seru and Cokanauto "Mr. Phillips," besides other progeny which Phillips declared exceeded a hundred. The Bau queen secured the succession for her eldest son, Macanawai, to the exclusion of Seru and his brother, who considered they had prior claims. It was not long before Seru and the king fell out, and after the king had thrown three shaddocks at Seru one day, half in jest half in earnest, the latter retaliated by hurling a short club with so deadly an aim that it crushed the king's skull and killed him on the spot. On hearing of the king's death, the queen, with her other sons, fled to Bau leaving the supreme power in the hands of Seru, who did not take the title of Dreketi, but adopted that of Tui Sawan. He was not, however, long left to enjoy his authority. The exiled family made several unsuc-

cessful steps to destroy him, and at last induced his step-brother, Vedovi, by a large bribe, to undertake his destruction. Vedovi entering Phillips' house unobserved, saw Tui Sawan lying on his mat eating. He immediately shot him, four balls passing through his breast, but such was the strength of his constitution that he survived for eight days. This occurred in the year 1837. The Bau queen and her sons returned to Rewa, and Kania, otherwise known as Banuvi, assumed the direction of the government, to the exclusion of Phillips. Kania ruled firmly and with wisdom ; but he was strongly influenced by his brother Qara. He from the days of his boyhood had envied the power of the Bau prince, and was at enmity with Cakobau.

In 1842, after Suva, a town tributary to Bau had been totally destroyed by the Rewans, hostilities between the two kingdoms broke out. This attack upon Bau was an unpardonable offence, demanding instant and deadly revenge, but with Tanoa's mother, a lady of the highest rank from Rewa, and Raivalita, Cakobau's rival brother, a high vassal to Rewa, his mother being sister to Kania, there were questions of polity to consider. So Cakobau went to Lakeba, where he remained some months, hoping to postpone or altogether avoid war with a very powerful neighbour, whose friendship it was important to secure. This action was mistaken as a sign of cowardice, and during Cakobau's absence further grievous offence was given, and the breach thus widened past healing. The strength of Rewa was impaired by a division among the chiefs. Phillips gave in his adherence to Bau, inducing several towns to revolt with him. In return for this Tanoa engaged to make Phillips king of Rewa as soon as the reigning King Kania and his brother were killed. Both powers sent forth their feudal armies in 1843, but they never met one another in the field. The Bauans would besiege a town, and endeavour to carry it by assault, or gain admission by treachery. Rewa acted in the same manner The war was thus conducted in a very tedious manner, and kidnapping was carried on on a large scale. During 1843 the fortunes of the Rewa people received a serious blow in the death of their Vasu, Raivalita, who had engaged to kill Cakobau on the conditions that Rewa should become tributary to Bau on his assuming the reins of government. Cakobau received timely warning of this treachery, and Raivalita was put to death. Their great hope was gone, and the Rewans, forced into submissive humility, now sued for peace. Cakobau received their overtures characteristically. He entered into a plot with the ambassador to fire the town, kill as many of the king's followers as possible, and at the same time open the gates to the Bau troops. To make doubly sure of success Cakerau, the powerful Chief of Nakelo, was offered Cakobau's sister if he would desert his masters. The plan was completely successful. The town was fired by its betrayers, who also commenced the massacre of their own kinsmen. All the troops who remained loyal were killed. The king, after surrendering his club to his conqueror, was clubbed by Cakobau's own hand, and the capital was totally destroyed. Qara, who slept in a neighbouring town to ensure its fidelity, on seeing Rewa in flames, fled to the mountains beyond reach of Bau or his brother. Phillips was named king at Nukui, a small town not far from Rewa, and all Bau rejoiced at the annihilation of its great rival. Qara, though a fugitive, was no mean foe. Phillips soon made powerful enemies, and these gathered round Qara, who took many towns. At this junction he allied himself to the chief of Nakelo, who was embittered against Cakobau owing to the latter failing to give him his sister—the promised reward for the Nakelo chieftain's treachery. They met on the site of Rewa, and having fortified their position in a single night, proceeded to rebuild the town. But on September 1st, 1847, the town was again burnt by the Bau people and Qara's forces scattered, their leader again escaping to the mountains. When H.M.S. "Daphne" visited Fiji, in October 1849, the commander, Captain Fanshaw, R.N., and the Rev. J. Calvert endeavoured to bring about a reconciliation between Phillips and Qara. Cakobau accompanied them. The three chiefs met on board the "Daphne." Qara stipulated that Bureta

Native Market and Victoria Parade, Suva.

should receive a full pardon for the part it had taken. Cakobau refused, and the negotiations ended. About this time, in accordance with Fijian customs, Rewa was rebuilt by its destroyers and Phillips again appointed. The people generally were obedient to Bau and their new king ; but some still held intercourse with Qara, urging him to come and take the government. Phillips reigned unmolested for two years, and then he died of dysentery at the fortress of Nukui, where he resided for safety. Throwing off their allegiance to Bau, the Rewa chiefs urged Qara to forgive the past and assume the royal office. He consented, and independence was once more claimed. Cakobau was soon in the field against them with two thousand men ; but the attack proved unsuccessful, and he had to retreat ignominiously to his island.

The Bau king's reverses date from this point. His tyrannical behaviour towards his subjects, and his dominating attitude towards foreigners was laying the seeds of a revolution and raising foes in all quarters. In 1848 H.M.'s ship-of-war the "Calypso," Captain

Worth, after punishing a chief for murdering two white men, would have destroyed the city of Bau, where resistance was meditated, but for the intervention of the missionaries. Two years afterwards Mara, Cakobau's half-brother, having failed to induce him to proclaim war against Lakeba, urged him to extirpate the Christians. To this he gave a willing ear, stipulating that the missionaries were to be uninjured so that there could be no excuse for foreign intervention. There were already some pressing claims to settle with America, which will be dealt with later on. A hint from Bau soon assembled thousands of heathen on the Great Land, who invaded the two missionary districts. Dama, a town near Bua, was besieged by a large force, and would have been captured but for Namosi, the Viwan, who, with the assistance of the white residents on Ovalau, was able to bring large supplies of ammunition to the besieged. As Cakobau refused to stop the war, the missionaries appealed to the Tongan chief, who despatched a canoe with three hundred men to the assistance of the Bua missionary. Some of their young men being killed, the Tongans were now involved in the war. Cakobau, seeing he would soon have them in arms against himself, sent to raise the siege of Dama, and peace was again proclaimed. To these troubles was added the difficulty of arranging, with a bankrupt treasury, for the payment of two schooners which, in his ambitious designs he had ordered from America and Sydney, to be used as gunboats. When they arrived Cakobau had to stipulate to pay for them in beche-de-mer ; and when in the end he could only pay for the American vessel, this failure lowered his influence, enabled Rewa to gain ground, and raised new enemies elsewhere.

Cakobau Assumes the Title of King of Fiji.

Tanoa died on December 8, 1852, at a good old age, a heathen and a cannibal. His son, Cakobau, who had been virtually supreme for some years, now succeeded to the title of Vunivalu. It was at this time that he also first assumed the title of Tui Viti (King of Fiji). This was entirely of English origin. He was never installed or recognised as such by the Fijian princes generally. It is questionable whether its adoption was of any real use, as it caused very great jealousy. "He, the king of Fiji," said the powerful king of Cakaudrove in 1851, "why, he cannot pay for even one of the two vessels that have come for him ; whilst I could pay for both. But what do the foreigners know as to who is king ?" Still he was unquestionably the greatest Fijian king ; and in any confederation was bound to be chosen as the leader.

Almost the whole of Fiji had at one time or another been compelled to acknowledge the supremacy of Bau. There is little doubt that, even in the nominal bestowal of the kingship upon Cakobau, a restoration was made of an ancient title which was probably held by a line of powerful Fijian chiefs, whose progenitor, like Cakobau, had succeeded in reducing the numerous contending tribes to a condition of vassalage. Of course, there is nothing but tradition and legend to depend upon in arriving at such a conclusion, but all such point in the one direction. As we have seen, it was not until the second decade of the nineteenth century that the Fijians were put in possession of a written language. Consequently the history of the Fijians anterior to the advent of civilisation is shrouded in darkness. Traditions among themselves, as well as many a legend, indubitably point towards the fact that at one time the larger and contiguous islands of the group at least formed a compact sovereignty. This compact sovereignty had, however, been completely destroyed, many years, perhaps, prior to the advent of the first whites in any of the islands of the group. The revival of the title of Tui Viti for the late King Cakobau is said to be due to the late General Millar, formerly H.B.M. Consul-General at Hawaii.

The European residents in the various islands of Fiji readily assented to the bestowal of it upon the King of Bau, while the leading native chiefs, already subsidiary to Cakobau, made no objection.

Cakobau's Troubles as King of Fiji.

Cakobau maintained his sovereignty at Bau in full regal splendour. In the days anterior to annexation each of the subsidiary principalities of Fiji had its ambassador at that island. Not constantly, however, did he reside there, since upon that functionary rested the responsibility of communicating the will of the sovereign with the chief he represented. His residence while at Bau was at the *bure na-koro* (the Chiefs' Meeting House), which was presided over by the official of State charged with the affairs of the subject provinces. The holders of such offices were men of importance, Ratus in their own right, but they were retained in power by the will of the king only. Notwithstanding all the glories of his inheritance, Cakobau was soon to find that it was by no means a sinecure, and that "uneasy lies the head that wears a crown." In the competition for imperial supremacy he soon found a dangerous rival in Maafu, the Tongan, so much so that were it not for the judicious influence exercised from time to time by the resident consuls, backed up by ships of war, there can be no doubt that he would have attained his aim and become paramount in Fiji. This chief first made his appearance in Fiji in 1847, having been exiled from his native country, a step which his royal relative, King George of Tonga, with a keen appreciation of Maafu's dangerously ambitious proclivities, wisely concluded to be most necessary. Prior to this date the relations of the Tongans with the Fijians had been of an essentially pacific character. Being of ready device and daring, their assistance was eagerly sought after by contending Fijian chiefs, who rewarded their services by grants of land, supplies and various privileges. Maafu did not fail to avail himself of this state of affairs, and to such good purpose that the native chiefs soon learned that a victory gained with the aid of the Tongan chief and his followers was indeed little preferable to defeat, for they invariably found themselves heavily indebted to their mercenary ally and completely at his mercy. The first exploit was at Lomo Lomo, where, having espoused the cause of the weaker of two Fijian chiefs then at war, the other side was speedily defeated, and Maafu made himself master of the whole of the grouplet of Vanua Balavu. Having thus obtained a solid

footing, his rise was now rapid, and one or two successes of a similar nature soon induced him to form the conception of subduing the entire group. With this object he set about building a schooner of thirty-five tons and making other preparations for immediate hostilities, when the unexpected arrival of an English consul in 1858, who had come to take up his permanent residence in the group, temporarily checked his scheme of violence and conquest.

Within a short time, however, fortune again favoured his crafty designs, and the outbreak of hostilities between Ritova and Beti, rival chiefs of the Macuata coast of Vanua Levu, gave him an opportunity of insinuating his dangerous interference. Friendly messages were despatched to Beti and his ally, Tui Bua, a chief of importance in the south-western end of Vanua Levu, which resulted in a triple alliance—a combination which could not but excite grave apprehension at Bau. Not only was the entire province of Macuata conquered, but Solevu, a little district on the southern coast of Vanua Levu, vassal to Bau, was likewise invaded, and succumbed to the combined forces. Maafu next proceeded to dispose of the conquered territories, the distribution entirely ignoring the claims of Bau on Solevu, those chiefs only being favoured who unconditionally agreed to pay a stipulated tribute to the Tongan. Another successful expedition was despatched against the island of Beqa, also subject to Bau, the inhabitants of which surrendered at discretion. At this critical moment for Bau, while its supremacy was shattered and undermined, and its very existence trembled in the balance, it unexpectedly found "a ray of hope" in the opportune return of Mr. Pritchard from England. Soon after his arrival a meeting of the chiefs took place, and they availed themselves of the opportunity to request the consul's assistance in checking Maafu's designs. Backed up by H.M.S. "Elk," Mr. Pritchard accordingly obtained Maafu's signature to a document the purport of which was that he was only in Fiji as the representative of the King of Tonga; that he had no position or claim as a chief of Fiji; and that the lands which had been offered by various chiefs to him were not his, but Fijian. The Chief of Beti, through English influence, was deposed, and his enemy, Ritova, restored to his patrimonial rights. This turn of affairs was hardly pleasing to the Tongan leader, who once more had resort to intrigue and sedition, and trouble recommenced. Before they had gained much headway H.M.S. "Pelorus" fortunately arrived at Fiji and the captain used his influence to such purpose that Maafu had to sign an agreement acknowledging the right of Ritova, and undertaking to land no Tongan on the Macuata for at least one year. Not even this signal discomfiture could induce Maafu to return to his native land, and although constant efforts were made to get rid of him by the Fijian chiefs, jealous of his ability, he succeeded in retaining his footing as acknowledged chief of the Windward group of islands.

But Maafu was not the only chief who threatened Cakobau's supremacy. Ratu Qara was now firmly established at Rewa, consumed by an insatiable desire to not only defeat the Bau chieftain, but to devour him. Through Qara's intrigues Bau was destroyed by fire in 1854, when the temple of Cagawalu, god of war, the most perfect piece of architecture in Fiji, containing an enormous amount of wealth, was razed to the ground. But worse than this was to happen. The isthmus of Kaba was peopled by five hundred of the king's household servants, to whom was entrusted a large war-canoe, the ship's stores of the gunboat "Cakobau" and a magazine of ammunition. One night, to the surprise of everyone, they beat the drum of rebellion and seized all the property, as their note of introduction to the Rewans. On July 26th, 1853, Cakobau was formally inaugurated Vuni-valu, with great pomp and ceremony, all the principal chiefs of Fiji attending. It was then that an Australian merchant signalised himself. William Owen, of Adelaide, told the Somo Somo king, Tui Cakau, who had engaged the ship to convey himself and an enormous retinue to and from Bau, that unless the cooked human flesh set aside for Somo Somo was given up for burial, he would at once close his business transactions with him. Tui Cakau could not forego his man of business; and, therefore, gave up as requested eighty-four cooked portions of men's bodies, which were buried by Mr. Owen at Viwa. To commemorate Cakobau's installation the following month, after special preparations, the king made an unsuccessful attack on Kaba, now well fortified and crowded with Rewan troops. The town would have been taken but for the treachery of some of the assailants, who succeeded in alarming their comrades, and then fled, leaving some of the Bau chiefs unsupported. By this repulse Bau lost its prestige in the war, and other towns thought they might now venture with impunity to rebel.

The next reverse was almost overwhelming. Verani, the king's former companion in arms and most constant friend, who was again anxious to help his royal master, was murdered in his own town of Ovalau. Ovalau had long been ripe for rebellion. The natives were tired of oppression. They had nothing they could call their own; and could not help contrasting the position of the whites with their own, although the foreigners themselves had many grievances. Cakobau had made dishonourable proposals to the Samoan wife of one of the shipwrights. His son, nicknamed "Scissors," had lately threatened to burn the house of another unless a musket was given him, as satisfaction for an unintentional insult of a trifling nature. And the king's son-in-law elect had threatened to beat a carpenter for requesting the payment of his account. At length the seizure of the cutter "Wave" by the natives of Malaki—an incident already referred to—favoured Tui Levuka's ambitious schemes; and with the punitive expedition organised by the whites against Malaki, the Ovalau chief sent a number of his warriors. Whilst the Malaki people were in the act of making restitution the Tui Levuka's men commenced a massacre and pillaged the town. In reprisal Verani intimated, with Cakobau's consent, to Whippy, the American vice-consul, that the whites could no longer trade with all those parts of Fiji under the influence of Bau and Viwa—a short-sighted measure, which rebounded before long on the heads of the originators. On the 22nd December, about 10 p.m., Levuka was burnt by an incendiary, acting,

there was good reason to believe, under the order of Verani. The whites were completely burnt out ; their loss amounted to several thousand dollars. Cakobau came over, feigning sympathy, but not a soul spoke to him. Tui Levuka refused to see him, and a mountaineer, had he not been prevented by the whites, would have killed him. Three days afterwards Koraicava, chief of the Livoni tribes, transferred his vassalage from Viwa to Tui Levuka ; and when Verani, in spite of warnings, landed on Ovalau to recover his allegiance he was killed by the mountaineers. Retribution still pursued Cakobau. Soon after this the brig "Spec," from Australia, arrived at Levuka, with cannon and ammunition on board for the king. Pickering was the consignee, and refused to forward the stores to their destination, the whites having resolved to adhere to Verani's letter, and thus reduced Bau to extremes.

When Tui Levuka renounced his allegiance to Bau he sheltered himself under the name of Rewa. But Qara was too cautious to venture so far from home as Ovalau, and it soon became necessary to seek some one of rank whom all Ovalau would obey. To gain his end Tui Levuka addressed the whites, urging them to send for Mara, to strengthen his rule on Ovalau. They had far less confidence in Tui Levuka's power on Ovalau than he had himself, and therefore they willingly consented. In March, 1854, Koroiravulo, a powerful chief of Ovalau and vassal of Bau, who had married the famous Fijian princess, Lydia Vatea, threw in his lot with Tui Levuka, thus occasioning a defection of about six hundred of Cakobau's best troops. This not only lessened the main strength of the Bau army, but it also prevented many of Cakobau's warriors from joining at headquarters, by the fear that their own towns might be attacked during their absence. So when, on March 27, Cakobau attacked Kaba in force, he signally failed for the second time. The hired soldiers were received with maledictions at Bau. Cakobau's second queen, Adi-mai Naikasakasa said publicly to one of them, "Shame on you, to return without even one man for me to eat." No better success attended the king in his efforts to surprise Koroiravulo, at Sawakasa, where he had fortified himself. Attacking by land and sea in the middle of the night, he took the people by surprise. But, inspirited by the bravery and energy of their chief, they stood to their guns so well as to compel Cakobau to retreat. This defeat on the sea, the first sustained by the Bauans within the memory of man, greatly agitated the king. All seemed lost. But the Bauan leader was most alarmed at the assassination of Tui Cakau, the king of Somo Somo. One midnight early in 1854 three conspirators stealthily entered Tui Cakau's house. One of them gently lifted up the mosquito curtain, when the house-lamp revealed the position of the unsuspecting victim. The other two ruffians clubbed the sleeping chief. It is said that he awoke and inquired, "Will you kill me ?" The reply was "Sir, the moon sets to-night." A well-directed blow with a battle-axe then finished his unfortunate career. His death was the signal of a sanguinary civil war. This murder had a far-reaching effect. The politicians of Fiji had been anxiously observing the state of Somo Somo. They attributed the destruction of Rewa to its refusal to embrace Christianity, and they, as well as Cakobau himself, began to think that Somo Somo had been able to reject the Christian religion without any degree of punishment being visibly attached to the present generation. In which instance could the effect be legitimately attributed to this one cause ? This was the point they were concerned to know. And when the matter had been solved by the assassination of Tui Cakau, Christianity to them wore a different aspect. On April 30th, 1854, Cakobau lotu'd. This action checked the ambition of the enterprising Mara, who, having gone over to the new religion himself, hoped to secure the aid of all the Christian parts of Fiji in his endeavour to wrest the kingdom from Cakobau and his descendants.

Rumours of evil and dissatisfaction came in from all the provinces. The island of Koro received the State enemies, and the whole of that important place was on the verge of being lost. Then three towns within two or three miles of the city revolted. A number of influential chiefs, including two of the king's younger brothers, absconded in a large canoe and joined the enemy, whilst it was publicly stated that they had arranged for the assassination of Cakobau as soon as they could bring an army within sight of Bau. Koroiravulo had long since arranged with the three towns that they should join his party. Now Bau was hemmed in. Kaba, the headquarters of the enemy, swarmed with hostile forces, the hill being covered with men, as seen through the telescope at Bau. A fleet was conveying these troops to Cautata, whence they would be able to march without hindrance to the city. It was whispered that there was to be a simultaneous action between the besiegers and a traitorous party in the town itself. Yagodamu, the king's cousin, was to massacre Cakobau in the chapel, or on the way to it, for the murder of his father, when the son was a beardless boy. Whole districts soon joined the enemy, and Bau, for the first time since the bloody revolution of 1837, was placed in a state of defence. In the meantime the king gave way to despondency, and made offers of peace to his old adversary, the King of Rewa. Qara had negotiated unsuccessfully for peace no less than fourteen times when he was in adversity. He was now gaining ground, and there was but a step between Cakobau and death ; so the friendly proposal was instantly rejected with scorn. "Why not end all the strife by our fighting a duel," he said —a suggestion Cakobau did not at all relish. A league had been formed against the Bau king, consisting of Qara and his colleague, Mr. Consul Williams, Mara and the rebel chiefs allied with him, Tui Levuka and the Ovalau whites, the main purpose of these confederates being to stop all ships going to Bau, and thus starve the king. But it was not to be. For nine dreary months Bau was almost entirely cut off ; and then, early in 1855, Qara died of dysentery, and an entirely new complexion covered the position of affairs. A treaty of peace was made between Bau and Rewa and Tui Levuka, playing his usual part of a traitor, again became a vassal of Cakobau. But the Bau rebels still held out at Kaba until the arrival of King George of Tonga, with thirty canoes, on a visit to the king.

Fortunately for Cakobau a canoe which King George had sent to Ovalau with letters to the French priests, was fired on by the natives, who in a random valley managed to kill one of the principal Tongan chiefs. This was an insult which could not be brooked, so, in spite of himself, he was drawn into Cakobau's wars. The rebels in Kaba looked upon their fortress as impregnable, but, with the assistance of his Tongan allies, Cakobau stormed it in a few hours and hopelessly routed his opponents. To such good purpose did the Bau monarch follow up his victory that before King George's departure Cakobau found himself relieved of most of his difficulties. Seventy of the rebel towns again acknowledged the supremacy of Bau ; whilst Cakobau, in order further to confirm the peace now established, and cement the allegiance of his recent foes, wisely exercised with effect his kingly prerogative of clemency, but hitherto little known in Fiji, and extended it to all who had taken part in the rebellion.

By the middle of 1855 the last flicker of rebellion had died out, and peace was generally established amongst the turbulent tribes. But Cakobau found there were many difficulties to be met ere he could expect prosperity to return to Bau ; and some of these troubles required a master mind to overcome. The lala had been so continually resorted to by their warring leaders that the people were at the point of starvation. Under the lala a chief might claim from his subjects whatever property he required in the prosecution of matters affecting the honour and welfare of his tribe. The system at all times was liable to great abuse, not only for the actual purposes of war, but merely to gratify some passing whim or expensive fancy. No matter what it might be, the people had to meet the demand ; sometimes in service, but always by payment of produce or kind—a form of blackmailing they called "vaka saurara," a "taking by force." A chief or his son would start with a large party of retainers to attend some ceremony, a conference, or an exchange of property, to all of which they had to carry some offerings, expecting to receive a good return. At the start they went literally empty-handed ; but at every village where they halted they demanded not only food, but gifts ; and a Fijian looked upon it as a disgrace to refuse anything for which he was asked If a great canoe had to be built all the best carpenters were lava'd, and the fittings of the canoe were lavaka'd also, from every village in the chief's district. To such an extent had this been resorted to on both sides that Cakobau soon discovered that his subjects had exhausted all their means of raising tribute, and that he was, practically, in peril of financial ruin. To aggravate matters calls fell upon him to discharge claims he had never incurred, nor which he could morally be held responsible for. Although King George took part in the Bau wars entirely to save his own face, and although his services were amply acknowledged by Cakobau, who made him many handsome presents before his departure from Fiji, instigated by others, this monarch preferred a claim on his royal brother of Bau for £12,000, as a solatium for losses of valuable men in victorious war. This startling demand, savouring far more of the savage bully than "the brand plucked from the burning," formally made, and the enmity that arose between the two powers was a new difficulty, and a great calamity in itself ; but its greater evil was that those chiefs in Fiji who were slightly in subjection to Cakobau were thereby encouraged to be bold, defiant and rebellious ; and the malcontents—with Maafu, the arch-conspirator, on the spot—courted the Tongans, to whom they clung.

But the heaviest and most difficult of all Cakobau's many grievances was the indemnity claimed from him by the United States Government. The history of this episode dates as far back as 1849. At that time the American consul, Mr. J. B. Williams, resided upon a small island called Nukulau, which he had purchased from Qara, the King of Rewa. Upon July 4th of that year, while Williams was celebrating the day—and at a time when Qara and Cakobau, as independent sovereigns, were bitterly fighting each other for supremacy—the house of the consul accidently took fire and was burnt to the ground. During the progress of the fire a crowd of natives collected and indulged their thievish propensities by seizing and carrying off whatever they could lay their hands on. In such a

Town Hall, Suva.

case it was impossible to say how much was stolen and how much destroyed by fire. But as the natives were pretty expert in saving articles, for their own use, it is probable that a good deal was stolen. Soon after the fire Mr. Williams demanded three thousand and six dollars and twelve-and-a-half cents for destruction and spoliation of property on Nukulau ; twelve months later, without any subsequent loss sustained, he added seven hundred and seventy-one dollars to his demand ; on January 16th, 1851, another three hundred and fifty dollars, and finally, when Captain Macgruder, of the United States ship "St. Mary's" visited the group, in April, 1851, a claim was submitted to him of five thousand and one dollars and thirty-eight cents, the difference now representing interest. Previously Captain Pitigrue, of the U.S. navy, had been asked by Williams to demand payment or to destroy Bau, but the captain, in the presence of Mr. Calvert, expressed indignation at the consul's demands and most decisively refused to comply with his request. Captain Macgruder was equally clear

and decided in the matter, and afterwards wrote to his Government: "I well remember that I considered some of the claims preferred unjust, and thought Mr. Williams in the wrong." However, as his time was limited, he could not thoroughly investigate the accuracy of the account, and left this to Messrs. Calvert and Whippy to arbitrate upon the same, and to report to the commander of the next United States ship-of-war which should visit Fiji, and to the Secretary of State at Washington. Mr. Calvert accordingly wrote to Commander Boutwell, of the U.S. ship-of-war "John Adams," on his arrival at Fiji upon the subject. The commander had then both sides of the case before him. Meanwhile further losses had been incurred by some American citizens in the burning of Levuka at the end of 1853, and these were added on to the claim against Cakobau, although the latter had repeatedly assured the whites that he had nothing to do with the outrage and would do all in his power to discover the perpetrators. (The instructions given by Commodore Mervine, Commander in charge of the Pacific squadron, to Commander Boutwell were: "You will not take it for granted that all the allegations against the supposed offenders are true, simply because claimants have filed their reports at the State department. In prosecuting the important duty entrusted to your management and discretion, sound policy dictates that a close and thorough examination upon the strictest principles of justice should be made into every case presented for adjustment.") These instructions were carried out by Commodore Boutwell in the following manner. A few days after his arrival, having interviewed no one, by Williams he sent a note to Cakobau, intimating that "he had caused American property to a very large amount and valued at many thousands of dollars to be taken from the island of Nukulau and other places, and appropriated to your own purpose, or to that of your friends. . . . You are, therefore, required to restore that or its value, with interest, to ask pardon of my nation, and to promise to respect the flag for the future."

The next day, and before any answer had been received, this was followed by another communication accompanied with an appended agreement for the chiefs of Bau to sign: "I, Commander Boutwell, do, on behalf of the Government of the United States of America, demand of the Chief of Bau thirty thousand dollars, or that amount to be paid in fish, cocoanut oil, gum, pigs and yams, within twelve months from this date; the money or its equivalent to be paid into the hands of John B. Williams, Esq., United States Commercial Agent at the Fiji Islands, and to be distributed in the following manner: 15,000 dollars to John B. Williams, Esq., for the loss of property on the island of Nukulau; 5,000 dollars to James H. Williams, Esq., for the loss of property on the island of Nukulau; 4,000 dollars to Messrs. Chamberlain & Co., of Salem, for the loss of property at the burning of Levuka; 4,000 dollars to Mr. Whippy, United States vice-consul at Levuka, for the loss of his property at Ovalau; 1,500 dollars to Shattock and McComber each, as compensation for the loss of their property, and for being clubbed by the natives of Namuka, at the time they robbed Mr. Williams, of Sydney; and 1,000 dollars for the robbery of the barque 'Elizabeth' at Totonga. As I have many claims on these and other islands to settle, and my time being limited, I must urge the authorities of Bau to act speedily, and not compel me to go after the so-called Tui Viti or approach nearer Bau, as my powder is quick and my balls are round." Appended was the following document: "We, the undersigned, Chiefs of Bau, admit the justice of John B. Williams' claim, as also that of the other American citizens, and promise on our part to pay the amount demanded by Commander Boutwell within twelve months from date." Cakobau being absent, Yagodamu, the second chief, replied in a remonstrance, pointing out that Bau was not accessory in any degree to the seizure of the claimants' property; that the islands of Nukulau and Namuka were never within its dominions; that Williams had already claimed on the king of Rewa for the value of his losses; that the king of Rewa had engaged to discharge the demand; and that the evidence of the inquiry held aboard H.M.S. "Herald," at which Vice-Consul Whippy attended, showed that Cakobau was not an accessory to the burning of Levuka. To this the commander replied that he had expected an acknowledgment of indebtedness, not a letter of explanation, and that he was satisfied in his own mind of the guilt of Tui Viti, as the Chief of Bau. He had, therefore, to request that no more letters be written, but the money paid forthwith or security furnished that it be paid within twelve months. "The brave never threaten, nor do the virtuous boast of their chastity. I, therefore, do not tell you of the consequences of a non-compliance with these requirements."

When the affair was at this point, Commander Bailey, U.S.A. ship, "St. Mary's," arrived at Rewa, and on receiving the report of Commander Boutwell, saw that the "mode of adjustment was unjust and partial." On October 2nd he wrote to Commander Boutwell saying: "As you appear to be about to pursue a course, involving, as I think, a deviation from your instructions, I should have felt compelled to remain here myself and investigate these claims were it not that Mr. Williams, the principal claimant, has expressed a decided preference for your adjustment. . . You have my express orders to afford the accused every opportunity upon all formal occasions to appear in person as well as by respectable counsel, without regard to their nation or religion." This order Commander Boutwell obeyed after his own fashion. He notified Cakobau to appear aboard his ship, notifying the Rev. J. Waterhouse would be permitted to act as his counsel. Thus he appointed a board of arbitration consisting of two of his own officers. On the day appointed Mr. Waterhouse, with Cakobau, repaired on board, and was permitted to speak in his behalf; but an application to call witnesses against Williams' allegations was refused. The board decided that all claims were just, and Commander Boutwell added on fifteen thousand dollars more, on account, as he informed Mr. Waterhouse, "of the interference of Commander Bailey and the representations of Mr. Calvert," Williams was now to have 18,331 dollars,

and Whippy 6,000 dollars, in place of the 4,000 dollars claimed a few days previously. A paper was then drawn up, which was called a treaty, and which Cakobau was compelled to sign, by which he agreed to discharge the same in two years—under the heaviest threats if he refused to comply; and the promise, on the arrival of a ship of war belonging to the American nation, to resign the government of Bau and to go voluntarily on board the ship and submit to any punishment which it might be the pleasure of the commander to inflict. On returning to Bau, Cakobau immediately protested against Commander Boutwell's treatment to the U.S. consul in Sydney, adding that the commander had threatened to hang him, and that he was in fear of his life. Copies of this protest were duly sent to the authorities at Washington and also to the Commander-in-Chief of the Pacific Squadron. But for a long time no action was taken.

In 1858 Mr. W. T. Pritchard, who had been living in the Navigator group, was appointed first British consul at the Fiji Islands, and took up his duties at Levuka at the beginning of September of that year. His stay was short. Cakobau applied to him for assistance and advice, and two months afterwards he started for England, taking with him samples of native cotton, and a document purporting to be an offer from the king of the sovereignty of the Fiji group to her Majesty Queen Victoria,

First Movement towards Annexation.

Among the events constituting contributing causes which led up to the first offers of the Fijian group to Great Britain in 1859, the most important, perhaps, was the rapid progress Maafu, the Tongan chief, was making in his conquest over important tribes, especially in the Lau group, and his menacing attitude towards Cakobau. In his schemes it was suspected that this unscrupulous chief had the moral support of the American residents of Fiji, including the then consul for the United States Government.

The American claims were still hanging over Cakobau's head, Washington showing no intention of affording reparation for the injustice done by her arbitrary representative. As no part of the award had been paid when in 1858 the U.S.S. "Vandalia" arrived in the group, Captain Sinclair, the commanding officer, summoned Cakobau on board his ship and compelled him by threats to sign a paper promising to pay the 45,000 dollars within one year. When this was done and the meeting was breaking up, in pursuance of a remark made by U.S. Consul Williams, a second paper was drawn up, to the effect that if the sovereignty of the isles were ceded to any other Power one condition of the cession should be that that Power must pay the U.S. claim. That paper also Cakobau was compelled

Upper Navua River.

to sign. Then, again, the cotton plantations of Messrs. Burt and Underwood, in the Nadi district, on the island of Viti Levu, had been raided by members of a mountain tribe of Fijians, who were not then subject to Bau. These natives also perpetrated other acts of vandalism and incendiarism. For these outrages Cakobau was not morally responsible, but he was compelled to bear the brunt of them

Cakobau found himself harassed by international claims, which he was absolutely unable to liquidate. Acting upon the advice of a number of leading European settlers, Cakobau called together a meeting of the leading chiefs, and the question of requesting the Government of Great Britain to intervene and annex the islands was discussed.

A High-sounding Deed of Cession.

A number of chiefs were greatly antagonistic to the proposal, but the remainder, who were fearing the advances of Maafu more than anything the United States Government was likely to do, gave their consent to the proposal. After considerable discussion, in which the acting British Consul, Mr. Pritchard, took a prominent part, a petition to the Imperial authorities was drawn up.

On his arrival in London, Mr. Pritchard busily urged the importance of the offer of which he was the bearer. He represented to the Foreign Office the great advantages which England could not but derive from the possession of the Fiji Islands. At Exeter Hall he pleaded for the heathen natives, and dwelt on the protection the British flag would extend to the British cause. Her samples of cotton were forwarded to Manchester, and drew from the Cotton Supply Association the resolution: "That if the representations made by H.B.M.'s Consul, Mr. Pritchard, as to the probable quantity and quality of cotton which can be procured in the Fiji Islands be correct, the attention of H.M.'s Government ought to be directed to securing for this country the means of obtaining those supplies." The desirability of accepting the sovereignty of these islands, thus proffered, was generally recognised, not only by those in high office, but by all who were capable of forming an opinion on the subject. An occupation of the group had already been recommended by many naval officers, well conversant with the question; notably by Admirals Sir Edward Belcher, and Washington. In order to remove any obstacles in the way of the cession, Captain Towns, a patriotic citizen of Sydney, offered a cheque for the indemnity claimed by the United States, and, on the motion of Mr. McArthur, the Legislative Assembly of New South Wales voted an address to the Queen in support of the proposed annexation. It appeared necessary to the Government, however, that they should be more fully supplied with information on the question, and accordingly Colonel W. J. Smythe, having been duly appointed H.M.'s commissioner in that behalf, proceeded to Fiji in the early part of the year 1860.

Commission to Colonel W. J. Smythe.

The following instructions were addressed to Colonel Smythe by the Secretary for the Colonies on December 23rd, 1859:—"Sir,—You are aware that you have been selected by me" (the Duke of Newcastle) "for the delicate duty of reporting whether it would be expedient that her Majesty's Government should accept an offer which has been made to cede to her Majesty the sovereignty over the Fiji Islands, in the Pacific Ocean. It will be requisite that you should state in full both the advantages and disadvantages which, in your view, would attend such acceptance, and that you should also advise on what terms and in what manner the acquisition, if decided on, had better be effected. . . . The chief, Cakobau, is said by Mr. Pritchard, her Majesty's consul in the Fijis, to be the recognised king of these islands, and his people are stated by the same authority to be prepared willingly to acquiesce in the cession which he proposes to make to this country. The conditions on which this chief offers to transfer the sovereignty over the islands to her Majesty are the following: That he, Cakobau, should retain the title and rank of Tui Viti, or king of the Fijis, in so far as the aboriginal population is concerned; that her Majesty should pay for him the sum of 45,000 dollars, demanded of him by the Government of the United States, and that, in consideration of such payment, no less than 200,000 acres of land shall be made over and conveyed to her Majesty by him, Cakobau. This may be the proper place to mention to you that a communication has been addressed to Sir William Denison, Governor of New South Wales, by an American merchant named J. W. Williams, residing in that colony, alleging that he has for several years been in possession of the sovereignty and domain of the island of Namuka, in the Fiji group. Notice has also been given by the Government of the United States to her Majesty's Minister in that country that some American citizens claim the ownership of large tracts of land in these islands. You will be put in possession separately of the particulars of these communications.

"I proceed to mention a few particulars of such information respecting these islands and their inhabitants as has reached her Majesty's Government, or is attainable to the public. The people of the Fijis are said to be of large stature, and are described as being among the fiercest and most powerful inhabitants of the South Sea islands. Cannibalism has prevailed amongst them to an extent scarcely equalled, perhaps, in any other community, of which we have authentic knowledge. But that this practice has greatly abated of late years, under European influence, is confidently asserted, and the correctness of the assertion you will have ample means to investigate. Polygamy is also largely practised amongst the chiefs, and it is added that the practices followed on the death of chiefs, such as the murder of wives and dependants, are or have been of a very fearful character. On the other hand, it is reported that this savage people possess in rather a high degree those corresponding qualities which may be turned to good. They are said to be not only strong and active, but of more energetic disposition than is common among South Sea islanders, and with more disposition as well as more capacity for labour. The missionaries, who have been for many years established on the islands, chiefly, as I am informed, of the Wesleyan persuasion, have contended against the evil

practices of the people with their usual courage and devotion; and it is satisfactory to know that their efforts have been successful to a far greater degree than many would have expected. Mr. Pritchard states that one-third of the population has embraced Christianity, while he estimates that nearly an equal number have renounced their heathenism, but without as yet definitely attaching themselves to the Christian congregation The services of these missionaries cannot be too highly appreciated; they have brought the truths of religion within reach of this wild and distant people; they have abated inhuman customs of very inveterate power, and they have, in addition, secured an amount of safety and freedom previously unknown for the Europeans who traffic or settle amongst these islands; these are benefits which all must acknowledge, and which her Majesty's Government, who have it in contemplation to avail themselves so largely for the advantage of the public of the results of the labours of these devoted men are especially bound to acknowledge; but I must caution you not to suffer your sympathy with the missionaries, or your admiration for their achievements, to affect your judgment upon the questions of policy into which you are commissioned to inquire; these must be treated as wholly distinct. Her Majesty's Government must continue to entrust the propagation of the Gospel in the distant parts of the earth as their predecessors have entrusted it, to the piety and zeal of individuals The hope of the conversion of a people to Christianity, however specious, must not be made a reason for increasing the British dominions. The question, therefore, whether or not the Fijis ought to be added to the numerous colonial possessions of this country must be determined by the same motives of ordinary expediency which direct the general national policy.

War Canoe dug out of the Ground near Bau.

"The principal reasons of this class which have been urged for accepting the sovereignty of the Fiji Islands are these:—1st, that they may prove a useful station for any mail steamers running between Panama and Sydney; 2nd, that they may afford a supply of cotton; and, 3rd and in close connection with the first reason, that this possession is important to the national power and security in the Pacific Ocean. On these heads I shall make a few remarks, not with the view of forestalling your judgment, but in order to guide your mind to some of the topics which have to be weighed in arriving at a conclusion. The Fijis are said by some to be situated too far to the eastward to form a central position in crossing the Pacific; how far this may practically be the case those who navigate that ocean can best inform you. If they were to be used for this purpose it would be requisite to consider both whether the anchorages are good and whether they are sufficiently accessible. It would be necessary also to ascertain whether the intricacies of navigation among these islands (which would appear from the works of Admiral Erskine, of the British navy, and of Commodore Wilkes, of the United States navy, to be considerable) are such as to present serious obstacles to their use by the rapid mail steamers now required, whose transit must be subject to as little delay as possible, both by day and night. You will have also to inquire whether, if a line of steamers should ever be established between Panama and Australia, the Fiji Islands or Auckland would be the more natural and convenient point to be touched at on the way. Secondly, with regard to the supply of cotton. There is no question of the present day affecting the use to be made of our foreign possessions for encouraging and supporting the industry of our country, in which the community in general feel so great an interest as this. To add to the fields from whence that supply is now derived is one of the highest economical objects to which her Majesty's Government can apply themselves. Any indication of such a field is to be carefully followed up. To this branch of the subject, therefore, you will devote your especial and most solicitous attention. There seems to be no doubt that the Fiji Islands produce a good specimen of the cotton plant; there is every reason to suppose that the climate

's highly favourable to its development. But these are by no means the only considerations which the subject embraces. The West African coast, the new colony of Queensland in Australia, Natal and other dependencies of the Crown have been at various times pointed out as regions in which the cultivation of cotton ought to be sedulously encouraged. But hitherto no results of importance have been obtained, partly from the novelty of the undertaking, partly from the want of continuous labour, partly from other reasons, into which it is not necessary now to enter. You will therefore examine, not merely the capacities of the soil and climate of the islands, but the condition of labour and social economy under which the cotton can now be raised or may in future be raised. The number of the labouring class ; their probable fitness and willingness for continuous labour ; their circumstances, how far independent and open to the European hirer, and how far dependent on their chiefs ; the mode in which adherence to agreement may best be procured from them, without that servile restraint which is as contrary to British policy as to expediency : their fitness for those parts of the process which require some amount of skill and attention ; the amount of probability that regularity of production, which is so essential to commerce, may be counted on ; all these are among the elements of the problem which your assistance is required in solving.

"These inquiries will be the more necessary since the acquisition of the Fijis will be something different from the occupation of new territories vacant for the use of European settlers. Although we have not full information regarding the native usage of property, yet it would appear from Mr. Pritchard's evidence that a kind of private ownership is recognised over almost all the soil, insomuch that the presumed sovereign has little land at his disposal. The utmost, it is said, which the king of the group can offer to convey to the Crown of England, if the sovereignty over the islands be accepted, is a tract of 200,000 acres, which would, of course, be very inadequate for purposes of European settlement. But it remains to be ascertained how much of the soil said to be owned by individual natives or families is in reality unoccupied, what right and what disposition the so-called owners of unoccupied land might have to part with it to European settlers, or to the Crown, in trust for purposes of colonisation ; how far the settlement of Europeans, especially on scattered districts, among the people such as the natives of Fiji, might be advisable. Information on all these subjects is essential towards determining (if the acquisition is resolved on) whether the islands will afford attraction to European settlers, or whether they will continue to be occupied by natives, and will merely require the development of native industry.

"There is another point which it is necessary that you should not overlook. Public opinion in England will never consent to the toleration in any British territory of any of those inhuman practices among the natives to which I have already referred. It will, therefore, be necessary to consider, with the care which so important a question demands, whether the local government, if constituted, can at once interpose its authority, in aid of the efforts of the missionaries, to suppress these practices. You will also have to consider what the first expenses of the Government are likely to be, especially if some display of force is requisite for the above purpose, and also for keeping order between Europeans and natives, and how soon, and in what manner, the local resources may be expected to afford a revenue for these and other purposes. The arguments in favour of occupying new sites as necessary to the national honour and security hardly come within the province of your inquiry, but you will be at liberty to make any remarks on this subject that may occur to you, or may be urged upon you by others."

H.B.M.'s Commissioner in Fiji.

Colonel Smythe arrived at Auckland, New Zealand, in June, 1860, and reached Levuka on July 5th. After a short stay in that port, to await the arrival of Mr. Pritchard and Dr. Seemann, the botanist sent out by Sir Joseph Hooker in connection with the commission, he started, accompanied by them, to visit in succession the principal chiefs and to examine the country. At the residence of each ruler he held a public meeting, in general in the open air ; they were usually largely attended. The nature of his commission was explained, and inquiries were made regarding the cession, the existence of cotton, the sale of land to whites, the extent of the territories of the tribe ; inviting questions in return, and pressing on the chiefs and people the advantages of peace and industry, and especially the cultivation of cotton. A satisfactory reception was accorded him everywhere, a fact which he attributed in a great measure to the favourable impressions of England and its government made upon the minds of the natives by the missionaries. In several important points he found the information furnished by Mr. Pritchard to her Majesty's Government incorrect. "Cakobau," he wrote, "has no title to the claim of king of Fiji. There is, in fact, no such title. He is only one, although probably the most influential of the numerous independent chiefs of Fiji, and has consequently no power to cede the sovereignty of the entire group to her Majesty. He is of an ambitious disposition, and his object seems to be, through the assistance of England, to become the ruler of Fiji, and to be protected at the same time from France and the United States of America, of both which powers he has great apprehension. He is most desirous to get quit of the claims of the Government of the latter country, for which the United States officers, for their own convenience, have made him responsible, although the amount of the claims has been apportioned by them among several tribes. He could not convey to her Majesty 200,000 acres of land as consideration for the payment of these claims for him, as he does not possess them, nor does he acknowledge to have offered more than his consent that lands to that extent might be acquired by her Majesty's Government for public purposes in Fiji. Although in offering to cede the sovereignty of the islands Cakobau offered what was not his to bestow, the cession may be considered valid, it being acquiesced in by the other chiefs. The claim of the sum of 45,000

dollars made on the chiefs of a part of Fiji by the Government of the U.S.A. rests on an award of Commander Boutwell, of the United States navy, in 1855. In his decisions he appears to have been entirely influenced by the representations of the U.S. Consul, J. B. Williams (since deceased), who was himself the largest claimant, and whose claim, originally 5,000 dollars, was finally set down at 18,331 dollars. The native chiefs have always protested against the justice of Commander Boutwell's award. They have as yet only paid a very few dollars of it. The so-called interference of the English missionaries was simply an attempt by them to obtain a fair investigation, and in no way to screen the guilty parties. From what I can learn, one-third of the sum demanded by the U.S. Government would be amply sufficient, both in compensation for the loss of property and as a fine.''

Colonel Smythe's Report to H.M.'s Government.

On 21st May, 1861, the commissioner reported on the proposed cession of Fiji to the British Government. After describing the islands and their inhabitants, he proceeded: ''There are in the group probably not less than forty independent tribes, twelve of which, from their superior influence, may be considered as virtually to govern it. The names of these are Bau, Rewa, Navua, Nadroga, Vuda, Ba, Rakiraki, and Viwa, round the coast of the largest island (Viti Levu); Bua, Macuata and Cakaudrove, on the other larger island (Vanua Levu); and Lakeba, among the Windward Islands. . . The number of Tongans in Fiji fluctuates considerably, but may be taken at an average of from 300 to 400. Of late years they have taken an active part in Fijian wars, sometimes helping one chief, sometimes another, and invariably with success. They are distinguished by daring, coupled with unity and discipline — qualities in which the Fijians are most wretchedly deficient. They possess strong feelings of nationality, and own ready obedience to their chief Maafu, a near relative of the king of Tonga. Native agency is largely employed by the missionaries in Fiji, and many of the most efficient teachers are Tongans. In cases where Tongan teachers have been ill-treated by the heathen natives, Maafu has interfered as a protector of his countrymen. In this manner, while extending his own influence, he has rendered safer the positions of the native teachers. The presence of the Tongans in Fiji has been far from an unmixed blessing. Their conduct has often been in direct contradiction to their profession of Christianity, and the help which they have afforded to the chiefs has occasioned much oppression to the people in the contributions levied to recompense their services. The population of the Tongan group does not exceed a tenth of that of Fiji, yet from the mental and physical superiority of the Tongan, their courage and discipline, and the dread of them established among the Fijians, there is little doubt that they could easily make themselves masters of Fiji, an enterprise which George, King of Tonga, has been said to meditate. The permanent white residents in Fiji amount to less than 200, composed chiefly of men who have left or run away from vessels visiting the islands. They are principally British subjects, citizens of the United States, Frenchmen and Germans. The two former are the most numerous. They traffic with the natives for produce, which they dispose of to vessels. They do nothing to civilise or improve the natives; on the contrary, they have in many instances fallen to a lower level. Whenever they can obtain spirits most of them drink to excess. From false reports given in the colonial journals regarding the acceptance by her Majesty of the sovereignty of the islands and their advantages for settlers, a considerable number of people were induced to visit them during last year. Discovering on their arrival the true state of affairs, many of them hastened to return to the colonies, and the greater number of the remainder will probably follow. They were generally of a much superior class to the old white residents. . . .

Hollow tree, said to be over 100 years old, in which a Fijian family has lived for several generations.

''The three principal reasons stated in my instructions as having been urged for accepting the sovereignty of the Fiji Islands are: 1st, that they may prove a useful station for any mail steamers running between Panama and Sydney; 2nd, that they may afford a supply of cotton; 3rd, that their possession is important to the national power and security of the Pacific. On the first head, I beg to refer to the accompanying chart of the Pacific Ocean, on which I have traced the great circle-lines joining Sydney, Panama and Fiji, or, in other words, the lines of shortest distance on the globe between those places. The line from

Sydney to Panama, it will be seen, crosses the northern island of New Zealand almost in the latitude of Auckland, and passes to the south of the great field of the Pacific islands. The distance by this line from Sydney to Panama is 7,626 nautical miles. The distance from Sydney to Fiji is 1,735 miles, and from Fiji to Panama 6,250 miles, or 359 miles longer than by the direct line. The latter line would be augmented by about one hundred miles, by the necessity of having to round the northern extremity of New Zealand. There would still remain a difference of 260 miles in favour of the Auckland route. The route by Fiji, besides being the longer, traverses the Pacific archipelagos, the navigation among which is undoubtedly difficult and dangerous, from the reefs and shoals in which they abound and the occurrence of hurricanes at certain seasons. Secondly, regarding the supply of cotton. The cotton plant is not indigenous in Fiji. From the concurring evidence of the natives in all parts of the group, its first introduction may be fixed at twenty-five years ago. As six different varieties are now found, it is probable that since its first introduction fresh seeds have from time to time been brought by vessels visiting the islands. The natives do not cultivate it, and make scarcely any use of it. Dr. Seemann brought out with him last year some cotton-seed, presented by the Manchester Cotton Supply Association, for distribution in Fiji. It was of two kinds, ' Sea Island ' and ' New Orleans.' None of the former kind germinated, but the New Orleans proved very good. In an experiment made under Dr. Seemann's own directions, the seed was sown on the 9th of June, and when he visited the plot again, on the 18th October, the plants were from four to seven feet high, and had some very fine ripe pods upon them. Since Mr. Pritchard's return from England at the end of 1859 some of the native chiefs have been induced to encourage the growth of cotton, and a few young plants are now to be seen in the native gardens in various places. Very little, however, can be expected from the natives. They will only be induced to raise cotton by meeting with a ready sale for the small quantities which they will bring in first. The cultivation of cotton by white settlers is principally a question of land and labour. In a general way it may be said that there is not an acre of land in Fiji which is not private property, the ownership resting either in families or in individuals. A small portion of the land only at any one time is under cultivation, as a narrow patch of ground supplies the wants of a Fijian household, and the custom is to break up frequently new ground and abandon the old.

" On the subject of the purchase of land by whites I made particular inquiry of the chiefs at each of the public meetings ; the general reply was that an agreement made by the owners, if approved by the chiefs, would hold good. In the older purchase of land by the whites, when the quantity exceeded what was required for a house, the native residents were not interfered with, as no cultivation of land was attempted. In a few recent cases, where purchases have been effected by the whites who came last year to the islands, and who, with the view of forming plantations, wished to remove the natives from the land, opposition from the latter has been met with. By a clearer understanding with the owners before the purchase was concluded these difficulties would probably have been avoided. The only mode hitherto of obtaining labour has been through the instrumentality of the chiefs, who send a party of their people to perform the work agreed upon, and receive the payment, which they distribute at their pleasure. This system would not meet the daily demand of labour in a cotton plantation. The general habits and sentiments of the Fijians are opposed to the acquisition of land by individuals. The chief seizes anything belonging to his people that takes his fancy, and as readily gives it away, and the people are equally ready to beg and give. As the influence of Christianity increases, the rule of the chiefs will become more mild, and private rights will be more respected. It is very doubtful, however, whether the people will become more industrious, their wants being so few and being so easily supplied. Although capable of making considerable exertion for a short period, the natives dislike regular and constant employment. On the whole I am of opinion that, whether by natives or by white planters with native labourers, the supply of cotton from Fiji can never be otherwise than insignificant.

" Thirdly : Regarding the importance of the possession of the Fiji Islands to the national power and security in the Pacific. Influence of a great power in the Pacific is dependent entirely on its naval force. By the possession of Australia and New Zealand England completely commands the western portion of the Pacific. In these colonies naval armaments can be recruited and equipped, and perhaps in a few years may even be created.. No group in the Pacific can ever offer these advantages, and the possession of one in the western section more especially is not only not required, but would be a source of embarrassment in the event of war. The Fiji Islands do not lie in the path of any great commercial route. The whole of the Pacific archipelagos lie to the north of the direct line from the Australian colonies to Panama and South America and south of the line from Panama and North America to China and India. All that it seems necessary for England to possess in the Pacific is an island with a good harbour, midway between Auckland and Panama, in the steam-packet route. Pitcairn Island is nearly in the required position, but it has no harbour. If a suitable island in its neighbourhood could be found, it would become, in addition to a coaling station for steam vessels, the entrepôt of the pearl-shell and other trade, which now centres on Tahiti, and afford a very favourable place of rendezvous for a squadron to protect our shipping homeward bound from Australia and the Pacific. . . .

" Of the native population of Fiji less than one-third profess the Christian religion ; among the remainder cannibalism, strangulation of widows, infanticide and other enormities prevail to a frightful extent. Should the sovereignty of the islands be accepted by her Majesty, the suppression of these inhuman practices would be put into immediate execution. For this service, and for the general support of the Government, a force of not less than the wing of a regiment would be required, in addition to a ship-of-war with a tender of light draught, both steamers.

"The expenses of a civil establishment composed on a sufficient scale to act efficiently on the condition of the natives would probably not fall short of £7,000 a year. The only mode of raising a revenue would appear to be by a capitation tax, customs duties would be so small as not to cover the cost of collection, if the importation of ardent spirits were prohibited, as a regard for the welfare of the natives would imperatively demand. For many years the Government would be necessitated to accept the tax in kind, as the natives have no circulating medium of exchange; and a still longer period would elapse before the islands became self-supporting. Looking solely at the interests of civilisation, the forcible and immediate suppression of the barbarous practices of the heathen portion of the population might appear a very desirable act; yet in beneficial influence on the native character it might prove less real and permanent than the more gradual operation of missionary teaching. The success which has attended the missionaries in Fiji has been very remarkable, and presents every prospect of continuance. The principal tribes at present without missionaries or native teachers are willing to receive them, and there appears nothing wanting but time and a sufficiency of instructors to render the whole of the inhabitants professing Christians. Judging from the present state of the Sandwich Islands, and the former condition of Tahiti, it would seem that the resources of the Pacific islands can be best developed and the welfare of their inhabitants secured by a native government, aided by the counsels of respectable Europeans. On a review of the foregoing considerations, and the conclusions derived from a personal examination of the islands and the people, I am of the opinion that it would not be expedient that her Majesty's Government should accept the offer which has been made to cede to her Majesty the sovereignty over the Fiji Islands.

"Having then stated the conclusions to which my inquiries have led me regarding the offer to her Majesty of the sovereignty of the Fiji Islands I would beg leave to add a few suggestions towards the improvement of our relations with them. The great hindrance to the progress of civilisation and Christianity among the inhabitants of the Pacific islands is the conduct and example of the whites residing or roving amongst them. Of the general character of these men in Fiji I have already spoken. During the few months I have been in the group, a case of arson, one of theft, one of burglary, and one of aggravated assault have occurred amongst them. The great difficulty in these cases is the want of legal authority to arrest suspected persons, and of a proper and safe place in which to keep them. The only British functionary is the consul, and he is powerless in these respects. To remedy these evils I would suggest that the consul have conferred on him some of the powers of a magistrate; that two constables (married men, selected either from the police or the army) be sent out from England; and that a stone lock-up house be erected for the safe custody of offenders until there is an opportunity of sending them to the colonies for trial or they are otherwise disposed of. The place of residence of the consul is a matter of considerable importance. The principal white settlement in Fiji is at present at Levuka, on the island of Ovalau. It owed its selection to political causes in disturbed times. Its harbour may be considered good but the hills rise abruptly from the beach and shut it in, and it is dependent on other places for much of its supplies. The present British consul has an office at Levuka, but he resides at a further part of the island of Ovalau. The locality best adapted in Fiji for a white settlement is the country round the harbour of Suva, in Viti Levu, the largest of the islands. It is rich, level and well watered. The harbour is, perhaps, the best in the group; it is easy of access; can be entered and quitted with all the prevailing winds, and has communication within the reef with a great extent of coast. If the British consulate were permanently established in this locality, a white settlement would spring up near it, which, if the consul were armed with the powers suggested above, would not be disgraced by the scenes of drunkenness and rioting so prevalent at Levuka and would be of eminent service in developing the natural resources of the Fiji Islands."

While the offer was pending Cakobau, annoyed at the encroachments of the Tongans, and believing that England would certainly take possession of the group, began to rebuff his deliverers, for he and his principal adviser in the cession, as well as the United States representative, were anxious to destroy Tongan influences in Fiji, and, indeed, drive all Tongans away from the group. But there they were, and had been for ages, hated and feared, but yet courted and wooed. So Cakobau, now believing himself safe in the hands of the first British consul, who had assumed supreme authority in Fiji, gave his deliverers the cold shoulder. Then it was that King George, in compliance with the advice from a foreign official of Tahiti, demanded £12,000 of Cakobau, thus creating a new difficulty for him.

Great Britain Declines the Offer.

Owing to the unsettled condition of things in Europe, and more especially because of the difficulty Great Britain was then experiencing in New Zealand, the offer of Cakobau and the other chiefs was not accepted by Earl Russell, who was then at the head of affairs in England. No other result could be expected in the face of Colonel Smythe's unfavourable report. This was directly opposed to the opinions of those who were equally in a position and competent to judge; and no doubt to a very large extent received its bias from the non-annexation views imparted to her Majesty's commissioner in New Zealand and the opposition then shown by that colony to the movement. Later on Colonel Smythe not only himself acknowledged his mistaken views, but stated his belief that the annexation of the islands would be favourable to British interests.

The Governor of New South Wales, Sir John Young, Bart., was made the medium of communicating to the chiefs of Fiji "the regret of her Majesty's Government that the sovereignty cannot be accepted," and he deputed Captain Judkins, H.M.S. "Miranda" to deliver to the several rulers concerned the following message:—"The Governor of New South Wales sends

to the assembled chiefs of the Fiji Islands greeting and the expression of his good wishes. He has been instructed by his Grace the Duke of Newcastle, her Britannic Majesty's Principal Secretary of State for the Colonies, to inform the assembled chiefs that her Majesty's Ministers have done him the honour to select him as the medium of communication on this interesting occasion. He has it in command to state that the offer to cede to her Majesty Queen Victoria the sovereignty of the Fiji territories, under certain conditions, was duly submitted to her Majesty, who was graciously pleased to receive the same, and remit it to her Ministers for their consideration and advice. Her Majesty's Ministers made it the subject of early and anxious deliberation. An inquiry was instituted, entrusted to and conducted diligently and minutely on the spot by Colonel Smythe, an officer of the Royal Artillery, of high rank and acknowledged ability. On the receipt of Colonel Smythe's report, and on a careful review of all the circumstances, it appeared to her Majesty's Ministers very uncertain whether the welfare of all Fijians would not be better consulted by leaving their civilisation to be effected by the causes and agencies already in operation than by a direct and authoritative British interference. The Governor of New South Wales is, therefore, instructed to announce to the assembled chiefs that her Majesty's Ministers regret that they cannot advise her Majesty to add the Fiji Islands to her dominions. The offer of the Fiji chiefs to unite their fortunes with those of England, and submit themselves to British rule evinces a degree of confidence in the British character and admiration for the British Government which are highly gratifying. Such a tribute could not fail to find a response in the heart and feelings of everyone who wishes well to his fellow-men, and sympathises with those who, like the inhabitants of Fiji, have set themselves in a good way, and are studying earnestly to attain a higher and purer standard of life and institutions. This lofty tribute is more peculiarly touching to the Government and people, to whom it has been addressed. While therefore, their offer to become subjects of the British Crown is respectfully, and on a grave consideration of public policy, declined, the chiefs and people of the Fiji Islands may rest assured that their longings after peace and good order are viewed in England with the liveliest sympathy, and that the prayers of thousands invoke the blessing of Providence on their moral and intellectual advancement."

Savu Savu Bay

As an immediate result of Colonel Smythe's inquiry the British consul, Mr. W. T. Pritchard, was quietly relieved of his office in the Fijis, and Mr. Henry M. Jones appointed in his stead to be consul at the Tonga and Fiji islands. In replying to a question in the British Parliament on June 16th, 1863, Mr. Layard, the Under-Secretary of State for Foreign Affairs, said that "Mr. Pritchard was no longer consul, having been removed in January last." The person appointed to supersede him provisionally had arrived in the Fiji islands, but no public notice was ever given of such a supercession. Mr. Pritchard had the usual authority to draw bills upon H.M.Government to such an amount as was required by the expenditure sanctioned by the Foreign Office. He drew bills beyond these

requirements; a commission (whose membership consisted of Lieutenant-Colonel J. F. Kempt, commanding the troops in New South Wales, Assistant Commissary General P. Rolleston, and Mr. I. Isacks, an eminent barrister of Sydney) was appointed to inquire into his conduct, and its report was such that H.M. Government thought that they were justified in superseding him.

Meanwhile various faithful and more encouraging accounts had been published by Dr. Seemann and others, which gave a considerable impetus to Fijian immigration. With the increased influx of settlers came also an imperative necessity for the establishment of order and justice, and on a firmer and more satisfactory basis than could be possibly afforded by a consular jurisdiction, practically unsupported by other than moral force. For the British Government had knew he was totally unable to meet. In addition to this, Maafu was still active against his sovereignty, insidiously and openly working up discontent among the more powerful tribes, who were his traditional enemies. Maafu aimed at the total subjugation of the islands with a view to the deposition of Cakobau and ultimately to assume the reigns of power. In this scheme it is said the former was supported by certain foreign European element, which had no desire to see the islands fall into the hands of Great Britain. Upon the departure of the American man-of-war, Cakobau was persistently importuned for the payment of the debt.

Matters in Fiji were allowed to drift, whilst, as population increased and facilities of communication were widened, evils multiplied rapidly. This unsatisfactory state of affairs, notwithstanding several at-

Inua Levu, Fiji.

taken no heed of the recommendations of Colonel Smythe to invest its representative with magisterial powers.

In 1867 the debt owing to the American Government was still unpaid, with the exception of a small amount equal to about £287 of British money. The United States authorities were in that year moved to despatch another man-of-war to the group. The U.S. ship-of-war "Tuscarova," upon its arrival in Fiji, obtained from Cakobau a mortgage over the islands of Moturiki, Batiki and Nairai as security for the debt, which was to be liquidated in four equal annual payments. Cakobau now found himself in a worse dilemma than ever, with a foreign man-of-war in his ports demanding payment of a debt which he tempts to establish the first principles of government —detailed further on—continued to 1869. Then with the approval of the American consul at Fiji, in October of that year the Melbourne *Argus* published the following petition to the President of the United States, asking that the Fiji Islands might be annexed to or placed under the protection of the United States:—

"Fiji, 1869. To the Honourable the President of the United States of America. Sir,—1. You are aware of the political and social conditions of the Fiji Islands, the residents of which, many of them American but most of them British, begin to feel the want of the protection of some powerful nation, as well as for the purpose of maintaining their position with the native authorities, as for outward security in their

trade and commerce. 2. It has been mooted in turn that France, Prussia and America contemplated annexation of these islands ; and the consequent excitement and doubt tend materially to retard our progress. 3. It is the desire of some of us to govern ourselves in conjunction with King Cakobau, under the sole protection of America, and of others under the joint protectorate of the three powers above named and England. 4. The connection which has hitherto existed between the native authorities and America, although from the nature of its creation distasteful to the former from the anxieties it has caused, has nevertheless been advantageous, enabling King Cakobau, from the prestige attending your care of him, to keep down native disturbances. The period is, however, arriving when you will no longer on your account require to keep an eye to the country. 5. We, therefore, the undersigned subscribers, being composed, firstly, of residents in the group, and, secondly, of others who have identified our fortunes with it, earnestly pray that you will at an early date, announce to the world your resolve to extend the protection of your flag to these islands and waters permanently. 6. The geographical position of the group in the South Pacific Ocean points to it as being a suitable naval and coaling station in American interests. 7. The line of steamers projected to run between San Francisco and Australia, on the opening of the railway from the former place to New York will necessitate the creation of a coaling station near to Australia, and these islands possess the advantage of being equi-distant from the latter place, in the direct track of the steamers about the same number of miles as the Sandwich Islands are from San Francisco. 8. The exquisite climate of the Fijis, with their valuable productions, such as cotton (none finer in the world), sugar, cocoanut oil, &c., naturally leads enterprising and reflecting men to look forward to these islands as becoming a desirable residence for both Americans and Europeans ; and the opening up of extended commercial relations between the United States of America and Australia point to their political connection with the former as being likely to be beneficial to both. 9. We, therefore, again earnestly express the hope that the prayer of this petition for the protection of the American flag (under our own system of self-government) may be answered in the affirmative."

The United States consul at Fiji, in acknowledging the receipt of the petition, wrote :—" Amongst the seventy petitioners whose names are thereunto attached I recognise men of respectability and property, who are *bona fide* residents of the country, and who, I doubt not, have the general good of Fiji at heart. I sincerely hope that the boon you ask may be granted and permanently secured, and would hail such a consummation of the efforts now being made by both the local governments of Fiji and the foreign residents as that most likely to consolidate the peace and progress of the social, commercial and material interests of this country."

Whether this small cry from the wilderness was deemed of sufficient import to deserve condescending notice from mighty " Uncle Sam " is not quite clear at the present time. But it stirred " John Bull " from his placid slumbers, and, on inquiry, the British Government was informed " that Mr. Fish denies that there is any intention on the part of his Government to establish a protectorate of the Fiji Islands."

But it is necessary to go back a little to the time when the good ship-of-war, the " Tuscarova "—flying the flag of the " most enlightened nation in the world " — was acting the useful part of a bumbailiff and endeavouring to extract oil, beche-de-mer, &c., from that very bankrupt monarch, King Cakobau.

Origin of the Polynesian Company.

It was exactly at this juncture that there arrived at Levuka two representatives of an imposing syndicate which had been formed in Melbourne, to acquire land in the group for the cultivation of cotton on an elaborate scale. These were Messrs. W. H Brewer and J. L. Evans, who opened up negotiations with the king with a view to the securing of the necessary land for the projected enterprise. Utterly prostrate by the distracted state of affairs in his country, crushed by the American octopus, from whose tentacles there seemed to be no escape, and yearning for a deliverance by any means, the chief gladly grasped at this distant gleam of hope and entertained the proposition favourably. In this application Cakobau thought he saw a way out of his difficulties. Ten years previously he had offered Great Britain 200,000 acres of land in fee simple on condition that the Imperial Government would pay the 45,000 dollars (£9,000) demanded by the U.S. Government. This offer was now made to Messrs. Brewer and Evans, representing the Melbourne syndicate in question, and an agreement between the parties was drawn up on board the s.s. " Albion " on May 23rd, 1868.

The First Charter Given to the Company.

This agreement stated that, " I, King Cakobau, of the Fiji group of islands, in consideration of William Harry O'Halloran Brewer and John Lavington Evans, of Melbourne, in the colony of Victoria . . delegates of a certain company about to be formed in the said colony, hereby undertaking for and on behalf of such company, and immediately after its formation, to make suitable provision for the settlement of a claim of £10,000, or thereabouts, preferred against me as such king by and on behalf of the Government of the United States of America . . ., and also in consideration . . . of such intended company further undertaking to pay me, the said king, the annuity or yearly sum of 1,000 dollars, also in consideration of such delegates undertaking that the said company will at all times, after its formation, well and truly aid me in upholding and defending my said kingdom ; do by these presents for ever grant, cede, transfer and set over unto the said William Harry O'Halloran Brewer and John Lavington Evans ; and also Andrew Lyell and Frederick Cook, of Melbourne aforesaid (hereinafter termed trustees for and on behalf of the said intended company), the several islands, parts of islands and other territory in Fiji, forming part of my kingdom, which are respectively mentioned and set forth in the

schedule hereinafter written, together with the soil or bed of all seas, rivers and waters adjacent to or abutting on the said scheduled territory, or any part or parts thereof, and also harbours, seas, rivers, creeks and inlets thereunto belonging or appertaining, of which the said trustees or the said intended company may now or hereafter think necessary to the settlement and enjoyment of the said scheduled territory, or any part or parts thereof, and also all mines or minerals in or upon the same. And I, the said king, do also hereby grant and give unto the said trustees, for and on behalf of the said intended company, the sole executive right to impose and levy such duties of custom as to them may seem fit on the exportation from, or importation into any part of my kingdom, of any goods, wares or merchandise whatever with full power to impose and levy wharfage and harbour dues, and also the sole and exclusive right to establish in any part or parts of my kingdom banking institutions, and to the sole and exclusive right to issue and circulate throughout all and any part of my kingdom bank-notes, and I, the said king, do hereby pledge myself and my successors not hereafter to sell, alienate or cede to any person or persons whomsoever any part or parts of my territory without previously offering the same to the said intended company and giving such company the option and preferential privilege of acquiring the same. And I, the said king, do hereby grant and give unto the said intended company full power and absolute authority from time to time to ordain and make all such laws for the good government and welfare of the natives, inhabitants, settlers and people for the time being on the said scheduled lands, and any portion of the land forming part of my kingdom which may hereafter be acquired as aforesaid, as such company shall consider just, equitable and right; and also all such laws as the said intended company may think necessary or proper to regulate the trade and commerce of my said kingdom or of such islands or any portion of my territory as now are, or hereafter may be, inhabited by white population, or that of a mixed one, and to establish courts and to appoint judges and magistrates and other officers to administer and execute such laws. And I, the said king, hereby solemnly pledge myself to hold and defend such laws, and to protect the inhabitants and settlers for the time being of the lands belonging to the said intended company, and the property and effects of such inhabitants and settlers, from native and other violence, molestation or interference, attacks, pillage and robberies either from within or without.

"In witness whereof, I, the said king, have hereunto set my hand and seal the 23rd day of May, in the year of our Lord 1868.

(Signed) "EBENEZER CAKOBAU,
"Na Vunivalu, King of Fiji (his X mark).

"Signed, sealed and delivered by King Cakobau in the presence of—

(Signed) "JOHN F. HORSLEY, Wesleyan Missionary
"SAM. W. BROOKS, Wesleyan Missionary.

CONSUL J. B. THURSTON VIGOROUSLY PROTESTS.

A few days after this charter was signed Mr. John B. Thurston, British Consul in Fiji, addressed the following letter of protest to Commodore Lambert, C.B., Commanding the Australian Squadron :—

"British Consulate, Fiji, 1st June, 1868.

"Sir,—I beg to call your attention to the following matters :—About the end of July last a Mr. Brewer of Melbourne, Victoria, visited Fiji; he represented himself as the agent of certain commercial men of that city whose attention was directed to this group of islands. I furnished Mr. Brewer, at his request, with a transcript of the last return of the approximate imports and exports of Fiji. He visited this office once only during his stay in Levuka, and confined himself solely to commercial subjects. Mr. Brewer had many interviews with the chairman of the Wesleyan Mission, Mr. Wm. Moore, the result of which was a scheme to form a banking and maritime insurance company. This much I learned partly from report and partly from Mr. Moore. After a short visit Mr. Brewer returned to Victoria, to mature the plan, while Mr. Moore at once built a house in this port suitable for offices and speculated largely in land. My attention was next called to Mr. Brewer, by the reports in Melbourne newspapers, of a meeting held in that city to consider the propriety of forming a company to trade with Fiji. The chairman of the Chamber of Commerce presided. The promoters of the scheme were Mr. Karl Vandamme, Mr. Cairns and Mr. Brewer. Lengthy communications relative to Fiji were read by Mr. Vandamme; they were in disaccordance with fact, and highly calculated to mislead the colonial public. Mr. Cairns spoke with the same prospective effect. . . . Mr. Brewer followed, and announced the principal feature of their scheme, viz., the liquidation of Cakobau's debt to the United States Government and the acceptance by the company of lands, &c., in security. A resolution to form a company was finally moved, but no one being found to second it, the meeting broke up. I may here remark that, so far from 'approval,' I never heard of Mr. Brewer's designs; had I been apprised of them, I should, for obvious reasons, have expressed my disapproval. Conceiving I had heard the last of Mr. Brewer and his adventure I dismissed the matter from my attention.

"On the 22nd ultimo, being at Bureta (south side of Ovalau), I received a note from Mr. Moore, to which I at once replied. My reason for prompt action was that Cakobau was in Levuka, and the arrival of a large steamer with Mr. Brewer and a colleague on board, together with their connection with Mr. Moore, induced me to think that the opportunity of the chief's visit would not be lost by these persons, who seemed determined to press forward a scheme which would undoubtedly entail loss upon too many too-confiding persons in the neighbouring colonies, and in the future, probably, be productive of inconvenience to her Majesty's Government. Referring for a moment to the present American securities, certain islands in Bau territory, I beg, Sir, in part explanation of the steps I have taken, to submit to you that, if the U.S. Government sell these islands, I will place and keep the purchasers in possession. If this Victorian company advances Cakobau £10,000 sterling to liquidate his debt, accepting his securities, it will do so under

the impression that her Majesty's Government will, if requisite, press any further claims likely to arise from Cakobau's habit of ignoring contracts. With this conclusion I cannot, in view of the past history of Fiji, concur. It is simply transferring for a questionable consideration the onus of an unpleasant procedure from American to British authority, amplified also by unprecedented conditions, containing the germs of trouble and disunion fatal to the future peace and prosperity of this group of islands.

"I now proceed to the transaction which took place aboard the steamer 'Albion' upon the 23rd, and my subsequent action in relation thereto, which I venture to hope will meet with your approval. In accordance with my note to Mr. Moore I walked into Levuka, and arrived at my office at 10.30 a.m., expecting to meet Messrs. Brewer, Evans and Moore, with the chief Cakobau. My clerk, however, informed me that the chief with four missionaries had gone on board the 'Albion' at 10 o'clock. Under the impression that hoisting her Majesty's colours would acquaint the abovenamed persons with my presence in the office, or that courtesy would suggest the propriety of awaiting my arrival to an appointment requested by themselves, I remained disengaged until 2 o'clock p.m., and then gave my attention to other subjects. At noon I was informed that Cakobau was being treated with unbounded hospitality, that he had partaken of a champagne breakfast, and during the morning had consented, through the medium of Mr. Moore, to sign the document, the contents of which were only known to the parties thereto. This information I found subsequently to be correct. About 3 p.m. Cakobau came to my office, remained seated in silence for five minutes and then left. In my opinion the chief was unfit for business of any description. In consequence of the strange rumours which reached me, I proceeded at 7.30 p.m. on board the 'Albion,' and discovered Cakobau had signed a document prepared and drawn up in Melbourne prior to the 'Albion's' departure. This instrument vested Messrs. Brewer and Evans, for the company, with authority to rule and control all persons, native or foreign, within Cakobau's dominions. . . . ; granted them a banking monopoly without limit of time, and many rights and privileges not in Cakobau's power to grant. In an annexed schedule Cakobau conveyed to them 200,000 acres of land, not an acre of which he has, in my opinion, any title to. The original document signed in blank by the chief was handed me for perusal, together with a printed copy thereof, which I beg to enclose for your information. In reply to a query, I declined at that time and place to give an opinion as to the worth of the document, but informed the delegates that it was their duty to have submitted the document to me prior to any negotiation with Cakobau, affecting, as it appeared to me, the commercial interests of a great body of British subjects, both in and out of Fiji, whose capital and industry had called the present trade of the group into existence; also that it was utterly impossible for the chief to form, in two hours, anything more than a faint conception of the tenor and meaning of the document he had signed. On the 29th I addressed a protest to Cakobau, and caused a copy to be posted at this office; I also served on Messrs. Brewer and Evans an injunction to stay further action pending your arrival in Fiji. I acquainted the United States consul of these facts.

"Having drawn, Sir, your notice to the manner in which Cakobau's signature was obtained, I proceed to the document itself. I notice the clause or obligation on the part of the company to well and truly aid and assist in upholding and defending Cakobau's kingdom. The meaning of this is that the company, having purchased the prerogative and power Cakobau may really enjoy, minus his responsibilities, is prepared to receive the chief's own statement as to the boundaries and limits of his kingdom, and under the shadow of his name, to take it for themselves by any filibustering measures they may be able to command or permitted to exercise. This design I learnt from the conversation on board the 'Albion,' and that the delegates have held out hopes flattering to the restless ambition of Cakobau is beyond doubt. . . . Referring to the authority to ordain and make all laws, &c. . . . I beg to observe Cakobau has never enjoyed the right of jurisdiction in any degree over British and other subjects of European powers. He cannot, therefore, delegate to others powers he never possessed. Consul Pritchard in 1860 applied for and obtained similar powers, but received from Lord Russell a reprimand for so doing. The schedule granting 200,000 acres of land is a document fraught with mischief if permitted to continue or be recognised as valid. Cakobau does not own a rood of land within the described limits. It is occupied and owned, with small exception, by independent tribes, now in arms against the chief of Bau. Navua River, north of the Waidina, is occupied by the important tribe of Namosi, saving such parcels of land as they have sold to British and other subjects; and I have no hesitation in stating this land, ere it can be held by any Europeans under title from Cakobau, must become the theatre of war and bloodshed. . . .

"In conclusion, I beg to inform you treaties with Cakobau were made some years ago by France and America, copies of which I shall endeavour to lay before you. The British population of Fiji at the present time amounts approximately to 600 or 650 persons, and is increasing monthly. Many British subjects have invested their labour and capital within the dominions of Cakobau in consequence of his promise to support and protect them, and preserve law and order within his territory. The laws of Bau were enacted in May, 1867, and copies thereof forwarded to the British and American consulates. In order that British settlers in the territories of Cakobau may not have their interests prejudiced by his capricious acts, or by the endeavours of occasional adventurers to obtain privileges opposed equally to law and the spirit of the age, I beg to suggest the propriety of making with Cakobau a treaty of peace and commerce, to remain in force for two years, or such other time as may seem to you sufficient to enable me to submit in detail the present condition of Fiji to her Majesty's Government and receive definite instructions.

(Signed) "JOHN B. THURSTON."

Commodore Lambert forwarded the consul's communication to the home authorities; but whilst the

customary circumlocutory course was being pursued in transmission of instructions from the Government, he addressed himself to Mr. Evans on July 10th, 1868, in the following terms :—" I consider no British subject has any right to make or propose any agreement, charter, or, in fact, transact any business involving the conditions as laid down in the charter presented by you to King Cakobau, to or with a ruler of any country or countries to which an accredited agent of her Majesty's Government may be appointed, without his knowledge or sanction, nor could he sanction such a charter to be proposed with its conditions. I feel so convinced of this that I have sent to King Cakobau to meet me here " (Ovalau) " and I shall have to acquaint him that the paper he has affixed his signature to is valueless, and that no treaty for concession of territory or other negotiations, with the conditions as set forth in the charter, with British subjects, can be deemed valid, however tempting the remuneration may seem to him, without the sanction of the accredited agent of her Britannic Majesty's Government. I have to observe also that the charter brought up by yourself, and which I believe to have been signed and agreed to by King Cakobau, appears so thoroughly an illegal instrument for the purpose of personal interests, added to which the communications I have received from her Majesty's acting consul on the transaction, that I shall forward the same and all correspondence connected therewith to his Excellency the Governor of Victoria, begging him to take such steps as the law may provide to prevent a recurrence of what I imagine to be an irregular proceeding.

(Signed) " ROWLEY LAMBERT."

This communication had a subduing effect on the enterprising spirit of Messrs. Brewer and Evans, who evidently desired in their dealings with Cakobau to take a leaf out of the history of the early days of English adventurers in India, where no law prevented British subjects from enrolling themselves under the banners of native potentates. They drew up an amended charter, containing far more moderate conditions. This agreement, signed by the king, before the end of July, 1868, in the presence of the United States consul, conceded to Messrs. W. H. Brewer, J. L. Evans, Andrew Lyell and Frederick Cook, of Melbourne, 200,000 acres of land in consideration of their making full provision for the payment of the £9,000 demanded by the U.S. Government. Cakobau undertook to transfer the land in fee simple situated in the following localities. The chief area was said to consist of 80,000 acres at Viti Levu Bay, from the river Rukuruku to the township of Veidrala and back inland, a block altogether of ten miles square ; a second area in Natewa Bay, province of Cakaudrove, Vanua Levu, commencing from the town of Tivo and running four miles up the coast and about the same distance inland, estimated to contain 10,000 acres. The third area consisted of the important island of Beqa and the small islands within its reef, of Moturiki, Levuka, Malanu and Nanuka. The combined area of this group was supposed to exceed 10,000 acres. The fourth and certainly the most important area was Suva, its territories, districts and harbour, commencing at Lami and running eastward along the coast towards Rewa as far as the township of Kalabo, and inland to the Waimanu River. The transfer of other lands suitable

Fijian Guests House, Rewa.

for occupation, sufficient to bring the total up to the 200,000 acres stipulated, was guaranteed by the king. It was also agreed that the company, which it was understood was to be formed, would be exempted from taxation or from any imposts as regards importation or upon the exportation of any products raised on any of the lands involved in this transaction. The syndicate also obtained the sole right to establish a banking institution in the kingdom, with the right to issue and circulate bank-notes, such right to continue for a term of twenty-one years. For these concessions Cakobau was to receive an annuity of 1,000 dollars.

Three months after this agreement was signed the Governor of Victoria was advised that in the opinion of her Majesty's Government "schemes of this kind should receive no encouragement or authority." Notwithstanding these official warnings and the prompt action taken in the matter by the British consul, supported by the colonial and home authorities, this charter was the origin of the celebrated Polynesian Company Limited, of Melbourne and Fiji, a scheme which eventually brought sorrow and disaster to many a home in Victoria. With cotton at the price it then was, and the known capabilities of Fiji for its production, it is not surprising that when the company was floated a sum of money to the amount of £28000 was subscribed almost immediately The nominal capital of the company was £100,000, 10,000 shares of which were fully paid up at £2 each and transferred to the promoters in exchange for the advantages obtained from Cakobau under the charter. In February, 1869, Mr. Joseph Glenny arrived in Levuka as manager for the company, and without further delay the American claims of £9,000 and accrued interest were satisfied. For the next five years at least the affairs of this company loomed largely in the history of Fiji. Owing to the almost insuperable difficulties which Cakobau and his advisers were called upon to encounter to meet the demands of the company in accordance with the terms of the agreement, the annexation of the kingdom by Great Britain was precipitated.

Concessions Obtained by the Polynesian Company.

The company, in order to make its position doubly assured, obtained, in July, 1869, from Cakobau and Roko Tui Dreketi, chief of Rewa, a conveyance of the island of Beqa and all islands within the Beqa Reef for a stipulated purchase fee of £2,000. This transfer was ratified and confirmed by four Rewa chiefs. In September of the same year a similar conveyance was obtained from Cakobau and Isikeli, Roko Tui Viwa, for the land at Viti Levu Bay, estimated to include ten miles square of territory, for the sum of £2,748 8s. A month or two later Tui Cakau, of Vanua Levu, similarly conveyed to the company 10,000 acres at Natewa Bay.

The Polynesian Company, however, encountered difficulties from the outset. The native land tenures of Fiji were absolutely misunderstood; Dr. Lorimer Fison, the greatest authority on Fijian customs and government, had not then published to the world the results of his investigations regarding the social polity of the Fijians. It is even now questionable whether Cakobau or any other chief had the power to dispose of a single acre of land. The natives of the island of Beqa from the very outset resolutely refused to allow either Cakobau's agents or those of the company even to land, and there is something admirable in the stand the Beqans then took, which was in complete accordance with ancient Fijian usage, not to permit the land belonging to the tribe to pass into other hands without the consent of the original landholders—the people of the tribe themselves. Maafu, who long previously had attained to the chiefship of the Lau Confederacy, and who claimed Beqa as part of his dominions, refused to part with any portion of the island excepting certain areas, which had been previously sold. Upon the completion of the survey of the Viti Levu Bay block it was found to consist of only 50,000 acres, instead of 80,000 as stipulated; and of the 50,000 acres contained in the surveyed area a large portion was found to be quite unfit for settlement, while considerable portions of it were claimed by others, holding titles granted by the local chief.

The Site of Suva and Suva Harbour.

The most important block of land proposed to be transferred to the Polynesian Company, as has already been noted, was the Suva block, since it covered the whole of the site, and even more, of that now occupied by the town of Suva, the capital of the colony. Even in those days, four or five years prior to annexation, the magnificent harbour had commended itself to traders, navigators and settlers as the finest port in the islands, and the site on the shores as the most eligible for the capital. The promoters of the Polynesian Company intended to take full advantage of the Suva acquisition in this regard. A principal design in the scheme was to form a town settlement, not on the present site of Suva, but upon the western bank of the Lami River. With this end in view, that portion of the area was surveyed into building allotments, and special plans prepared. These allotments were sold to people of small means in Victoria. The Suva area of 27,000 acres was quickly disposed of in various parts of Australia, mainly in Victoria, and a considerable influx of new population took place in consequence in 1869.

Troubles of the Polynesian Company.

Towards the end of that year Mr. Frederick Cook replaced Mr. Glenny as manager of the company's affairs in Fiji, and a year later Mr. J. S. Butters, who subsequently took a prominent part in public affairs in Fiji, succeeded Mr. Cook. Mr. Butters in 1872 was succeeded by Mr. J. Sanderson Forwood. It was never able to secure, even on paper, the 200,000 acres of land as provided in the charter. It could not even obtain possession of the areas purported to be transferred to them in the conveyances already adverted to. For four years the officials of the company were in constant communication with Cakobau with regard thereto, but scant satisfaction could be obtained. The Fijian people, with all their simplicity, were determined not to part with their lands if it could possibly be avoided, and in many instances they successfully maintained their tribal rights. Cakobau, with all his power as an absolute monarch, could not do just as he pleased in regard to land alienation. Up to this

time he had only conveyed to the company Putrie Island in the Beqa district, containing only 10,000 acres, all uncleared; 27,000 acres, of which an area 400 acres was cultivated, in the Suva district, including the harbour, the islets in the bay, and surrounding lands, which embraced frontages to Laucala Bay and the Waimanu River, and rivers entering the harbours. On these lands were settled Messrs. Brewer and Joske, Armstrong Bros., Dr. McGrath, — Thomas, T. B. Matthews, and about thirty small settlers. In Viti Levu Bay, a block of uncleared land (with the exception of fifty acres) of 50,000 acres and in Natewa Bay a block of 10,000 acres, all cleared were taken up by Thomas Reed for a co-partnership in Melbourne. These areas aggregated 97,000 acres from which 7,000 acres had to be deducted for adverse claimants. On the other hand, the company refused to pay Cakobau the 1,000 dollars per annum stipulated, nor did he ever receive "a top-sail schooner of from 70 tons to 80 tons register, with five small guns on either side," guaranteed to him in the charter. Owing to the Polynesian Company the capabilities of the islands were widely advertised throughout Australia, and a number of enterprising men came to Fiji through the advertisement given it by that company. Among those already mentioned were several others, who afterwards took a prominent part in public affairs during the stirring events which led up to annexation two or three years later. A considerable section of the settlers however, introduced through the agency of the Polynesian Company, were not keen on the annexation proposals. They rather hoped to see a strong government formed under Cakobau as king which would be protected by Great Britain and recognised by the other powers. Their motive was palpable. They realised that the titles to the land acquired might not bear investigation if the islands passed under British control. They knew that the rights of the Fijian people under British Government, when established, would be conserved, while under Cakobau their own interests stood a better chance.

Annexation Advocated by Australasia.

Whilst the Polynesian Company and Cakobau were disputing over their respective rights, the possibility of Fiji coming under a foreign protectorate was fully engaging the attention of the Australasian colonists, who expressed their appreciation of the position in the following resolution, moved and adopted at a meeting of the Intercolonial Conference at Melbourne on June 20th, 1870 :—" The question of the Fiji Islands was then discussed, and the members of the conference

A Scene in the Botanical Gardens, Suva.

agreed to the following determination: This conference, being of opinion that the geographical position of the Fiji Islands renders their protection of the very highest consideration as regards Australia and both British and Australian commerce, resolves, that it is of the utmost importance to British interests that these islands should not form part of or be under the guardianship of any other country than Great Britain, and that a respectful address to that effect be prepared for transmission to the Imperial authorities. After nine months' correspondence the Earl of Kimberley, Secretary of State for the Colonies, intimated that her Majesty's Government could not depart from the former decision in 1861-2 not to extend British sovereignty over the islands. "It is not clear," he added, "what is intended by the proposal that her Majesty should extend her protection over the Fijis, but if by this is meant something short of direct annexation, it seems to her Majesty's Government even more open to objection; as, while it would not really diminish the responsibility this country would incur, it would weaken and embarrass the exercise of British authority, and would be certain, after a period more or less protracted, of uncertainty, and possibly discredit, to end in annexation, in circumstances less favourable than the present. Her Majesty's Government are, however, ready to give such aid as may be in their power, through the consul, for the maintenance of order until the European community can establish a regular government, and they are considering measures with a view to increase the authority of the consul over British subjects, by conferring on him magisterial powers." Further representations were made by the New South Wales Premier, Sir James Martin, pointing out that the matter of annexation was purely an Imperial question, and as such should be taken up by the Imperial Government ere legislative and executive powers were assumed in Fiji by persons who could have no right to exercise them. This final argument elicited nothing further than a statement from Earl Kimberley that if the colony of New South Wales were willing to undertake the responsibility of providing for the government of the islands her Majesty's Government would not refuse to entertain such a proposal, if it met with the concurrence of the native chiefs. During the period which elapsed between the rejection of the petition of annexation to the United States and the date of the foregoing despatch from Earl Kimberley efforts were once more being made by the settlers to inaugurate a government in Fiji in the name of King Cakobau.

Government under King Cakobau.

The course of constitution making in Fiji and the abortive attempts that preceded the successful effort in 1871 provide curious reading. As far back as 1865 Cakobau had granted a charter of privileges and rights to the whites settled in Ovalau. In 1867 a first attempt at constitutional government fell through, one of the factors contributing to failure being the inability of the leading chiefs to agree. The charter of 1865 was recapitulated in the constitution, and power given to the inhabitants of Levuka to make their own laws. Arrangements somewhat similar had been made between other ruling chiefs and whites settled within their territories, as at Bau. But by far the most important of all these agreements was that with the so-called Lau Confederation. This was a union of the chiefs in the extreme north and east of Fiji, a district sometimes called Loma Loma, and embracing a subsidiary group of islands known as the "Exploring Islands." For this confederation Mr. Swanston, as the representative of the white planters, had drawn up a series of excellent rules, or more properly laws, and, under the masterful and enlightened rule of Maafu, these had worked admirably. The whites paid a yearly impost to Maafu, and received in return protection for life and property. The arrangement worked in a satisfactory manner for both parties, and in no long time after it had come into force Lau was known as one of the most populous and thriving districts of Fiji. When the constitution was adopted in 1867 it was submitted to an assemblage of chiefs at Bau, who formally accepted Cakobau's kingship. The consenting chiefs were from Viti Levu and neighbouring islands; but those of the Windward group and of Vanua Levu still acknowledged Maafu as their leader, or maintained their independence. A second attempt in 1869 led to no better results. Difficulties barred the way. Most of the prime movers in the agitation for government were men who had arrived in Fiji after 1867, and they were hardly in touch with the residents of longer standing. At a meeting of whites held at Bau in May, 1869, an old settler, of a facetious turn of mind, drew a fanciful picture of an empty treasury and the harrowing troubles the members of the government would have to face. He reminded them how, after proclaiming Cakobau king, in 1867, they employed a carpenter in Levuka to make him a handsome crown, richly jewelled with precious stones bought at a Levuka store; how the crown and gems had cost four-and-a-half dollars (eighteen shillings), and had not been paid for to that day; and he wound up his evil-predicting speech by warning his fellow-settlers that, in the event of their forming a government, this was a liability they were in honour bound to take over. However, undeterred by the responsibility, the meeting resolved to have a government, with Cakobau as the figure-head as King of Fiji; and his health was enthusiastically toasted in bumpers of the vile "gooseberry," which passed in the islands as champagne.

His Majesty accepted the position, and a ministry was thereupon formed. Moss, in his entertaining book, "Through Atolls and Islands," shows how the old settler's prophetic picture of penury was not entirely imaginative. "I forthwith," he writes, "waited upon my friend and neighbour who returned from Bau to the Rewa as Minister for Immigration, and sought his aid in getting labourers. He was obliged to confess his helplessness, as the Government had no funds, not even enough to supply him with writing paper. We had a little fun over this second attempt at forming a government, and there the thing ended." The Europeans had been kindly allowed there by the chief, Tui Levuka, from the early days, when Cakobau would have

no dealings with them. To Levuka all cargo was brought, and in it a printing press and a newspaper were established. The white men had long supported Tui Levuka, and maintained him against Cakobau, who owned only a small portion of Ovalau, and between whom and the old Tui a very bitter feeling existed. Unable to raise a revenue, unable to print or circulate its laws, or to assert itself in any way at Bau, the Government again fell through, and nothing further was done, except another equally abortive attempt in 1870. Nothing daunted, renewed efforts were again made that year by those who had the cause of government in Fiji near to their hearts, and in their ranks were now included some of the most influential members of the community. The following circular was sent privately to the settlers in Fiji. It is printed as illustrating the condition of the colony, and the views of the settlers at that time, nearly five years before its annexation :—

Fijian Hawkers at Suva.

TO THE WHITE RESIDENTS IN FIJI.

GENTLEMEN,—We, who hereafter subscribe our names, are addressing you on a subject, the importance of which, with regard to the safety of your lives, and of your families and property, we hope to make clear to you in the circular.

In the first place, we call upon you to consider the security which you now hold for the protection of your rights, and we feel sure that any intelligent mind is capable of understanding its insignificance.

Secondly, we will ask you to consider what means we are able to adopt, in order to increase this security, by depending upon the protection of any European or American power, and to weigh well how small a chance there is of any of these powers bettering our position.

Thirdly, we will ask you to consider, whether, relying upon ourselves, and trusting to the support which we can mutually accord to each other, we may not strengthen our position by forming an independency, whose members will renounce their reliance on the protection of any other power, and will swear allegiance to the community proposed to be formed. This is the principal object of the circular, and of the meeting which we propose to convene in order to discuss the subject.

Fourthly, we beg to give you some idea of the plan we recommend for the formation of the Government of such a community, and for procuring the means to afford protection to the white settlers who join the association.

Lastly, we will propose the day upon which shall be held this meeting, urging upon all of you, who have the real interests of the white settlement in Fiji at heart, to use your best endeavours to be present upon such an important occasion, and to deliver there, for the first and last time, the views which you hold, and the measures which you are ready to adopt.

(1.) Many offers have been made to the British Empire, soliciting it to add these fertile islands to its possessions. These have all been scouted.

It appears to us, who have tried to obtain the best information on the subject, that the policy of the

British Government is to get rid of such of its dependencies as entail a cost to the Crown, and yet are able to dispose of their produce in any market that colonists may think fit. It holds that whether countries are cultivated under their flag or not, they will equally come to the English markets, if such markets will pay best to the importers of produce.

It does not consider that any advantage is to be derived from interfering in colonial politics.

Such being the case, it is very unlikely that it will spend British money upon any new dependency, such as this would be.

The American Government holds views very similar to the British Government, and though anxious to protect trade and enterprise of every legitimate kind, is unwilling to weaken itself by having to protect positions so far removed from the centre of its Government.

The French have obtained possession of some of the most fertile islands in the South Seas whose commercial and military positions are unrivalled, whose harbours cannot be surpassed for the use of warlike fleets or ports for merchant shipping. Thus, it is not likely that their Government will incur further expense by taking possession of these islands ; nor do we consider that it would be desirable that the strong, and perhaps arbitrary measures, adopted towards the natives and original holders of the soil in New Caledonia, should be adopted or would be most beneficial to a white population settling in Fiji.

The other Continental Governments, we know, have their hands full, and are not likely to be able to lend us any extraordinary assistancee towards securing our properties in the group.

It must thus appear that we are in an excessively unprotected state, far from our native homes, having brought with us our families and fortunes ; and although we have made more room for those we have left behind, we not only receive no thanks, but we also receive no assistance in the somewhat perilous career which most of us have undertaken.

The Consuls have their hands tied by their Governments, and are thus unable to afford us any practical protection, the promise that they will see into any affair which may arise between ill-disposed savages and ourselves, when a man-of-war arrives, is but poor consolation to the man whose wife has been assaulted, whose children have been injured, whose property has been destroyed, and who, after several years of labour in a tropical country for the good, not only of himself and family, but of Europeans in general, finds himself injured, wounded, and penniless, and, to add to the sum of his evils, slighted by his Consul and offered a passage home as a destitute subject.

On this head it is only necessary to add that the respect hitherto partially shown by natives towards white men is daily decreasing. The time has come when it behoves all of us to consider well our precarious position, and to take such steps as will enable us to offer a better security to all commercial people in the colonies, and to secure for ourselves permanently the advantages and profits which must accrue from cultivating, under proper auspices, those lands which we have rightfully acquired.

(2.) We can soon expect answers to the numerous petitions that have been sent to different Governments ; and, considering their answers, find out whether we may not decline, with thanks, receiving any more of their insignificant protection ; and it will be well to ascertain whether foreign powers will not show more respect to us as an independent community, well regulated in the internal government, and observing justice to all, natives and outsiders, and strictly looking into the commercial integrity of those trading in this group.

The public are informed, on fair authority, that the commanders of American war-vessels would recognise and respect any self-governed community, professing the same principles of liberty and justice which are now respected in the United States, and we have no doubt that though the community proposed to be constituted will consist of the sons of many nations, the American Eagle will spread its protecting wings over a body of honest, resolute, and enterprising men.

(3) Under the third head we announce the most important part of the proposed plan, and begin by stating the probable result of advanced steps being taken by the community. We have been led to believe, and we hope rightly, that there are some 2,300 white inhabitants of this group. We are sure that from this number 1,000 can be found worthy of the name of men in the highest acceptation of the word. Men who have come here bent upon making a pleasant but honest livelihood, and acquiring properties which they will be able to leave in a flourishing condition to their successors, and which they may feel sure shall be secured to them by their present toil and energies. Amongst this 1,000 men we may hope to find persons suitable, and commanding zeal enough to be chosen to form a governing committee uninfluenced by pecuniary motives ; and to whom, having been duly elected, the community will show all allegiance and all proper obedience, without allowing private affairs or personal jealousy to interfere.

If such a committee—with an universally balloted-for president—were elected, should a wrong or an outrage then be committed upon any one, who, relying upon the integrity of the community, has signed allegiance to its governing power, let him then appeal for protection and redress to that governing power ; and it will. having satisfied itself of the facts of the case, call together a sufficient number of the community, bounden to obey its orders, and proceed at once, at public expense, to redress the wrongs of the applicants.

The president, with the approval of the committee, will appoint a suitable person to take command of such an expedition, whose duty it will be to control those under his orders, at his own responsibility, and to inflict such punishment as he may deem fitting, after reviewing the nature of the offence on the ground where the outrage has been committed.

Having so far, in this preliminary appeal to your assistance, stated the self-protectory object we have in view, we may give you our ideas of the capability of fifty or 100 men to punish any aggressor, be he a powerful or a petty chief in Fiji. In all cases a large preponderance of natives will always be on our side,

and it is not to be doubted that though a failure attended the principal attempt on the part of a small British force to avenge injuries sustained by their fellow-countrymen, fifty gentlemen conversant with the habits of Fijians, and acquainted with the manner of their tracks and fortifications, would have no difficulty in expelling them from their most secure strongholds.

Much also might be effected without violence, by the mere presence of determined and well-armed white men. There can be no doubt, also, that less bloodshed would ensue by a strong, though inoffensive militia being always ready and at hand to support their own just rights, as well as those of the persons who will join with them in the cost and risk of self-preservation.

(4.) It will be proposed to you at the general meeting that a capitation tax of 2s per annum be levied by this community to defray expenses. We believe that, taking into consideration the number of white residents, this subscription will be found amply sufficient to cover the cost of boats, munitions of war, stores, &c., necessary for use in order to quell any disturbance which might arise, and to defray the expenses of calling and mustering the force required. It will also be understood that every person seeking the protection of this community will be bound to supply any boats or other articles wanted by the committee for an expedition of the sort alluded to above, the committee compensating the owner of such property at the current rate.

(5.) Lastly, we propose that—

THURSDAY, THE 14TH OF APRIL, 1870,

be appointed the day for the general meeting to be held at Levuka, to which all people, whether desirous of furthering these views or not, are requested to attend; that men in different parts of the group, who by peculiar and extraordinary circumstances may be unable to be present, will authorise such of their friends (as they may think fit, and who are coming), by written and attested authority to sign for them any document agreed to by the majority. As such a large gathering of white men might alarm the natives who would not understand its object, we think it advisable that you bring with you your personal arms in as unostentatious manner as possible.

ARCHIBALD W. HAMILTON, Taviuni
J. COBBAN SMITH, Levuka
ALEXR. BARRACK, Savu Savu Bay
OTTY CUDLIP, Levuka
RUPERT RYDER, Mango
GEORGE RODNEY BURT, Kadavu
BEAMISH FITZGIBBON, Suva
R. M. WILSON, Wainunu
J. NEWMARCH, Rewa
THEODORE YATES, Rewa
THOMAS GROVER, Levuka
M. F. IGNACIO LARDELLI, Levuka
F. HENNINGS, Levuka
G. HENNINGS, Rewa
W. HENNINGS, Lomo Lomo
J. F. WILSON, Taviuni
WM. REECE, Levuka
JOSEPH GLENNY, Levuka
GEO. H. W. MARKHAM, Nadi
HENRY TUCKER, Nadi
GEO. A. CARSTAIRS, Taviuni
W. M. KINROSS, Tai Levu
JAMES PERKINS, Levuka
GEO. DERBY, Ta na Vusa
THOS. KING, Nadroga
RICHARD D. BENTLEY, Rewa
WM. ROBERTSON, M.D., Levuka
ALEX. H. WOODSIDE, Rewa
ROBERT SPOWART, Levuka
ALFRED J. CRIPPS, Raki Raki
WM. STONEHAM MORGAN, Levuka
WM. CHAPMAN, Levuka
P. THAGAARD, Kaiba
J. MULLER, Kaiba
ROBERT MORGAN, Levuka
NATHANIEL CHALMERS, Rewa
J. SPIERS, Rewa.

This was followed up by an abortive meeting of delegates from different parts of the group, held in Levuka on April 4th, 1870. Through the jealousy existing betwen the English and German settlers, this meeting ended without result. The Germans endeavoured to have Maafu as king, their business connections and influences with Tonga inducing them to lean to him. On the other hand, the English and Americans preferred Cakobau, whom they knew, to one whom they did not know, and they declined to consent to anyone else but the Tui Bau. So matters there stood for another twelve months and upwards. In the meantime the residents of Levuka, with the object of securing local government, had obtained the following charter from Cakobau for their benefit only :—

"To all to whom these presents shall come, I, EPENIZA CAKOBAU, King of the Bau dominions, send greeting. Whereas it has been represented to me that in consequence of the large number of European settlers in Levuka, which number is rapidly increasing, and for the preservation of the good feeling which has always existed between European settlers and my own subjects, the effecting of sanitary and other improvements for the public good, it would be advisable to confer some special powers on the European community settled in Levuka. Now know ye that I, Epeniza Cakobau, King of the said Bau dominions, do hereby authorise the said European community, inhabitants of Levuka, to annually elect seven house or land holders, by ballot or otherwise, to form a body corporate to frame and pass such police, municipal and other regulations as may be deemed necessary for the public good; and also to pass, levy, sue for and recover such rates, taxes and other imposts as may be necessary for the carrying on such corporation, and any improvement deemed by them advisable: Provided that no regulation or regulations shall be lawful that may be antagoinstic or contradictory to the spirit of the present constitution or any further amendment thereof.

"In witness thereof I have hereunto set my hand and seal this 21st day of November, 1870.

(Signed) "CAKOBAU (his X mark)
(Seal.) "Na Vunivalu.

"Signed, sealed and delivered by the said Epeniza Cakobau in the presence of—(Signed) F. Hennings, Jos. Nettleton, J. C. Smith, S. C. Burt, Th. Grover, G. L. Griffiths, G. R. B. Towson, solicitor."

The charter turned out to be worthless. Mr. March, the British consul, submitted it for opinion to the Attorney-General, New South Wales, who points out that under the New South Wales Act, Act 9, George IV., c. 83, which made British subjects in any of the islands in the Pacific Ocean triable in New South Wales, the right to enforce the regulations of such an incorporate body could not be maintained—a decision which, no doubt, made the Europeans in Fiji more anxious to secure constitutional government.

In order to understand how the urgency for a government arose in 1871, and how the means used to establish it proved so far successful, it will be necessary to have a clear notion of the state of Fiji at the commencement of that year. The Australasian colonies had for some years been in a very depressed condition, and hence there were many in Australia and New Zealand ready to accept anything that presented a chance of retrieving their fortunes. Fiji, puffed by the

optimistic pen of "special" correspondents, offered a new field, and scores of more or less needy adventurers availed themselves of the opening. Unquestionably trade in Fiji had grown, and Levuka, the metropolis and commercial centre, grew with it. The export of cotton in 1865 was only £9,200. In 1870 it was £92,700. Hitherto the chief representatives of the white men had been the so-called patriarch planters. These were, almost without exception, men of repute; many of good birth and education, and withal possessed of an average amount of capital. They had settled in Fiji shortly after Colonel Smythe's visit, induced in a great measure to do so by Dr. Seemann's favourable report on the cotton-producing power of the islands. Naval and military officers, colonial squatters, younger sons fresh from home, were the stuff of which the earlier settlers had been made. During 1870 the increase of white population was 1,035. But the new arrivals were of a totally different stamp, and their advent was certainly not a benefit to Fiji. Although some came with the intention of planting cotton or cultivating other industries, not a few filtered into Fiji to avoid imprisonment for fraud or even worse offences. In those days extradition treaties did not cover Fiji; the colonial papers, never friendly, were apt to allude to the group as the "modern Alsatia," and "gone to Fiji" bore much the same significance in Australia as "gone to Texas" did in America about the same time. With totally different tastes and habits from the old settlers, naturally and of necessity Levuka became the headquarters of the new arrivals. Their business was to make business out of those who believed in hard work; commission agents, arbitrators, advocates, auctioneers, brokers of every kind thronged the narrow street of Levuka. With most of them there was no pretence of business; and, in fact, there was not enough legitimate business in the whole of the archipelago, much less in Levuka, to give employment to one-half of those who flocked to the islands in the spring of 1871. But even with these the bed-rock of undesirability had not been fathomed They were accompanied by a number of runaway sailors, absconding tradesmen, and not a few convicted felons, to all of whom the lawlessness of a country, in which disputes could only be settled by a trial of personal strength, appealed. "Club law," in short, was the only law by which any redress or satisfaction could be obtained.

Governor Des Vœux and Suite at Nasova.

Among the quieter section of the community, an aggrieved person, as a rule, contented himself by calling a public meeting and then making known his tale of wrong. His opponent did exactly the same, perhaps at the same time, in another part of the town. Then, each man having given further ventilation to his grievance through the medium of the *Fiji Times*, the matter generally ended. Although a good deal of hard language may have been exchanged, the peace of the community had not been disturbed; but it was felt every day more strongly that such a result might happen at any moment. One or two instances had actually occurred in which two disputants resorted to actual violence; and the repetition of very few such acts would be enough to render Fiji unbearable as a place of abode. Enough had already taken place to

dispose men's minds to accept any scheme which would substitute a reign of law for the existing unsatisfactory condition of affairs.

There were other propelling forces rendering this change desirable. With the influx of population came an expansion of commerce. Shiploads of provisions and "trade" arrived weekly from the colonies, consignments of cocoanut oil and cotton being exported in return; and as every departing ship took away a certain amount of coin as well as merchandise, the currency of the country often ran very low. For from the commencement of its commercial history Fiji had always suffered from a scarcity of coined money; there being no precious metals in the country to coin, and only irregular and small importations of specie. The scarcity thus produced had hitherto been met in a sort of way by debased Bolivian half-dollars, which had percolated into Fiji from Samoa. These coins were worth nominally two shillings in Levuka, but in Sydney only about one shilling and threepence. No shipmaster therefore would accept them in payment. Under these circumstances a paper currency largely prevailed. Often enough this paper was worthless, but this fact could not be known until the drafts came to be presented for payment in Sydney or Melbourne. Thus business between the colonies and Fiji stood on a most unsatisfactory footing. "Bad paper" at last was such a common cry that to negotiate any paper money in Levuka became almost impossible. In a mercantile community this was an intolerable condition of affairs; so it is not surprising that those most vociferous in their demands for stable government were the merchants of Levuka. For the capital necessary to develop the latent wealth of the country a bank was required; to obtain commercial security an assurance office was essential. But what chance was there of colonial speculators interesting themselves in the establishment of either of these institutions, without some recognised form of government? Once obtain the latter and it was supposed there would be no lack of money for all legitimate purposes.

In spite of this unsatisfactory state of affairs, probably no attempt would have been made to form a Government for many years to come, if only the powers vested in the British consul at Levuka had been increased by the English Government. Mr. March is inalienably associated with the rise and development of the Government of Fiji. The limitations of his powers to merely looking after British shipping and sailors, and seeing that British interests were not encroached upon by foreigners, made his position at once difficult and anomalous. Under the peculiar, if not unparalleled, circumstances that preceded the formation of a Government in Fiji many things were brought before him on which his official instructions were silent. In the prevailing state of society his official status made him a man of unusual importance. Being the only man who, by his position, stood above local interests, and the only man whose impartiality could be relied on by all men, British subjects daily resorted to him; not only to settle personal disputes, and to obtain redress for grievances, but to obtain information and advice on matters of importance. In all such cases Mr. March acted with decision and honesty of purpose. He could not, of course, please everyone. There were some souls who would resent his collection of consular fees; his insistance that they should satisfy such simple requirements as having the name of their vessel legibly painted, their flag of a certain colour and shape; with such men Mr. March was unpopular. But his power to give effect to his judicial decisions had to percolate through the detested medium of a ship-of-war. Any interference of his in the disputes of the residents was entirely beside the consular office; and by attempting it, though for the benefit of the community at large, he laid himself open to the official frowns of that befogged region of red-tapism, Downing Street. Those who perceived this thought that the British Government should grant its representative magisterial powers and the means of making such powers practically felt. Had this been done prior to June, 1871, in all probability the "Government scheme" would never have been brought forward. But not being done, Mr. March found himself in a position of considerable difficulty; one too capable of being turned by a man of lesser principles, largely to his own advantage. The causes which created a general desire for government of some kind in Fiji may be summed up as follows: (1) The increase of population and a growing increase of lawlessness; (2) the difficulty of obtaining financial means from the colonies in the then condition of the islands; (3) the inability of the British consul to dispense law or justice whilst deprived of magisterial powers; (4) a general conviction that some form of government was necessary to develop the latent wealth of the group, and determine once for all the relations that were to exist between the native and foreign inhabitants.

On the morning of June 5, 1871, the town of Levuka was thrown into a state of unusual excitement. Much noise and tumult was heard in the direction of the native village at Totoga. Some attributed the disturbance to a meki, but the natives only danced at night; others said it was a fight between the Fijians and half-castes; others again put the disturbance down to a feast; but no one hit upon the true explanation—that it was the initial steps in the inauguration of a responsible and constituted government. Levuka rushed to the spot *en masse*, and all doubts were speedily set at rest. In the leafy shade of a spreading delo tree was recognised the venerable and familiar form of Cakobau, swathed in ample folds of masi. On his right stood a few Fijian chiefs; on his left some half-dozen Europeans. A guard of Tongan and Fijian soldiers surrounded the group, and made all the noise by beating their native drums. Cakobau Rex spoke a few words in Fijian, which were neither heard nor understood by the whites around him. Then one of the Europeans, Lieutenant George Austin Woods, came forward and gave notice to all whom it might concern that a Government was now in existence; that Cakobau was King of Fiji; and that he (the speaker) was one of the king's ministers. More drumming and shouting ensued; the king and his ministry beat a retreat, and Levuka settled down to its usually quiet appearance. Woods, one of the prime movers in this *coup d'état*—if the term can be applied to such unusual circumstances—had only arrived in the group

the previous year; but his resolute character and genial bearing, together with a wide knowledge of the world and of colonial governments, made him just the sort of man to bring any measure of a revolutionary character to a successful issue. A retired naval officer, who had just resigned command of the New Zealand survey schooner "Edith," he had been sent for by the Chamber of Commerce in Levuka to come to Fiji and commence surveying operations there; and on completion of his work he was induced by some of the leading settlers to join in establishing a Government. It was generally felt he would be sure to go thoroughly into anything to which he gave his hand; but with a strong tendency to the quarter-deck view of governing and of managing mankind in general. And so it proved in the end.

The idea of a Fijian Government was considered at the outset by the great majority of provincial settlers as a fair-sized joke. Other attempts of the past were puny compared to this ambitious effort, which aimed at making Cakobau king of the whole group. He was to be an independent ruler, but surrounded by other rulers, as wealthy, as powerful and as independent as himself. The whole native population was to be governed through him; not merely the native population, but the white population. The men who had that morning proclaimed a constitution had undertaken this onerous work. They were to be the real governors of the country, while Cakobau lent them the prestige of his name. Is it to be then wondered, then, when so many minor schemes had failed, that the public thought the whole matter an excellent joke? When the scheme of Lieutenant Woods and his co-ministers is carefully looked into it is seen to have been arranged with no little skill. He had been recognised in the past by America as king of Fiji, and of this fact his advisers meant to create political capital If they could only induce Fiji to recognise him as America had done, their task would be accomplished. They would then govern the country in his name, and if he ruled it *de jure*, they would ride it *de facto*. Cakobau lent a ready ear to their overtures, all the more so as by the action of the powerful Tovata league his position as premier chief of Fiji was now almost untenable. The Tovata league was a union of all the most powerful chiefs in the eastern islands of Fiji. Its object seems to have been to lessen and ultimately destroy the power of Bau. Tui Cakau lent it all the aid of his powerful name, while the wily and ambitious Maafu presided over its counsels and directed its movements. With this league a thorn in the flesh, Cakobau gladly embraced the means now afforded him of discomfiting his enemies by strengthening his position, so as to put himself beyond the reach of their machinations.

The Historic Island of Bau, 1906.

With the King as a tangible head to the Government, the next task of his ministers was to get sufficient whites to support them. Eleven hundred pounds had just been realised from the planters for the labour of a tribe of mountaineers who had submitted to Cakobau's authority; and this money sufficed to launch the Government fairly on its new career. Lucrative appointments were scattered around, principally among new arrivals from the colonies or personal friends of the ministers; and similar offices were promised to many more. Opposition in Levuka was thus disarmed, the outlying districts being gained over with more or less rapidity. *Gazette* No. 1 had been issued immediately after the *coup d'état*, announcing that Cakobau, Tui Viti (King of Fiji), had been pleased, under the constitution of 1867, to appoint Mr. Sydney C. Burt to the Premiership, and certain other gentlemen to different ministerial offices, as follow:—Messrs. G. A. Woods, Minister of Foreign Affairs; J. C. Smith, Minister of Trade; J. T. Sagar, Minister of Native Affairs; F. W. Hennings, Minister of Finance. To the two first of these gentlemen the concoction of the whole government scheme was probably owing; although Messrs. J. B. Thurston, J. S. Butters, J. T. Sagar and W. Hennings wre recognised as leaders in the movement. Mr. Sydney Burt was formerly an auctioneer in Sydney, and since his arrival in Fiji had acted as commercial agent to Cakobau. Mr. W. Hennings was the pioneer merchant of Fiji, and Mr. J. C. Smith another merchant of very old standing, both men being extremely popular and universally respected. Four days later (June 10th), *Gazette* No. 2, duly

headed "Cakobau Rex" and published by authority, contained the following address from the Premier :—

"To the Foreign Residents of Fiji.

"Ministers think it advisable that they should offer some explanations of the causes that led to the appointment of the executive by the King. First—The largely increasing European population. Second—The growing want of confidence in commercial matters. Third—The loudly expressed hesitation of merchants and colonists in the colonies to deal with investments in Fiji until a form of government had been adopted, together with the advent of a mail postal service from the Australian colonies to America, making Levuka a port of call, necessitating public works of some magnitude to ensure the safe and perfect navigation of these waters, and the fact that £300, the cost of the preliminary works lately undertaken, was submitted by five individuals in Levuka, led to a consultation with Cakobau for the purpose of inducing him to place aside funds or securities to carry out the object sought. Cakobau, after much thought, saw no way out of the difficulty, except by the formation of a government in conformity with the Bau constitution of 1867. A member of the present executive, after much persuasion undertook the responsibility, upon the express understanding that no public meeting was to be called ; Cakobau's experience of such meetings only leading him to believe in repeated failures and entire want of co-operation amongst the white residents. With much reluctance the gentlemen named in the King's proclamation of the 8th instant accepted office upon the condition that they were to be at liberty to amend the constitution in such a way as to render it acceptable and adapted to the altered circumstances and requirements of the islands. In furtherance of which you will, by reference to the *Government Gazette* of this date, notice that delegates have been summoned to meet at Levuka on the 1st of August ; the earliest date possible consistent with the widely scattered districts, the present uncertain communication, and the time necessary to make the election. Thoughtful men must admit the necessity of a system of responsible government, the want of a revenue for public benefit, the adjustment of titles to land, and the other important matters referred to in the King's address. Taking, then, all these matters into consideration, the daily reproach of the colonial newspapers upon our supposed lawless state, the refusal of Great Britain and the United States to accept a cession of the islands, the want of unanimity amongst the foreign residents, left no course open but the one adopted. Ministers have accepted office with a full knowledge of the responsibilities they incur, and that in the exercise of their functions they consider themselves as much your representatives as the King's advisers. They ask, therefore, your consideration, promising that, until a House of Representatives be assembled, no matters, except of urgent public necessity, will be initiated. Ministers are fully aware of the erroneous impression existing in the minds of many European residents respecting the right of the Vuni-Valu to assume the title of King of Fiji, and for general information publish in the *Government Gazette* a document, from which it will be seen that every ruling chief in these islands has acknowledged Cakobau to be their sovereign ruler and has sworn allegiance to him in the most solemn manner.

"Sydney Charles Burt,
"Government Offices, Levuka, "Premier.
"9th June, 1871."

The Government from the first moment of its existence met with the greatest encouragement and consideration from the community generally. But within a few months a series of acts of gross folly, combined with a quarter-deck mode of procedure, alienated the majority of friends and raised up a powerful and determined opposition. In accordance with the ministerial proclamation the Fiji Islands were roughly divided into electoral districts for the return of delegates. Ten districts were to return one member each, Ba and two other districts each had two members, and Ovalau four members—in all fourteen districts and twenty European representatives. In addition, all the leading chiefs who acknowledged Cakobau's rule were summoned to take part in the deliberations. The House of Delegates, as they were collectively called, had well-defined powers ; these were to either amend, reject or accept the constitution of 1867. If accepted it was to form the basis of all future legislation and to be a standing declaration of the rights of every Fijian subject, naturalised or otherwise. The Assembly met at Levuka on the day appointed (August 1, 1871), and received a message from King Cakobau enclosing a Bill to amend the Constitution Act, and another Bill for the election of representatives. These passed, with slight amendments, after several weeks' deliberation, and, upon being assented to by his Majesty, became law. From this moment the ministers and their friends held that the Government had a constitutional existence. The House of Delegates was dissolved by the King in person, with much formality and festivity, and writs, returnable on November 2, 1871, were issued for the election of the first Parliament.

An Abortive Attempt at Constitutional Government.

This Constitution of Fiji provided that the form of government should be executive, legislative and judicial. The Executive consisted of a King and a Ministry ; the Legislative of a House of Representatives, and a Privy Council ; and the Judicial of a Supreme Court consisting of a Chief Justice and two Associate Judges, one of whom was to be a native, whose decisions were final. The composition of the Privy Council included the native governors of the provinces, into which the kingdom was to be divided in accordance with the provisions of the constitution. The House of Representatives was formed of members returned by the electoral districts proclaimed throughout the islands. All measures passed by the House of Representatives were to be submitted to the Privy Council, which body, however, had not the power of altering or vetoing any of them not meeting with their approval, but simply of returning them to the House for reconsideration. They had, however, the power of suggesting amendments. It was provided that the

House of Representatives could not consist of more than forty members or less than twenty. The qualifications of an elector were : payment of taxes, six months' residence, and he had to be a male subject of the kingdom, of the full age of twenty-one years. Every minister must be the representative in Parliament of some constituency ; but a member by accepting office under the Government did not vacate his seat Finally, it was arranged that all legislative power was to be vested in the King and Legislative Assembly, and that ministers were to hold office only during the will of Parliament Such were the leading features of the Constitution Act—a measure based on the Hawaiian or Sandwich Islands constitution. As adopted for Fijian requirements, it proved to be faulty, cumbersome and highly extravagant. From the outset two faulty clauses provoked conflict. One prescribed that "the representation of the people shall be based on the principle of equality, and shall be regulated and proportioned from time to time by the Legislative Assembly." The other provided that "every male subject of the kingdom who shall have paid his taxes . . . shall be entitled to vote for the representative of his district." Upon the clashing of these clauses the action of the Government was afterwards based. The intent was beyond doubt. The first "Assembly" had been elected exclusively by the foreign residents, and to them was given the exclusive right of regulating the representation. But it was equally plain that the next clause gave the vote to every male subject. Hence the conflict and evil results that afterwards arose. Another radical defect was that political power was almost totally invested in the hands of the comparatively few white settlers, while the entire native population was left with only the pretence of an influence. Within twelve months the conditions of public affairs was in an indescribable condition of chaos, and the Government had little or no funds to carry on with.

Though much had been done by the ministers, more still remained. The natives had to be gained, and this could only be done through their chiefs. Some of the latter received the news that Cakobau had been acknowledged King of Fiji with astonishment and incredulity. Tui Bua did not know what to make of it, and drank more kava and gin than ever. Tui Cakou, the haughty lord of Cakaudrove, held aloof from the whole business ; while Ratu Kini, a self-made Napoleonic sort of man, swore roundly that he never intended to be subject to Cakobau or any other chief. But fortune favours the brave, and she certainly favoured these bold men who had manœuvred so cleverly for place and power. Maafu's ambitions were so well known that it came as a surprise to the whole group when it was announced that he had thrown in his lot with the nascent Government. Whether he thought the movement would be a success and therefore feared it, or scented failure and therefore intended to use it, is doubtful. But he accepted the title of Lieutenant-Governor of a district he had previously ruled as an absolute chief, commuted his revenues for £800 a year ; and received, in addition, £1,000 in cash and a clear title to the islands of Moala, Motuku and Totoga. With Maafu gained over there could be no doubt that the other leaders would follow ; and they did, after much unseemly temper, for his defection from the Tovata league left them no option. Tui Cakou, of Cakadrove, accepted the same annual stipend as Maafu, and brought into the Government fold the white planters of his powerful district, besides all his natives—an accession of wealth even more important than that of Maafu's. Tui Bua gave in his adhesion soon afterwards, and before the meeting of the first Parliament every important centre of Fiji acknowledged Cakobau's sway.

Success thus far had been most striking, but difficulties were soon to retard ministerial progress. Cakobau's advisers had seized power in a most irregular manner ; but this was generally allowed to have been unavoidable in the state in which society then was in Fiji ; and so keen was the desire felt throughout the community for government of any kind that men were strongly disposed to assist those who had undertaken to provide them with this boon. Moreover with such energy, forethought and skill had the ministers carried out their preliminaries that they quite won the respect and confidence of their fellow-citizens. Had they continued to display this administrative ability, no doubt all would have been well ; but directly after the dissolution of the House of Delegates their discretion deserted them. By the Constitution Act it had clearly been affirmed that all power was vested in the King and the Legislative Assembly ; yet day after day fresh enactments were promulgated "by order of the King-in-Council," without even the pretence of consulting the representatives of the people. By a stroke of the pen the criminal code of Hawaii was appointed to be the code by which British subjects were to be tried ; by another it was superseded within a week by the code of Victoria ; by another a police court was established in Levuka ; by another an enormous issue of paper money was authorised. Scarcely a Fiji *Gazette* was published that did not contain some new Order-in-Council. Men were at first astonished, then thoroughly alarmed, and hence it did not take them long to make up their minds that such wholesale and wanton legislation was not to be tolerated.

At first opposition confined itself to the constitutional cry that the delegates had only authority to recommend the adoption of the constitution to their constituents ; and until the latter approved of it it could not become law. The King's ministers, however, had different views. They assumed that Cakobau was *de jure* and *de facto* King of Fiji, and, consequently, every white man domiciled in the group was, theoretically at any rate, a subject of the King. The power of the King, the Attorney-General held, was absolute and indefeasible. Only as an act of condescension had he given the whites a constitution at all, preferring to be a constitutional instead of an absolute ruler. Those who did not like these plain truths had better, they added, leave the country. This position, in strict political logic, might be correct ; but to be thus made lieges of a man whose title was not yet a month old, and whom the shortest memory could recollect as a native savage —a man who had before then consented to be crowned with an oil-can as a mark of real dignity ; a man to whom visitors would be taken as one of the sights of Levuka—was more than the planters could digest.

Needless to add that the ministerial doctrines, as soon as understood, were received with derision and defiance by all independent men throughout the group. Ministers became unpopular everywhere; and a regular opposition, composed chiefly of British subjects, was set on foot. The British consul, up to this time neutral, had to become identified, *ex officio* as it were, with the opposition, as he could not recognise Cakobau's claims to coerce British subjects.

In the midst of this excitement the elections for members of Parliament came off. Levuka had the right of returning three. Two of the King's Ministers, Messrs. S. C. Burt and F. W. Hennings, both popular men personally, were indeed successful, but only partially so. They were not at the head of the poll, where they expected to be. Dr. Ryley, one of the few delegates who had opposed the passing of the Constitution Act, and who was known to be bitterly hostile to the Government headed his opponents by a large majority—a significant sign of the altered temper of the people. The other members returned were:—Ba district, De Courcy Ireland; Bua, Franc Otway and C. A. Quinn; Central, J. T. Sagar; Dreketi, J. Glenny; Eastern group, W. Hennings, R. S. Swanston and Rupert Ryder; Kadavu, T. W. White; Macuata, J. S. Butters; Nadroga, Thomas King; Nadi, Otty Cudlip; Natewa, A. Tempest; Navua, C. H. Clarkson; Ovalau, Wm. Scott; Rewa (Upper), Henry Eastgate and William Reece; Rewa (Lower), Edward Wecker; Savu Savu, Alex. Barrack; Savu, W. H. Surplice; Tai Levu, Henry Bentley; Tavua and Rakiraki, G. A. Woods; Taviuni, J. B. Thurston and J. McConnell; Yasawas, J. C. Smith. On November 3rd, 1871, the Legislative Assembly was opened with the following address from the King:—

"To the Members of the Legislative Assembly.—Gentlemen,—It is to me a matter of no ordinary gratification to welcome here to-day my first Parliament, and I am pleased to remark the presence of many gentlemen who responded to my invitation to my invitation to establish the constitution which is now happily the law of the land.

"Upon you, gentlemen, rests the responsibility of framing under that constitution such judicious laws and regulations as will ensure harmony betwen native and foreign residents, foster commercial enterprise, develop the resources of the islands, and attract to our shores energy, skill and capital from other countries.

"My advisers will lay before you a carefully compiled code of laws for the administration of justice in a simple form, and the establishment of a Supreme Court and provincial courts.

"A first necessity will be the appointment of a municipal commission for the town of Levuka to improve the sanitary conditions, provide water supply, proper roads, and convenience for traffic, the want of which is much felt and rendered imperative by the daily increasing population.

"The labour question has had my serious consideration; the report of a commission appointed to take evidence and inquire generally into the subject will be laid before you.

"My efforts have been directed to supply planters with Fijian labour upon terms beneficial equally to planter as well as to labourer, the regulations for which I leave to your careful consideration.

"By this measure the country will be relieved from the drain upon its resources, inseparable from the cost involved in the introduction of foreign labour.

"The many difficulties attendant upon the adjustment of titles and claims to land will, I trust, be solved by the measures submitted for your approval. Your attention will also be directed to an Act for the better regulation of sales and the management of native and waste lands.

"With regard to the appointment of magistrates my executive advise that the issue of a commission of the peace be deferred until the conclusion of your deliberations.

"There will be laid before you details for a postal department and the establishment of a mail service throughout the group.

"It has been considered advisable to place a sum on the estimates as a subsidy towards an ocean mail service between the Australias and the continent of America, calling at Levuka.

"The large sum drawn from circulation by the native community, who are reserving it for payment of taxes, coupled with the want of banking accommodation and a proper circulating medium, has been much felt. Temporary and safe measures to relieve the immediate pressure have, however, been taken by my Government.

"The state of matters on the Ba coast has given me much anxiety. One of my advisers, in company with the Governor of the province, has visited the district, and made himself personally acquainted with the position of affairs. For the immediate protection of white settlers a force of paid native police has been placed at the most assailable and insecure points.

"You will be asked to vote a sum sufficient to organise and equip a force equal to the protection of the white residents, although I fear that in the interim the expedition to the mountains, undertaken against my advice, will provoke the mountaineers to prepare for war, and cause the white settlers to be continually on the defensive.

"You will notice that I have considered it necessary to prohibit the landing of ammunition and arms upon any part of Viti Levu.

"With a single exception the ruling chiefs of the group have tendered me their allegiance, and are now members of my Privy Council; but the assurance I have received from the chief in question leads me to infer that personally he desires to and shortly will assume his rightful position in my kingdom.

"Large claims having been made on my Government by the United States Consul on behalf of the American citizens resident at Cakaudrove, rendered it necessary that the members of my executive, in conjunction with the Consul and the Commander of the United States corvette, 'St. Mary's,' should proceed to Wairiki and seek an interview with the chief of Cakaudrove; the result of that interview, I feel confident, will tend to diminish native interference with white residents. I regret that the importance of this matter necessitated a short delay in calling you together.

"The public recognition of my position by the naval representatives of foreign powers recently in these waters must be not only gratifying to those who who have the interests of the kingdom at heart, but affords assurance that the treaties submitted for the consideration of foreign powers will be assented to.

"The action taken by the majority of foreign residents in support of my Government evinces a desire for law and order highly commendable.

"There will be submitted to you measures for raising the revenue necessary for the government of the kingdom, and you will be asked to vote supplies for the nine months ending on July 1st, 1872.

"Under Divine Providence I now entrust to the wisdom of your councils the affairs of my kingdom, feeling assured that there will be given to each measure the thought and consideration required to establish my Government on such a sound basis as will not only prove beneficial to the interests of my subjects, but secure the respect and approval of the civilised world.

"CAKOBAU, R."

Native Girls Dressed for a Meke.

F. Mr. J. S. Butters, a one-time prominent politician of Victoria and an ex-mayor of the city of Melbourne, was elected Speaker.

A stormy opposition was anticipated, and not without reason; but it crumbled away in a few weeks under a judicious distribution of offices to the most unruly on the other side of the House and vague promises to others. A few good men, including Messrs. J. McConnell and De Courcy Ireland still stood to their principles, but they were in a hopeless minority and found little sympathy amongst men who believed that by remaining on the ministerial side they would be best conserving their interests The Assembly passed laws organising the different departments, and sanctioned an expenditure of £25,866, of which "H.M Privy Purse" absorbed £1,500; H.M. Private Secretary, £200; H.M. ministers and staff, £2,500; ten native chiefs as governors of provinces, £300 each; ten natives as lieutenant-governors, £50 each; Chief Justice and Chancellor of the Kingdom, £750; one Puisne Judge, £500. The necessary legislation for the establishment of a Supreme Court was passed, and to meet financial emergencies permission was given to issue debentures to the value of £5,000, bearing interest at 10 per cent., secured on the revenues of the kingdom. In addition to this necessary work, two fatal mistakes, unfortunately, were made. The Customs Act gave to the Government a permanent, independent revenue, and another Act authorised them to raise armed forces and to discipline the same without requiring annual renewal—practically a Mutiny Act in perpetuity. The civil list was out of all proportion for so small a country as Fiji, but Parliament sanctioned it with scarcely any scrutiny. Once the ranks of the opposition members had been broken the House granted anything the Government wanted, many voting for measures before they had read them Settlers in the outlying districts, hopeful that with the influx of capital there would be a rise in the value of property, gave the ministers almost unanimous support. Levuka declared against them, foreseeing that if future Parliaments were to be as subservient as the first, representative government would be a burlesque.

While ministers were carrying all before them inside the Assembly, serious trouble was brewing outside. The police court established in Levuka had given offence from the outset. Many people believed that, being brought into existence before Parliament had been called together, its constitution was illegal. As punishments were inflicted by the police magistrate the opposition grew more intense daily, and a number of citizens finally determined to resist forcibly the jurisdiction of the obnoxious court at the first opportunity. This soon arrived. Rees, a sturdy old man-o-war sailor, was cited to appear before the magistrate in an action of damages. Refusing to obey the summons he was lodged in the cells. Next day he denied the jurisdiction of the court, and was committed for contempt, the magistrate intimating that he would commit him daily until he recognised the authority of the court. This threw Levuka into a great state of excitement; armed men patrolled the streets, shops closed, and business for the time being was suspended. The Government now took the matter up. The Attorney-General appeared to prosecute, and the citizens engaged De Courcy Ireland for the defence. The point at issue was the legality of the police court; and the magistrate, a judge on his own case, declared for the Attorney-General. In this he was supported by the opinion of the Chief Justice Sir Charles St. Julian—at one time law reporter of the *Sydney Morning Herald*—and the native Justice Ratu Marika. Rees was again sent to gaol, to be brought up the following day. During the night a committee of the citizens determined

that there only remained an appeal to force. Next morning all the civil servants were armed as special constables; and there appeared every prospect of bloodshed. But when Rees was brought into court no one appeared against him and he was discharged. The concession, however, came too late. The release of another white prisoner was demanded, and, when refused, a strong body of civilians marched to the gaol, broke it open, took the man to the other end of the town and tried him by jury. He was found guilty and handed over to the British consul, who, to allay ill-feeling, sent him back to gaol. The first conflict between the people and the Government thus ended in a victory for the people.

In December, 1871, the first Parliament was prorogued, the ministers having by this time educated it to pass all their measures. They had, in fact, succeeded in establishing a mild form of despotism. The were now on a fair road to becoming extremely unpopular. Politicians' memories are proverbially short, so it is not surprising that many whom they had placated with promises of place and power were overlooked once their opposition was no longer feared. This was aggravated by the fact that offices were still being found for new arrivals, personal friends of some one minister. Consequently dissatisfaction, the result of disappointment, or wounded vanity, became general.

The next meeting of Parliament took place in the autumn of 1872, when the Assembly incorporated Levuka, authorised the establishment of a chartered bank, passed a loan bill for £50,000—to wipe off old debts and incur fresh extravagance,—and created further odium by increasing the already burdensome customs duties. To add to their difficulties, the ministry were served with a notice that Cakobau had not yet transferred to the Polynesian Company the whole of the 200,000 acres of land as agreed, there still being a deficiency of no less than 110,000 acres. The Parliament, however, ratified the contracts entered into between the King and the company, and afterwards Cakobau, on the advice of his ministry, executed the transfer of Natewa Bay. The banking and one or two other concessions granted in the charter were, however, rejected by the Government. A Royal Commission was at the same time appointed to investigate the various claims advanced by the company, but nothing definite was obtained therefrom. In the 1872 session the Premier, Mr. G. A. Woods, announced that "Her Majesty's Government would use every means at their command to assist the Polynesian Company to obtain immediate possession of every acre of land they were justly entitled to."

Taviuni Meke.

Changes took place in the personnel of Parliament, which strengthened the ranks of the opposition. Woods, too, a standing eye-sore to all moderate men, was, by stratagem, translated to the Privy Council. Hitherto he had been the channel of communication betweeen the two Houses, bringing down measures passed by the Assembly to the members of the Privy Council for their consideration. Under the constitution only native chiefs could sit in the Privy Council, and someone outside put them up to objecting to Woods' presence as a stranger. This created a constitutional difficulty, which was only surmounted by

the King making Woods a native chief, regularly buli'd into that position. Previously when Woods had completed his survey of Namaku Passage, and thus been the means, indirectly, of the mail steamers making Levuka a port of call, Cakobau, in return for his services, gave him the island of Na Viti, in the Yasawa Islands ; its conveyance to him, at a later period, forming the first Crown grant issued under the Government of Fiji. Accordingly Cakobau now installed Woods at Nasova as Tui Na Viti, stating in a letter to him, "It is our desire that your name shall be the name of one of our former chiefs. Let your name be Vakatovolea. This was the name of our ancestor. Let it be your name, because you have given yourself to become a Fijian and to help us in the work of our kingdom."

Discontent at last assumed the form of open rebellion. In Levuka, the headquarters of the oppositionists, was an old resident named Keyse, one of the most determined opponents of the Government. His house elevated on piles extending into the harbour, easily offered itself for fortification, and consequently was made the headquarters of the malcontents. Here originated the Ku Klux Society, an association of patriots, perhaps rebels, who, with much formula and oath-taking, pledged themselves to obey their leaders, disregard the Government, and keep all their deliberations very dark. Arms of a variety were carried and each member made himself as "fit" as he could for any emergency favouring a fight. The defence of the house—previously an hotel, where mixtures of admitted strength had been consumed, and doubtless were so still—and the general direction of the society's affairs were entrusted to a committee presided over by another retired officer of the same service as Mr. Woods. Greek was thus to be pitted against Greek, and every one must take a hand in the tug-of-war, or deserve the curse pronounced by the great Greek law-giver on those wretched creatures who in any scramble for the national stakes elected to take neither side. The society, formidable from the number and character of its adherents, appeared more formidable because the real extent of its power could not be known. The Government met this foe by fortifying Parliament House and placing guns so as to bear on the fortifications of the opposition. Levuka lay at the mercy of both parties. A contest was hourly expected, and the contest would doubtless have led to the Government being overthrown. But before any blood was spilled the further career of the Ku Klux was summarily cut short by the arrival of H.M.S. "Cossack," whose commander made known that in any attack on Cakobau's Government he would have to be reckoned with. This was the first occasion when England recognised the Fiji Government *de facto*, if not *de jure* ; but it was by no means the last.

March, 1872, saw the members of Cakobau's first Government shorn of their power. Mr. Burt was forced to resign the Premiership and accept the portfolio of the Attorney-General, henceforth playing a minor rôle in the Government he had been mainly instrumental in establishing. Mr. Thurston, a planter and at one time Acting British Consul, joined the Government as Minister of Foreign Affairs, and, in the absence of Mr. Woods, who succeeded to the Premiership, he acted in his place. The opposition was not satisfied, and the session closed, leaving the Government with many of its measures defeated, but still clinging to the ministerial benches and courting further disasters.

In the latter end of the same year Mr. Woods sailed for Sydney to float the inevitable loan and to make certain banking arrangements. A little later he went to Melbourne to consult the directors of the Polynesian Company regarding the complete carrying out of the provisions of their contract, especially in the matter of providing the King with the promised steam yacht. In the meantime, and while Mr. Woods was still in Australia, the Acting Premier, Mr. (afterwards Sir) J. B. Thurston, authorised the immediate transfer to the company of 20,000 additional acres at Suva, and agreed to get Tui Cakau to grant 10,000 additional acres at Natewa Bay. He also guaranteed to secure to the company possession of the residue of the deficiency of the land claimed. All these advantages were granted on condition that the company made suitable provision for native reserves. No practical effect was ever given to this agreement. From the foregoing it can well be understood the character of the difficulties which surrounded administration in the new kingdom.

On his return Mr. Woods again became Prime Minister, and there was a rearrangement of portfolios, consequent upon the retirement of Messrs. Smith, Sagar and Hennings. Mr. J. B. Thurston became Chief Secretary ; Mr. C. H. Clarkson, Minister of Finance ; Mr. Alex. Barrack, Minister for Trade and Commerce, and Mr. R. S. Swanston, Minister for Native Affairs. Mr. Woods was the fly in the amber. Not even the dissatisfaction of the moderates, who had hitherto supported the Government, could induce him to yield to public opinion ; and therefore all hopes of a union among politicians in the interests of good government were now at an end.

But matters were in a worse condition in the outlying districts. The Ba district, one of the most unsettled in Fiji, owing to its proximity to the fastnesses of the mountain cannibals, was, at the same time, one of the most suitable for cotton-growing, and carried a considerable white population on each side of the Ba River. In July, 1871, two white planters, Messrs. Speers and Macintosh, were murdered by the mountaineers under circumstances of peculiar atrocity ; and as the murders were unavenged, and the Kai Colos were threatening to attack all the neighbouring plantations, the planters had to arm their imported labourers and to watch their homes day and night. The white settlers on the Ba had never been warm supporters of the Government, their position being too isolated for them to benefit much by ministerial patronage ; and as this did not suit the plan of the ministers, an armed force was sent to the district, as much, it was said, to overawe the whites as to check the mountaineers. These troops, useless as a means of subduing the latter, afforded protection to the whites, and as such were appreciated by them. Matters had been in this state for some time, when two of the King's ministers, in the course of a tour of inspection round Viti Levu, severely rated the settlers for their lukewarmness and

told them they had no right to defend themselves against the mountaineers or to arm their labourers; this was the work of the King's troops alone. To emphasise their opinion, one of the ministers, putting a halter round the neck of a Tanna man, pointed to the nearest tree, and informed him he would certainly be hanged if he shot any of the Kai Colos. The planters were thoroughly aroused by this action, predicting that it would encourage the mountaineers to commit further murder. And they were right. The ministers had scarcely returned to Levuka when the whole of Fiji was electrified by the news of a fearful outrage in the Ba district. Mr. Burns, who inhabited an exposed plantation, had been murdered, together with his wife, children, and several Apia labourers; then, after subjection to every indignity, being cut up and eaten. Throughout the group there was a general feeling that had not the ministers acted as they did, and aggravated their actions by ordering the withdrawal from Ba of the Government troops, these murders would not have been committed.

In Levuka sympathetic measures were immediately initiated, having for their object the expulsion by force of the ministry. Every settler in Fiji was appealed to, through the medium of a circular, of which the following is a copy:—

SECRET CIRCULAR INVITING THE FORMATION OF A BRITISH SUBJECTS' MUTUAL PROTECTION SOCIETY TO OVERTURN A USURPING MINISTRY BY ARMED FORCE, IF NECESSARY.

MEMORANDA FOR THE INFORMATION OF THE SETTLERS OF THE REWA.

Mem. 1.—At a meeting held at Keyse's hotel on December 18, 1872, it was resolved, "That a society be formed, with a view of deposing the present Government." [Note 1.—This meeting was called because some of us saw plainly, from the Acts of the Government, that the country would be so deeply plunged into debt as to prevent our being annexed. The Home Government would not take up a debt of an unreasonable amount, and we should be unable to pay any very large amount ourselves. Note 2.—The Government have broken the Constitution Act whenever it suited their purposes. (See clauses 46 and 47.)]

Mem. 2.—At the same meeting it was decided, after a long discussion, that the society be called "The British Subjects' Mutual Protection Society."

Mem. 3.—On the next day those present at this meeting (fourteen) signed this pledge: "We, the undersigned, settlers in Fiji, hereby pledge ourselves to mutual assistance in our determination to depose the present Government with a view to the future annexation of Fiji to Great Britain, and the immediate reduction of the unreasonable expense of the present Administration." [Here follow the signatures, now increased from fourteen to forty-six, not including Ba, Nadi and Nadroga.]

Mem. 4.—A committee was appointed to canvass in Levuka for persons willing to subscribe the above pledge. The committee consisting of White, Keyse, Beatson, Wicker, Townsend, Baily, E. S. Smith and Fullerton. [Note.—It is now evident, in spite of the opinion of Mr. Thurston, that the country, almost to a man, is desirous of annexation and retrenchment, that we hope local committees will be formed, who will work heart and hand with the society at its headquarters.]

Mem. 5.—T. W. White was appointed president, H. J. Beatson vice-president, and James Fullerton secretary of the society.

Mem. 6.—It was resolved "that at the meetings of the society members only be admitted, and to secure that what may pass at those meetings shall not be divulged an oath of secrecy shall be taken and a sign and password used." [Note.—Since this resolution those members who have been able to attend meetings have taken the oath of secrecy; they number thirty-seven out of forty-six.]

Mem. 7.—The president is authorised to charter the steamer "Pride of Viti" when he considers it necessary for the good of the society. [Note.—For this purpose £50 is collected, and subscriptions are solicited.]

Mem. 8.—The central committee was also authorised to charter two vessels, one to go to Taviuni and the other to Vanua Levu; each vessel to be in charge of two members of the society. This is for the purpose of explaining more fully to outlying settlers the object of the B.S.M.P. Society.

Mem. 9.—On January 6th, 1873, it was resolved "that the president of this society invite a deputation from every district in Fiji to meet in Levuka on the 10th day of February, to consider the present state of political affairs in Fiji." This invitation, it is hoped, will be responded to. I trust that these notes will show pretty clearly the intentions of the society. I also trust that the settlers of the Rewa district will become members of the society, and will, in conjunction with others, show that they will not be imposed upon by a few men who habitually break their promises to their constituents and the public generally, and who further show by their actions that they are only influenced by motives of self-interest, and to attain their ends will use any means in their power, no matter how despotic, cruel or unjust.

(Signed) THOMAS WOLLASTON WHITE,
President B.S.M.P. Society.

Levuka, 20th January, 1873.

In the Ba district the planters, together with the settlers of Nadi and Nadroga, formed a kind of provincial Ku Klux. They formally disowned the Government, refused to obey its decrees or to pay taxes, and pledged themselves to forcibly resist any attempts at coercion. A contingent of Government troops was despatched to Ba, but the planters beat them off and compelled a retreat to Levuka. Meanwhile they were joined by the Nadi and Nadroga settlers; and a large and determined body of men were in open rebellion against the Government of Cakobau. Troops were now despatched from Levuka in larger numbers, under the command of Major Fitzgerald and other white officers. The two parties faced each other at the settlement of Sogunu, and just as an action was about to commence messengers arrived from Levuka stating that Captain Chapman, of H.M.S. "Dido," had declared against the settlers. The secessionists, feeling that they could not cope with a British ship-of-war agreed to submit their case to the arbitration of Captain Chapman, and abide his decision. He decided against them; obliged them to sign a document of obedience to the Government; and placing two of their leaders, Mr. De Courcy Ireland and Colonel T. W. White, under arrest, conveyed them as prisoners to Levuka. Colonel White was subsequently deported to Sydney, where he was set at liberty. Thus ended an attempt to overthrow the Government, which Commodore Goodenough and Mr. Consul Layard held would have been successful but for the intervention of the "Dido." It was the first and only occasion when the Fijian national ensign had to be unfurled in the field against the subjects of the kingdom. That flag, bearing upon it a dove and olive branch, with the motto "Rerevaka na Kalou, doka na Tui" ("Fear God and serve the King") was purloined by a Government official after its replacement by the Union Jack. On the death of the purloiner it was rescued from his estate by the late Governor, Sir H. M. Jackson, and now hangs in the Queen's Memorial Hall, Suva, a memento of that parlous period preceding annexation.

Levuka, the headquarters of the malcontents up to the arrival of Sir Arthur Gordon, was a small place;

but, for its size, busy and prosperous, and now it fairly seethed with rebellion. Its one thoroughfare, Beach Street, although extending about a mile in length north and south, was of very unequal breadth—in some places so narrow that two persons could scarcely walk abreast, in others so broad that a "coach-and-five" might easily have turned in it. There were still no vehicles, or, indeed, beasts of, burden of any kind in Fiji in 1871, except a few horses which had been imported as an experiment, and which were found not to answer. The first vehicle ever seen in Levuka happened, curiously enough, to be a bath-chair, imported from Sydney by a planter who had been unfortunate enough to break his leg. This machine, left standing one day outside a store, caught the eye of King Cakobau, who happened at the moment to be passing. He jumped in, and relieved himself from the cares of State by compelling his courtiers to wheel him up and down till he got tired of the amusement. Nearly every house on the whence a huge wooden eagle surveyed at leisure the town beneath. Beach Street four years later might still fairly be said to alone represent Levuka, so far as the business portion of the town was concerned; yet there were no elaborate pretensions about it, and there was no properly made road for foot travelling, merely a rough, shingly one. The houses were built a few paces distant from the margin of the water at high tide, and facing the east. There were a few other houses scattered about the flat stretching betwen Beach Street and the foot of the hills, as well as several cosy white wooden, verandahed dwellings on the undulating land; still all the principal houses of business were by the sea-shore. In fact, Beach Street contained a succession of stores, with public-houses, or, more properly speaking, accommodation houses, placed at moderate distances apart. There were very few shops, in the general sense of the word—that is to say houses where only one particular kind of article was sold—a butcher's shop,

Women Picking Tea, Wainunu Estate.

"Beach" was a store of some kind, and accommodation houses were the most frequent of all. Between many of these houses were large gaps of unoccupied land of disputed ownership. Half a mile from the northern end was the store and cotton house of Messrs. Hennings, the most successful merchants of Fiji, respected by everyone, and the firm which had made cotton-growing, so far as one firm could, a recognised and profitable industry. But for the liberal dealings of this enterprising firm with the earlier settlers, Fiji would not have attracted so much attention as it did. Indeed, a large percentage of the capital on which the older plantations were worked was advanced by the Messrs. Hennings—lent, too, without any legal security whatever. Beyond Hennings' was the native village of Totoga, at one time a large native town, surrounded by a strong war-fence. Beyond Totoga was the American consulate, reared on a lofty rock, a baker's shop, a druggist's—but the majority of the principal buildings were the stores, and in these every sort of merchandise could be bought. Furthermore, the storekeepers in turn bought everything, launching out in every direction, and shipping cargoes of island produce, such as copra, pearlshell, beche-de-mer, &c., from traders, and also plantation produce from planters. To see Levuka properly—and half an hour would be sufficient time to do it completely—it was necessary to start from the extreme south end, that is from Government House, Nasova where Sir Arthur Gordon resided. It was a wooden, verandahed building, with thatched roof. The main part of the building looked seaward, and two wings, one at each end, jutted out at right angles towards the sea. There were no other houses—with the exception of "vales," in which the native soldiers lived—in proximity to it. It thus stood isolated as regards Levuka, and, though different to

most Government Houses, it was an eligible residence in appearance and dimensions. Walking northerly along the path skirting the beach, after a few minutes you turned the corner of a bluff and came in view of the greater portion of the town. Smith's cotton-ginning establishment, used as a temporary barracks for the Royal Engineers when they landed in Fiji in 1875, would first attract the attention, by its show of galvanised iron. Then there was the Roman Catholic Church, the pastor of which, Father Breheret, was respected by all, on account of his zeal in his mission work. At the back of this church stood the gaol, which was not a large structure and contained few inmates. Crossing the wooden bridge over the Totoga Creek, you came upon a number of stores, then the Wesleyan Church and the *Times* office. A few more paces brought you to the Supreme Court, built on a rock, which formed a peninsula to the eastward of the footpath and gave rather a picturesque look to the town, especially as seen from a hundred yards off the land. Here Beach Street divided into two separate parts, so that having passed this partitioning promontory, the ground just travelled over could not be surveyed. More stores, two of large dimensions, were on the north side of the dividing rock, and at very nearly the end of the street was Manton's, the principal hotel, a large and spacious wooden building, boasting a good, broad verandah. Here planters' grievances and numerous opinions about the best method of setting Fiji properly on her feet were some of the daily topics alternately claiming attention; while cotton and "labour question" yarns would be spun over and over again in language of energetic dissatisfaction. Not many yards onward stood the post office, a small, unpretentious building, on the left hand, and then the late Consul's residence and offices on the right-hand side of the footpath. Here you have seen most of civilised Levuka and are standing on the banks of a pleasant creek, frequented by Fijian maidens, where they performed their ablutions. If you think fit to cross the stream, you will have to balance yourself on the two cocoanut trees that serve the purpose of a bridge. When on the other side you will find yourself in the native settlement before referred to, where the houses are built in the usual Fijian style, rather close to one another, and, though so near to civilisation, without any introduced improvements. Passing by this collection of thatched houses, you will after a minute or two's walk come in sight of Vagadace, where the Royal Engineers' barracks—built in a style to suit the climate—stand conspicuously on the high ground at a convenient distance from the town. After this, the chances are that you will retrace your steps, for there is no choice of roads to vary the walk back.

When the Assembly met in 1873 Cakobau's message announced that the calling together of Parliament had been deferred on account of the Ba rebellion. Among other measures proposed, the Constitution Act was to be altered in the direction of removing the doubts that existed as to the exclusive right of foreigners to representation in this House. This brought matters to a climax. The Opposition carried an amendment disapproving the policy of the Government. Then the ministers, having negotiated a loan, having an armed force behind them, a perpetual Mutiny Act and a permanent revenue, dissolved the House, after tendering their resignations to the King, which his Majesty, of course, declined accepting. The ministers therefore governed without a Parliament, under the pretence that it would be dangerous to elect new members whilst Fijians were deprived of their right to vote, which apparently the law gave them, and while the whites declared they would prevent their coming to poll, if they attempted to do so. This palpable shuffling made all the most influential men thoroughly disgusted with the Government. A powerful society, having on its committee-lists the names of the most substantial settlers in Fiji, and called the "White Residents' Political Association," was formed: (1) "to protect by all legitimate means the liberties and privileges of the white residents in Fiji; (2) to watch the action of the Government, and to protest in the strongest legal manner against all such actions as may appear to the association to be opposed to the interests of this country." Such an organisation was not to be despised; nevertheless the Goverment showed its belief in the legitimate aims of this association by placing two cannon in a narrow defile that separated the town from the Government buildings and holding in readiness behind these guns the whole of the standing army, which was officered by whites, and amounted to 750 men. Terrorism was now to be the ministerial policy. The King was surrounded with household guards; he lived in royal state, arrayed in a velvet knickerbocker suit and tall felt hat with moss-cock's feathers, all expressly imported from Sydney; and no one was permitted to see him until he had obtained leave, and then in the presence of a minister. Indignant at such a position of affairs, the people went out in large numbers to the palace at Nasova to beg Cakobau to dismiss the ministry and to convene Parliament immediately. They found the way barred by the troops, who charged with fixed bayonets when they declined to retrace their steps. And then was witnessed the disgraceful spectacle of a crowd of respectable, well-meaning citizens—English, American and German—flying pell-mell before a body of well-drilled savages.

Now ensued a period of turmoil; a term of official madness, anterior to final destruction; for the fabric of government was gradually crumbling under the feet of those who had reared it. The country generally was in a deplorable condition. Cotton-planting had failed owing to the fall in prices in 1868-9; and by 1873-4 Fiji to all intents was bankrupt. Native disturbances were taking place in various portions of the group. Maafu and Tui Cakou were only stopped from seceding by the influence of Captain Chapman, of H.M.S. "Dido," and the house of Hennings. On their allegiance depended the very existence of Cakobau's kingdom. Maafu entirely controlled Tui Cakou, and it was currently reported at the time that Maafu having incautiously placed himself in the hands of the Government just after finally deciding to secede, was informed on his arrival at Levuka that he might either land as Viceroy of the kingdom, or as a rebel prisoner, to be tried and probably shot. He accepted the Viceroyship but none knew better than the ministers how little his allegiance could be depended on

During the latter half of 1873 a new constitution was framed by the Government, which proposed to confer upon the natives—who were sullenly antagonistic to the alienation of such vast acreages of their territory to foreigners, as granted in the Polynesian Company's charter—a larger share in the Government. It was provided also that the Legislative Assembly in future was to consist partly of nominee members and partly elective. Against this proposition meetings were held in every electorate throughout Fiji ; men pledging themselves to withdraw their candidature if any natives came to the poll. The returning officer of Levuka resigned his seat rather than register their votes. The wives and daughters of the planters petitioned Commodore Stirling to prohibit a course of action which they feared would lead to a civil war, but that officer could only promise, in case of war, to protect the person and properties of British subjects. Worse than all, it was at this crisis that ministers could only justify their action by pleading a desire to save the natives from evil-minded white men who wished to ill-treat them. But although the King gave his assent to this amended constitution, the scheme was never put into force, owing to the strong opposition it encountered from the late Commodore Goodenough and Mr. Layard, the British Consul, who arrived in Fiji during the period this new constitution was being arranged. These officers were armed with instructions from the Imperial Government to investigate affairs with regard to annexation. This step was taken in response to the desire of a large proportion of the white population, conveyed to the Home authorities through the medium of the Fijian Government. An agreement was therefore arrived at between the moribund administration that, pending the question of cession to her Majesty, the *status quo* should be observed. In the early part of 1874 the King, who had been apprised of the object of the commissioners' presence in Fiji, summoned a meeting of all the leading chiefs of the group, which the commissioners attended. The chiefs decided against the proposed cession, whereupon the Ministry resigned in a body.

Mr. Thurston's Administration.

It was then that Mr. Thurston reluctantly undertook the formation of a new ministry, which was almost powerless to perform a single act of administration. The commissioners then proclaimed the bankruptcy of the Cakobau Government and warned all British subjects against giving the Government any credit, threatening at the same time with the penalties of the Foreign Enlistment Act any of them who accepted or retained official positions in the Armed Constabulary. They found that a debt of £87,000 had been incurred in less than two years ; and that the chief characteristics of Cakobau's Government had been a continued want of frankness in financial matters on the part of ministers. This proclamation practically put an end to this brave attempt at self-government, and the newly-formed Ministry, accepting the position, strongly advised the King to a reconsideration of the question of annexation.

An Important Native Convention.

A second convention of the chiefs was held during the March following, when Cakobau placed matters clearly before the assembled chiefs, with the result that a formal cession of the islands was made to the commissioners on March 21st, 1874. But the offer was so loaded with a number of impossible conditions that when they were considered by the Imperial authorities they were disallowed as unacceptable.

The Last Proposal for Cession.

The last proposal for the cession of Fiji is given without further preface. It is related of Rabelais that when his lighter vein gave way to the seriousness of death he was heard to say, "I am going to solve a great doubt." Well might King Cakobau have also similarly expressed himself—were, indeed, such a contemplation possible to his savage intellect,—when in the act of dispossessing himself of his kingdom. Of the resolution of the great author-priest's doubt beyond the grave, nothing can be known this side of eternity ; of the resolution of the great "perhaps" of Fiji in the hands of her Majesty's ministers for almost all time, it was at last satisfactory.

Official Cession of the Kingdom of Fiji to her Britannic Majesty—Conditions Thereof.

Article 1. King Cakobau to retain for life the designation of Tui Viti, and a pension of £2,000 per annum, payable at such times annually as may be directed by her Britannic Majesty's Government. The said pension (but not the designation) to be continued to and during the life of the eldest of King Cakobau's three sons, Epeli, Timoci and Josefa, who may survive him (the King), and after the death of such elder surviving son, to the elder of said remaining sons, or to either of them, as may be then surviving, for his life ; and if after the death of such last named of the King's sons, the youngest of the then shall still be living, then to such youngest son for his life. On the day of cession her Britannic Majesty's Government to give King Cakobau or his survivor, as above provided, the sum of £1,000 for the purchase of a vessel.

Article 2. The last article not to be affected by the death of King Cakobau before her Britannic Majesty acquires (if the offer of cession is accepted) the sovereignty of Fiji.

Article 3. In the event of the death of King Cakobau before cession his eldest son, Ratu Epeli Nalatikaio, to be the chief with whom her Britannic Majesty shall conclude the cession of Fiji, as herewith offered.

Article 4. The King's heir, Ratu Epeli Nalatikaio, to be the chief native executive officer over the island of Viti Levu and the adjacent islands of Kadavu and Yasawas, subject to such future arrangements or changes as may, from time to time, be found necessary, with an annual allowance of £400 per annum.

Article 5. Ratu Golea Tui Cakau to be the chief native executive officer over the islands of Vanua Levu, Taviuni and adjacent islands, subject to such arrangements or changes as may, from time to time, be found necessary, with an annual allowance of £400 per annum.

Article 6. Ratu Taveta-Ulu-i-Lakeba to be the chief native executive officer in the province of Lau (as now defined), with an annual allowance of £300 per annum.

Article 7.—Ratu Savenaca to be the chief native executive officer in the province of Central Fiji (as now defined), with an annnal allowance of £300 per annum.

Article 8. The following minor chiefs to receive an annual allowance of £200, and to be the subordinate executive officers in their respective districts : the chiefs of Rewa, Naitasiri, Nadroga, Tui Levu, Kadavu, Rakiraki, Ba and Yasawas, Bua and Macuata. The following chiefs to receive £100 annually :

the chiefs of Namosi and Serua. Every chief hereinbefore written to be succeeded, upon death or removal from office, by his next of kin, as hereafter provided.

Article 9. Every native executive officer to draw the aforesaid allowances contingent upon the actual performances, in respect to Fijians, of the duties confided to him. Should any high native officer be removed from his post, his place to be filled by the next man of his family entitled to succeed him by Fijian law or customs.

Article 10. The Government of her Britannic Majesty to concede and preserve to the chiefs and people of Fiji, under any form of British Government, an equitable share in the Councils of the State; and in the event of Fiji becoming a Crown colony, to appoint not less than four Fijian chiefs to seats in the Executive Council. The Government of her Britannic Majesty to confirm to the heirs of Fijian chiefs the succession to the emoluments and official rank of such chiefs, provided always that such heirs are capable of fulfilling the duties pertaining to such official rank.

Article 11. In the event of her Britannic Majesty accepting the offered cession of Fiji, the Judges of the Supreme Court, holding commissions during good behaviour under his Fijian Majesty to be compensated, according to the principles adopted in British colonies in similar cases for loss of position, and, being so compensated, to have no claim to office under her Britannic Majesty. On the other hand, such functionaries or any of them shall not be bound to accept office if offered. In the event of accepting office the past services of such officers, under his Fijian Majesty, to be counted as service under her Britannic Majesty's Government, and to be so reckoned in any future regulations for retiring allowances under British colonial Government.

Article 12. The Government of her Britannic Majesty to assume the existing financial liabilities of Fiji, as stated in Schedule A.

Article 13. The charter granted by his Fijian Majesty, under the Order-in-Council, dated August 19, 1873, to the Fiji Banking and Commercial Company Limited, to be confirmed; and also all other contracts made or concluded by his Fijian Majesty or his Government, excepting that with the company known as the Polynesian Company of Melbourne, Victoria, the final settlement of which contract shall (in the event of cession) be assumed by her Britannic Majesty's Government.

Article 14. All Crown grants issued before the date of cession to be the same validity as grants of her Britannic Majesty, or her representative, after cession.

Article 15. The broad principle to be accepted, that the Fijian chiefs and people, in changing their allegiance, retain all existing private rights, real and personal.

Eight Old Residents of Fiji, each over 30 years in the colony.

Back row, standing—reading from left to right—Mr. Tracy, planter; Mr. Eastgate, commission agent; Mr. Griffiths, journalist; Mr. Sturt, merchant.
Front row, sitting—reading from left to right—Mr. Murchie, timber merchant; Mr. S. Lazarus, merchant; Mr. Good, town clerk; Mr. Smith, planter.

Article 16. The ruling chief of every tribe to be recognised as the owner of the lands of his tribe and guardian of their rights and interests. The people of the tribe to be recognised as tenants of tribal lands, with hereditary right of occupation, subject always to rental obligations, which shall and may be accepted by the chief in money, labour or kind, as may be agreed between chief and people.

Article 17. The offer of King Cakobau herewith made to cede the Kingdom of Fiji to her Britannic Majesty shall remain open for a period of twelve months from the date of the offer being made, but no longer.

Article 18. In consideration of the acceptance by her Britannic Majesty of the foregoing conditions, his Majesty King Cakobau offers to cede and transfer to her Britannic Majesty the full and absolute sovereignty of Fiji, with all its rights and privileges, maritime and territorial.

Article 19. The Government of Cakobau will transfer to

her Britannic Majesty the Crown lands and other assets, as set forth in Schedule B.

By command,
(Signed) JOHN B. THURSTON.

Compared with counterpart.
(Signed) CHARLES ST. JULIAN, C.J.,
Chancellor of Fiji.

RECOGNITION OF THE PROPOSED CESSION BY MAAFU.

"Pearl" at Levuka, Fiji, 12th March, 1874.

It is my wish that the chiefs of Fiji give up the Government of Fiji to Great Britain.

(Signed) MAAFU.

Witnesses—(Signed) W. WYKHAM PERCY, Secretary.
E. TURNER, Interpreter.

(The above was also written in Tonguese and Fijian.)

SCHEDULE A.

	£	s.	d.
Liabilities of the Fijian Government, as estimated by Messrs. Thomas Norton and Carl L. Sahl upon March 16, 1874	87,145	9	2
Deduct	1,291	1	4
	£85,854	7	10

Note by Commodore Goodenough.—"The mortgage on the Levoni lands having be n foreclosed, the sum of £1,291 1s. 4d. has to be deducted from this debt."

SCHEDULE B.

Memorandum of National or Crown lands in Fiji, estimated by Mr. Thurston at a conference with the King, Chiefs and Mr. R. S. Swanston :—

	Acres.
Viria and neighbourhood with part of Tui Vugali	60,000
Upper Navua, Batiwai	10,000
Mogodro and Ba-i-colo	300,000
Wai-nu-nu, Vanua Levu	30,000
Nadroga and Kadavu	10,000
Cakaudrove (at Natuva Bay)	10,000
South Viti Levu (west of Suva)	20,000
Lau	10,000
Total	450,000

The Government buildings and the lands pertaining thereto at Nasova Bay, upon the island of Ovalau :—

The Government printing plant.

The provincial court-houses, gaol, and the enclosed reserve known as Totoga, situate within the municipality of Levuka.

All vessels, boats, furniture, and material of every description in use or possession of the Legislative, Judicial and Executive branches of the Government.

All military stores as per returns annexed.

SIR HERCULES ROBINSON'S MISSION TO FIJI.

In September, 1874, Sir Hercules Robinson, the then Governor of New South Wales, received instructions from the Home Government to proceed to Fiji and to acquaint the King and chiefs that if they truly desired annexation it would have to be unconditional. Arriving at Levuka on September 23rd, 1874, Sir Hercules Robinson was received in State by Cakobau on the following day. Business, however, was not entered upon until the 25th, when Cakobau returned Sir Hercules Robinson's visit on board H.M.S. "Dido." where he was received by a royal salute of twenty-one guns. On this occasion his Excellency explained that the conditions which accompanied the offer of cession would, unless waived, render its acceptance impossible, and intimated that if the King was not prepared to trust in the generosity of the Queen of England, the negotiations had better then terminate.

To this Cakobau replied :—"The Queen is right ; conditions are not chief-like. I was myself from the first opposed to them, but was overruled. If I give a chief a canoe, and he knows that I expect something from him, I do not say, 'I give you this canoe on condition of your only sailing it on certain days, or your not letting such a man on to it, but I give him the canoe right out, and trust to his generosity and good faith to make me the return which he knows I expect. If I were to attach conditions, he would say, 'I do not care to be bothered with your canoe ; keep it yourself.' Why should we have any anxiety about the future ! What is the future ! Britain. Any Fijian chief who refuses to cede cannot have much wisdom. If matters remain as they are, Fiji will become like a piece of drift wood on the sea, to be picked up by the first passer-by. . . . By annexation the two races, white and black, will be bound together, and it will be impossible to sever them. The interlacing has come. Fijians as a nation are of an unstable character ; and a white man who wishes to get anything out of a Fijian, if he does not succeed in his object to-day will try again to-morrow, until the Fijian is either wearied out or over-persuaded, and gives in. But law will bind us together, and the stronger nation will lend stability to the weaker."

The King showed that in attaching these conditions to the offer of cession he had been acting under advice, and that he well understood it would be impossible for the Queen of England to accept the offer on such terms, as it little consorted with his own dignity to propose them. After a day's deliberation he informed Sir Hercules Robinson that personally he wished to cede his country unconditionally to her Majesty, adding that he required peace and rest. "These," he said, "are our riches ; tumult and strife are poverty."

With reference to the land question, his Excellency informed Cakobau "that all lands which can be shown to have been fairly and honestly acquired by the whites shall be secured to them ; that all lands which are now in the actual use or occupation of any tribe shall be set apart for them ; and that all the residue of the land shall go to the Government, not for the personal advantage of her Majesty or the members of any Government, but for the general good, for the purposes of rule and order." These provisions, virtually the same as some contained in a code of laws formerly framed by a confederation of chiefs—called the Lau Confederacy, in the Windward Islands, with whom Cakobau was once allied—gave the King great satisfaction, as they entirely accorded with his own views on the subject.

As regards the financial liabilities, debts and engagements entered into or contracted since 1871, his Excellency gave assurance that they would be carefully investigated and would be equitably dealt with in accordance with sound public policy by her Majesty's Government. During the different interviews, whatever Sir Hercules Robinson said was interpreted sentence by sentence to the King, who, before the next clause was entered upon, always signified that he had quite understood the gist of his Excellency's previous observations. On his part the King conducted himself

with dignity and intelligence, and with a full knowledge of the important step he was taking. The negotiations continued for three days, and on September 28th Cakobau held a council with the leading chiefs. After lengthy debate it was finally determined to surrender Fiji unreservedly.

Annexation Accomplished.

On September 29th Cakobau publicly signed the deed of cession, and the chiefs Ratu Abel, Tui Bua, Ratu Savanaca and Ratu Isikeli also attached their signatures. Sir Hercules Robinson then accepted the cession in the following terms :—"I accept in the Queen's name the cession in the spirit in which it has been offered. I think that in this matter the King has acted the part of a great chief in consulting, as he has done, only the interest of his country. From my heart I wish Fiji prosperity and peace and happiness to her people."

Sir Hercules Robinson next proceeded in H.M.S. "Pearl" to visit the great Tongan chief, Maafu, at his capital, Loma Loma, in the island of Vanua Levu, and receive his formal assent to the cession. Tui Cakau, of Cakaudrove, another powerful Fijian chief, was also present. They afterwards went aboard H.M.S. "Dido," and in course of conversation Maafu intimated to the King that Tui Cakau and he were of one mind with Cakobau representing the cession, and that he was perfectly willing and desirous to sign the deed. To this the King replied, "If you two and I are of one mind we need not ask a second chief in Fiji." The following morning, September 31st, Maafu and Tui Cakau affixed their signatures to the deed of cession, Maafu adding his seal to the document in a most business-like fashion The deed ran as follows :—

We, King of Fiji, together with other high chiefs of Fiji, hereby give our country, Fiji, unreservedly to her Britannic Majesty, Queen of Great Britain and Ireland. And we trust and fully repose in her that she will rule Fiji justly and affectionately, that we may continue to live in peace and prosperity.

Finally, on the 10th of October, 1874, all the chiefs assembled at Nasova, then the seat of Government, about one mile from Levuka, and there affixed their signatures to the deed of cession, as follows :—

Cakobau, R. Tui Viti and Vunivalu	Yakawaletabua Tui Bua
Maafu	Savenaca
Tui Cakau	Isikeli
Ratu Epeli	Roko Tui Dreketi
Nacagilevu	Ratu Kini
Ritova	Katunnere
Matanitobua	

Sir Hercules Robinson.

Meanwhile Sir Hercules Robinson proceeded to Vanua Levu, his object in making this trip to the different islands being to fully assure himself of the wishes of the principal chiefs as to the cession. Duri, the chief town on the Macuata coast, was reached on October 4th, when Cakobau informed the chiefs of what had already taken place, and then added :—"I have but one object in view ; I care neither for my position as a chief, nor for riches, European or Fijian. What I seek and greatly covet is the peace and government of my people and the firm establishment of a government in our land. Now I shake hands with you and send you to your homes ; try to carry out these principles. Have this as your object in all you do, and peace and prosperity will follow. I wish you all good-bye."

On Saturday, the 10th October, amidst much ceremonial and legal formality, the Fiji Islands were ceded to the British Crown.

Thus passed Fiji from a dominion of strife to the orderly position of a British colony—a change pointedly alluded to by the old King, who on this occasion desired his Prime Minister, Mr. Thurston, to present his war-club to Queen Victoria. Mr. Thurston interpreted the King's words as follows :—"Your Excellency,—Before finally ceding his country to her Majesty, the Queen of Great Britain and Ireland the King desires, through your Excellency, to give her Majesty the only thing he possesses that may interest her. The King gives her Majesty his old and favourite war-club, the former, and, until lately, the only known law of Fiji. In abandoning club law, and adopting the forms and principles of civilised societies, he laid by his old weapon and covered it with the emblems of peace. Many of his people, whole tribes, died and passed away under the old law, but hundreds of thousands still survive to learn and enjoy the newer and better state of things. The King adds only a few words. With this emblem of the past he sends his love to her Majesty, saying that he fully confides in her and in her children, who, succeeding her, shall become Kings of Fiji, to exercise a watchful control over the welfare of his children and people ; and who, having survived the barbaric law and age, are now submitting themselves under her Majesty's rule to civilisation."

The King then handed the club to Sir Hercules Robinson, who informed Cakobau that he would not fail to transmit to the Queen the historic gift which he desired to present to her, and that he would at the same time communicate to her Majesty *verbatim*, the trustful and gratifying message by which the gift was accompanied. This characteristic weapon, at once symbolical of the rule which had prevailed for so many centuries in these favoured climes, and of the nature of the stalwart master who wielded it so often and so well, together with Cakobau's huge *yaqona* bowl, is now in the British Museum, London, kept with the Christie Collection in Victoria Street. Five days later Sir Hercules held a farewell meeting with the chiefs, many of whom had hitherto met only as open foes. In closing a long speech he said :—"I hope that all differences and animosities will now be forgotten and subdued. The Vuni Valu's (Root of War) war-club has been sent with a dutiful and loving message to our Queen. I hope all other weapons of strife have in like manner been buried at the foot of the staff upon which we have raised the Union Jack." To this the two great rival chiefs responded, Cakobau speaking first : "I hope that all present will now understand that they are her Majesty's subjects and servants, and that, as the Governor has said, their future is in their own hands. They will be judged according to their behaviour and their deserts, and according to such

judgment they will stand or fall. We know that we are not here now simply as an independent body of Fijian chiefs, but as subordinate agents of the British Crown ; and, being bound together by strength and power, that strength and power will be able to overcome anything which tends to interfere with or interrupt the present unity. Any chief attempting to pursue a course of disloyalty must expect to be dealt with on his own merits, and not to escape by any subterfuge, or by relying on any Fijian customs, or upon his high family connections.''

Maafu then said :—'' What more can any of us say ? The unity of to-day has been our desire for years. I have now been twenty years in Fiji, and I have never before seen such a sight as I see to-day—Fiji actually and truly united. We tried a Government ourselves ; we did not succeed. That has passed away. Another and a better and a more permanent state of things has been brought into existence. I believe that I speak the mind of all present when I say that we are really and truly united in heart and will, and we are all gratified with what we have heard. We are true men, and will return to our homes knowing that the unity of Fiji is a fact, and that peace and prosperity will follow.''

His Excellency then delivered the following address :—'' The legal forms for the transfer of the Government of this country to the Queen have just been completed, and will be made public through the medium of the *Gazette* in the course of a few hours. It now, therefore, only remains for me to declare Fiji to be from this time forth a possession and a dependency of the British Crown. I fervently trust that this important step will tend to develop the great natural capabilities of these beautiful and fertile islands, and at the same time conduce largely to the contentment and happiness of all classes of the population. I hope, too, that past differences will henceforth be forgotten, and that all local animosities will this day be buried at the foot of the staff on which we are now about to hoist the British flag.'' The ceremony was concluded by the royal standard of England being run up, amid the hearty cheers of those assembled and a salute of twenty-one guns from H.M.S. '' Pearl.''

A deputation of the Wesleyan Mission waited upon Sir Hercules Robinson on the eve of his departure to express their satisfaction with the deed of cession ; but for which they considered that their labours as missionaries would have received serious injury. They added : '' We venture to remind your Excellency that it is not forty years since missionaries representing the British Wesleyan Churches came to Fiji, then in a state of savage heathenism, and that, but for the blessing of God upon their labours, there would have been no British Fiji at the present day.''

Sir Hercules' reply must have been truly gratifying to his hearers, concluding, as it did, with these words : '' I fervently trust that a new era has now dawned upon Fiji, and that under British rule the moral as well as the material progress of the new colony may, by the blessings of Providence, be effectually secured. The great social advantages which have already been made within the last forty years from savage heathenism are due to the self-denying and unostentatious labours of the Wesleyan Church ; and I can, therefore, heartily wish to your missionary enterprise in this country continued vitality and success.

'' Hercules Robinson.

'' To the Rev. Joseph Waterhouse
.. .. Samuel Brookes
.. .. D. S. Wylie.''

It was intimated by Sir Hercules that provision would be made by the Crown to the various chiefs who had thus voluntarily resigned their rights ; and, without knowing to what extent these might be really taken from them, the Governor suggested that Cakobau should receive a pension of £1,500 a year and a present of £1,000 to buy a much-coveted little vessel for his own use ; that in the event of his death, his queen, Andi Lydia, should continue to receive £1,000 a year for her life. Their three sons would probably find employment under Government, with suitable salaries, as would also be the case with the principal chiefs, all of whom would continue to hold their office of Rokos of the twelve provinces—a native dignity held in much reverence.

The Fijian Government nominally in existence up to the arrival of Sir Hercules Robinson became a provisional administration, with Mr. J. B. Thurston as Premier and Mr. Ryder as Minister of Finance. Upon the completion of negotiations Sir Hercules Robinson established a temporary Government over the islands. which administered affairs until the arrival of the first Governor, which took place a year later. This provisional Government consisted of an Executive Council under the presidency of Mr. Consul Layard ; Mr. (afterwards Sir) J. B. Thurston, Colonial Secretary ; Mr. (afterwards Sir) J. G. L. Innes (without office) ; Mr. Horton, Treasurer, and Mr. Swanston as Secretary for Native Affairs. Sir Hercules Robinson also appointed Mr. Garrick as Judge of the Central Court and Chief Magistrate of the new colony. For the efficient administration of native affairs he divided the islands into twelve provinces, over each of which a provincial governor—styled a Roko—and native stipendiary magistrates were appointed. These provinces were again subdivided into eighty-two districts, which were placed in charge of Bulis, each Buli to exercise authority over the natives only. While these negotiations were in progress the affairs of the Polynesian Company were becoming daily more complicated. When Commodore Goodenough and Mr. Consul Layard were acting as her Britannic Majesty's Commissioners of Inquiry as to British interests in Fiji in the early part of 1874, Mr. Forwood, on behalf of the company, laid before them the state of affairs as they had developed, emphasising the difficulties with which they were beset in obtaining possession of the land granted the company under the charter. The assistance of the commissioners was invoked in order to obtain a fulfilment of the conditions, viz., 110,000 acres of land still due to them ; for the banking privileges, which were stated to be worth at least £5,000 ; and for freedom from taxation within the company's territories. As may be readily understood now, if not then, the commissioners were not disposed to act in this matter. A little later on, however, it was referred to Sir Hercules Robinson, from whom scant encouragement was received. In his report

to the Home Government on the affairs of the company, he considered that Cakobau was only "Chief of Bau," and that when he signed the charter he had no power to act as he had done He recommended that the charter be not recognised by the British Government, but, as the readiest method of settling the claim, he suggested that the sum of £9 000, paid by the company to liquidate Cakobau's debt to the American Government, be repaid to them. He also recommended that the company be left in possession of the 400 or 500 acres then in the occupation of the tenants of the company in the Suva district. This proved a deadly blow to the assumptions of the company and immediately the directors addressed a memorial direct to Earl of Carnarvon, the then Secretary of State, for the company respectfully advancing their claims for redress.

Fiji as a Crown Colony.

Under the Charter of Constitution the affairs of Fiji were administered originally by a Governor and Executive Council. The Chief Justice, who was also Chief Judicial Commissioner of the Western Pacific, was empowered to administer the Government in the absence from the colony of the Governor. There was also a Legislative Council under the presidency of the Governor, composed of the Chief Justice and other heads of departments as official members, and an equal number of unofficial members. By article 3 the Legislative Council was to consist of the Governor for the time being and such other public officers and persons, not being less than two in number, as the Queen might appoint. Though under the constitution the members of the Legislative Council held office during her Majesty's pleasure, yet practically the appointment of an unofficial member was for life. "The common law, the rules of equity, the criminal law and the statutes of general application in force in England at the date when the colony obtained a local Legislature—that is to say, on January 2nd, 1875—are in force wherever no other provision has been made by the local Legislature. Unencumbered by previous enactments, the Crown has been able to profit by the experience of other countries in initiating legislation affecting the great interests of the colony. By ordinance No. 70, 1878, special provision is made for the formation of partnerships with limited liability.

"Justice (civil and criminal) is administered by a Supreme Court, the practice and procedure of which is similar to that of those courts which have corresponding jurisdiction in England. In civil cases an appeal is allowed to the Privy Council when the value in dispute exceeds £500. Debts under £50 are recoverable before the stipendiary magistrates sitting as commissioners of the Supreme Court, which revises the decisions before execution is granted in cases above £10 in value. Throughout the colony stipendiary magistrates possess the powers and perform the duties in similar cases, possessed and performed by stipendiaries and justices of the peace in England. Except with respect to real estate, the laws of Fiji of general application may, speaking generally, be said to be identical with those of England. By the Real Property Ordinance, 1876, the Torrens system of transfer, transmission and devolution of land and interests therein, by "registration of title" is in operation. There is local self-government for the principal towns, and public schools have been established in Suva and Levuka."

In the year 1900 an agitation was commenced for a change in the constitution of the colony, the first movement having for its object annexation to New Zealand. This, however, did not find favour with the majority of Europeans, who, whilst desirous of a change, did not wish to be absorbed into the colony of New Zealand. The agitation for some measure of relief was, however, continued, the object now aimed at being in the direction of representative government. In the early part of 1903 committees of influential men were formed in Suva and Levuka, and in February of the same year delegates from the various centres in Fiji met together in Suva to decide as to what form of representation would be most acceptable to the people themselves. After very lengthy deliberation, in which every point was freely discussed, it was decided to ask that the constitution of the colony be amended, so as to permit twelve elected members to sit on the Legislative Council; the colony to be divided into not less than seven electorates; and that two of the elected members be on the Executive Council. A petition embodying the resolutions of this meeting, which included the delegates' views on the election qualifications, &c., was drawn up and signed by nearly all the colonists in the country and transmitted to his Majesty. As a result of the petition and other representations, letters patent were issued by his Majesty

Banyan Tree, Rewa River.

on March 21st, 1904, providing for the administration of the Government. This proclamation, in which the provisions of this new constitution are embodied, is a mass of contradictions and ambiguities ; and created so much doubt that a cable had to be sent home to the Secretary of State inquiring if it was intended to withhold the franchise from all with incomes of not less than £120, unless on behalf of themselves or others they cultivated farms of not less than 100 acres, or resided in Suva or Levuka, or were connected with sugar. "Yes," was the response ; a reply which gave great dissatisfaction, as by this restriction three of the elected members were practically an addition to the nominee party. However, the letters patent granted a certain measure of relief, though falling far short of what was required.

The Legislative Council now consists of the Governor as President, ten Official Members, six Elected Members, and two Native Members. The Official Members are persons for the time being holding public offices in the colony. The Annual Meeting of Chiefs, or Bose-Vaka-Turaga, submit the names of six chiefs as suitable to represent them in the Council, and from this number his Excellency the Governor nominates two. The Elected Members are elected as follows :—Three members, by persons duly qualified as electors who are resident in the towns of Suva or Levuka. Two of such members are elected as representatives of Suva and one to represent Levuka. Three members, by persons duly qualified as electors who are engaged, either on their own behalf or in the employ of other persons, in the cultivation of land or in the management of farms within the colony of not less than 100 acres in extent, or in the production or manufacture of sugar, provided that the annual salary or wages derived from such be not less than £120. The letters patent were read and proclaimed by his Excellency the Governor, in the Queen Victoria Memorial Hall, Suva, on November 9th, 1904. The first electoral rolls were compiled in January, 1905, and the number of electors registered was as follows : Suva, 183 ; Levuka, 44 ; Planters, 319. The first election was held in Suva on the 22nd March, 1905 ; that for the planters' representatives being on April 8, 1905. These resulted in the personnel of the Legislature consisting of the following :—Executive Council : the Governor, the Chief Justice, the Colonial Secretary, the Attorney-General, the Native Commissioner the Collector of Customs. Legislative Council : the Governor. Official Members : the Hon. A. R. Coates, Agent-General of Immigration ; the Hon. A. W. Mahaffy, Colonial Secretary ; the Hon. A. Ehrhardt, Attorney-General ; the Hon. B. G. Corney, Chief Medical Officer ; Col. the Hon. C. Francis, Superintendent of Police ; the Hon. C. R. Swayne, Stipendiary Magistrate ; the Hon. F. R. S. Baxendale, Native Commissioner ; the Hon. J. K. M. Ross, Collector of Customs ; the Hon. T. R. Ward, Commissioner of Lands ; the Hon. G. W. A. Lynch, Senior Medical Officer. Elected Members : the Hons. W. McRae and Henry Marks, members for Suva ; Hon. D. Robbie, member for Levuka ; the Hons. J. B. Turner, A. A. Coubrough and S. L. Lazarus, Planters' Members. Native Members : Ratu Joni Madraiwiwi and Ratu Kadavu Levu.

The First Governor of Fiji.

Sir Arthur Hamilton Gordon, K.C.M.G., afterwards Lord Stanmore, received the honour of being appointed first Governor of Fiji, and upon him rested the responsibility of inaugurating the new colony. He arrived in Levuka in H.M.S. "Pearl" on June 24th, 1875, and landed officially the following day. With a mature experience in some of the most objectionable of the British colonies in the West Indies, he was considered by Lord Carnarvon, Secretary of State for the Colonies, to be a man eminently fitted to bring to their bearings the evil inhabitants of the latest Crown possession, which under his instructions was to be governed as a colony "of a severe type." Accompanying him were the following officials : Sir William Hackett, Chief Justice—succeeded twelve months later by Mr. Gorrie, from Mauritius ; Captain Olive, R.N., Commandant, Native Constabulary ; Mr. De Recci, Attorney-General ; Dr. Mayo, Medical Superintendent ; Mr. Arthur Gordon, Secretary ; Captain Havelock, Colonial Treasurer ; Captain Knollys, Aide-de-camp ; and Messrs. Le Hunte, Eyre and Mitchell, unattached. Shortly after their arrival a detachment of Royal Engineers, with three officers, were sent out from England, under Colonel Platt, to erect the necessary public offices, make roads, and lay out the site of the future capital.

Fiji was to be governed in native affairs as far as possible in accordance with the usages of the people themselves. The humblest individual was to be connected by a gradual scale with her Majesty's representative. And so the system that endures to-day was brought into force for the first time on record in any possession under the British Government. The first step in the ladder is the family council ; then, alternately, the village, district, and provincial councils ; and finally, the "Bose-Vaka-Turaga," or assembly of great chiefs, the native Parliament of the colony. Representatives of all classes attend it, but the voting powers are confined to the high chiefs—appointed by the Governor to administer the seventeen provinces into which the colony is divided. This assembly meets annually, and advises his Excellency on native affairs, and its suggestions, when considered proper, are subsequently made law by enactments of the Legislative Council. The high chiefs of the provinces are styled "Roko Tui," an ancient native title. Their functions may be compared to those of the lord-lieutenants of English counties. They administer and are responsible to the Governor for their respective charges. Under them are the heads of districts, called "Bulis," who again preside over the "Turaga-ni-koro," or chiefs of the village under their charge. These various component parts meet every six months in the provincial council, where they regulate their own internal affairs, levy rates for the payment of the police, district clerks and local officials generally, arrange for the making and maintenance of all roads, and all matters connected with the province. The proceedings are conducted with proper regularity, mainly due to the presence of a white official from the Native department, who keeps the meeting from wandering into the mazes of ultra-legislation.

The golden age can hardly be said to have dawned

with the advent of Sir Arthur Gordon. The resources of the country had yet to be discovered. The cotton trade, so flourishing for a while, had utterly failed, leaving four-fifths of the white population financially exhausted. Coffee, sugar, tobacco were all undeveloped. Copra and beche-de-mer, both limited in quantity, were the principal items of export. These and the pearly shell of a huge oyster, being natural products, afforded some occupation to colonists who had failed in more settled works. So all eyes were turned towards the new Governor in the hope that out of his scheme for the administration of Fijian affairs there would be evolved measures calculated to bring permanent relief. The bitterest opponent of his, and in after years he had many, unhappily not without reason, was ready to acknowledge the difficulties surrounding his position. Some 40,000 of the natives, or more than a third of the whole population, had just perished of measles; and, in addition, were suffering from the extortions of the late Government officials in their efforts to wring money from the people in order that Cakobau and his "Katerfelto" gang of advisers might carry on. The white population of the group was even more depressed. The Treasury was empty, and the Governor's only means of initiating the new British regime was by drawing upon a credit of £100,000, which had been advanced, as a loan to be repaid, by her Majesty's Government—a sum considerably less than France has during the whole of last century spent annually upon the single island of Martinique, with an area of land some thirty times less than that of Fiji. Yet, though it was considerably exceeded in amount by the sum required to settle debts incurred before the cession, it was the last as well as the first pecuniary assistance conceded to this last of England's daughters by her parsimonious parent.

Sir Arthur before long called a general meeting at Nasova. His opening speech seemed promising. He congratulated himself on finding that he had come among settlers of so high a standard, to whose welfare it would be his pride and duty to devote his best energies. This was said with so much earnestness that the hearts of his listeners filled with new hope; and many, whose long experience should have taught them the exact value of such official utterances, really believed him. His earliest action, however, soon undeceived them. Undoubtedly his aim was, and it has been the settled policy of the Government ever since the year of annexation to deal with strict justice towards the Fijian race. The people were to be kept faith with, in conformity with the provisions of the deed of cession. But this policy was carried out with such an excess of zeal that the first administration went right outside the four corners of the terms of annexation, and returned to the various tribes the complete ownership of the land they occupied before Fiji was made a Crown colony. This was done, notwithstanding the fact that the lands had been ceded unconditionally by signatory chiefs. There are, in fact, no Crown lands in Fiji, in the ordinary sense of the expression. The lands of the colony belong to native or European owners, respectively, as the case may be, and the only lands in the possession of the Crown are such as have fallen to it for the non-payment of advances made to planters in the early days of the colony, who were unable to either pay off or return to their homes the Polynesian labourers that had been imported from the Solomon and New Hebrides groups during the ten or twelve years before the cession of the colony. The total area of the lands which so became Crown property was about 7,000 acres. Then, to make up for this unnecessary sacrifice, some system of obtaining revenue had to be devised, and in doing so more opposition was encountered and bitterness aroused.

The matter of finance was one of the first and one of the most difficult problems which had to be solved when Sir Arthur Gordon arrived in the colony. To devise a system of native taxation at once equitable and remunerative appeared impossible. The poll tax instituted by the Government of Cakobau led to so many wrongs that it had to be abolished, and a labour tax introduced. This, however, was found to be impracticable; and it was of paramount importance to establish some other system of taxation which, while proving acceptable to the people, should be more lucrative in its results. Mr. Thurston had recommended that every district be compelled to cultivate a plantation, the produce of which should be sold to the highest bidder, and Sir Arthur decided to adopt this course; taking from the money thus realised the amount of the Government assessment and restoring the surplus to the cultivators. This scheme, however, proved exceedingly unpopular from the outset, and led to strong opposition from the planters and other sections of the white community, their chief objection being that it would lead to the Government absorbing the entire trade of the colony. The question became a burning one throughout Fiji, but, all unheeding, Sir Arthur Gordon called the chiefs together and induced them to see that practical effect was given to this policy he had adopted. At first the danger of collapse appeared to justify the unfriendly criticism of the Government's opponents but when the initial trouble had been swept aside the plantations prospered to such a degree as to astonish even the warmest supporters of the scheme, and became not only a steady source of revenue, but a means of greatly enriching the various districts.

In his report on the subject of the poll tax levied by Cakobau's Government Sir Arthur Gordon says: "The tax imposed on natives by Cakobau's Government was a uniform poll tax of £1 per man and 4s. per woman throughout the group. I, however, find it difficult, and, indeed, impossible, to suppose that revenue was the object contemplated in the imposition of this tax, or that its payment was ever seriously looked for. If any such expectations existed they were doomed to disappointment. The largest sums ever obtained in any one year from a population, at one time, of certainly not less than 150,000, was £6,000, and of this sum a large part, as I will presently explain, was not, in fact, received from natives as payment of their tax, or, indeed, from natives at all. I believe that the main design of the native poll tax when first imposed, and as it existed on the arrival of the British Commissioners in Fiji in 1874, was that of furnishing through its instrumentality a large supply of labour

to the plantations of the settlers. And in this respect it no doubt worked successfully. The unknown consequences of disobedience, the 'Matanitu' (the equivalent of the Indian Circar) exercised a mysterious terror over the minds of the natives, which induced them in many cases, in consideration of the advance of their taxes on the part of a planter, to contract with him for a year or more of gratuitous service. These, however, were of course the exceptions. In the majority of cases the tax was simply not paid, and could not be paid. When this happened the legal penalty for default was six months' imprisonment, which was spent in labour on the plantation of any settler who would pay to the Government the amount of the defaulter's tax. But though six months was the limit allowed by law for such assignment, the magistrates of the day were not very scrupulous in their reading of the Act, and sentences of a year, and even of eighteen months, seem to have been pronounced; while by the imposition of heavy costs, and the assumption that the default of their payment might be similarly punished by 'imprisonment on a plantation,' even these periods were almost indefinitely extended.

"Sir Hercules Robinson felt strongly the impossibility of maintaining such a system, which he rightly described as one by which the services of the entire male population of whole districts had been in effect sold to European planters in other and distant islands. He at once abolished it, and substituted an arrangement by which all but adult males were excused from taxation, and the tax of these men fixed at twenty days' labour in the year, redeemable by money payments of various amounts, according to the supposed wealth, or poverty, of the district in which they lived.

"This, therefore, was the problem which I had presented to me: should I continue the labour tax of 1874? should I re-enact and attempt to enforce the direct tax in money of the-old Fijian Government? or should I endeavour to provide some substitute for the existing system which would bring larger returns to the Treasury and yet be neither oppressive nor opposed to the traditional habits and feelings of the people?

"The labour tax in its existing form was clearly unsustainable. It is impossible to transport the whole population for twenty days to those places where public works are being carried out. Such places are few, and in most districts of the colony there are really no public works on which the inhabitants can be employed. In such cases either works have to be invented which are not needed, and which lead to an employment —or rather a waste—of labour in no way beneficial to the colony, as well as an expense of supervision wholly thrown away, or the tax must be quietly permitted to fall into disuse. The practical alternative, therefore, was the renewal of the poll tax of the old Fijian Government, or the substitution of some as yet untried system.

"If the idea of re-enacting a poll tax be abandoned, no other direct money tax could be imposed. In fact, there is a species of absurdity in the imposition of pecuniary taxation on a population nine-tenths of which possess no money. I know it has been said that if they do not possess money they, at least, might all become possessed of it by engaging to work for planters. I confess I am unable to see the force of this assumption. The ordinary wages given by a planter to an able-bodied man were, in 1875, 1s. per week, or £2 12s. per annum. This is a small sum from which to pay a tax ranging from £1 downwards, even if the wages be paid in money, and not, as was invariably the case, in trade, of often questionable value. Whether it is to the native's advantage to leave his *taro* patch and yam plantations, his own village, his generally comfortable home, and his family, to work on some distant estate for 52s. a year may be questioned, nor do I think he can reasonably be expected to do so, except under strong compulsion.

"The receipts from the native taxes, which in 1875, under the old system of collection, amounted to but £3,499, reached in 1876 (during only a part of which year the new scheme was in operation) the sum of £9,342; in 1877 that of £15,149, and in 1878 amounted to nearly £19,000. The expenses incurred in 1877 in collecting and shipping the produce to Levuka and in payment of the eighteen persons engaged in those duties, amounted to £1,341. A further expenditure was also incurred for the purchase and gratuitous distribution of seed, tools, bags, &c., amounting to £386 5s. 10d. I have not yet received the accounts for 1878, but if the expenses be assumed as equal to those of 1877, there will be a clear profit to the Treasury on this tax of over £17,000, while the expenses of collection will not have reached £2,000.

"Let us turn, however, to the more important question of the social influence of the new law. To answer this question the nature and working of its machinery must be first described. The amount of the tax to be paid by each province, estimated in pounds sterling, is annually assessed by the Legislative Council, the assessment being based, as regards each province, on mixed considerations of the amount of the population, the nature and productiveness of the soil, and the degree of civilisation which the province has attained. There are twelve such provinces, not including the highland districts of Viti Levu. Tenders are called for the purchase of the articles of produce in which the tax may be paid. These articles have hitherto been copra, cotton, candle-nuts, tobacco and maize; to these coffee, which the natives have now begun to grow largely, will soon be added. Beche-de-mer has also been accepted from some places. The highest tender is accepted in the case of each article, and to the successful tenderer all the produce delivered or collected in discharge of the tax is transferred on its receipt by Government.

"The amount of the assessment fixed, and the prices offered for the various articles of produce by the successful tenderers, are intimated to the Roko Tui, or native governor, of each province. The apportionment of the shares to be borne by each district, and the selection of the articles to be contributed, are then made, nominally and according to law, by a board appointed under the Ordinance, but practically by the *Bose vaka Yasana*, or Provincial Council, which, as I have previously explained, consists of chiefs of districts, styled '*Bulis*,' under the presidency of the Roko Tui, frequently, though not always, aided by the presence of the Governor's Commissioner. The next stage is the apportionment of the tax of each district by the

Bose ni Tikina, or District Council, consisting of the town chief of the district, under the presidency of the *Buli*. By this body the share of each several township in the district is determined. Lastly, the individual share of the produce to be contributed, or work done by each family, in each village is settled by the town chief, aided by the elders of the township.

"The mode in which the articles are raised is left by the people themselves to determine, and the methods adopted have been very various. In some places each village has grown its own tax-produce along with what it grew for sale or domestic use; in others several villages have combined to grow their produce in one large plantation. These latter are what, by those who wish to discredit the scheme, are called 'Government gardens,' but, in fact, no such gardens exist. The soil in the collection of the revenue. Both of these are, I need hardly say, points of very considerable importance.

"But these were not the only results which the system was aimed to effect, nor are they the only objects which have been attained by its adoption. As was anticipated by the framers of the ordinance, the cultivation of articles of export by the natives has been largely promoted. Fijians are by no means habitually indolent, as by many careless observers they are supposed to be; and they are passionately fond of agriculture; but their cultivation, though very neat and careful, is chiefly that of food plantations and articles for domestic use. Sugar, tobacco and the paper mulberry are, and have long been, almost universally grown in addition to root crops and plantains;

Fijian Meke Club Dance.

and their produce both belong to the people themselves.

"This machinery recognises the primitive community system, on which all political and social institutions in Fiji are based, and which, even in the matter of taxation, I found to be still in use as regarded the rates for local purposes, such as payment of schoolmasters and village police, which, quite irrespectively of the Government (and, as some would say, illegally), were imposed by the Provincial Councils in a species of voluntary assessment. This species of taxation is, consequently, familiar to the natives and thoroughly understood by them—a fact which causes the pressure of the impost to be more lightly felt than it would be if demanded directly from the individual by the Government. It, however, renders the natives themselves to a very large extent, active and responsible agents but they are not, as a rule, grown with a view to exportation; although cocoanuts have been manufactured into copra, and yams in large quantities have been sold, or rather bartered, by the natives to the white traders.

"Under the new system the area of native cultivation is rapidly increasing, and the lesson which it was desired to inculcate has been more than partially learnt. Another consequence of the adoption of this law has been that of giving to the people a juster idea of the value of the produce which they can raise. When a money tax was insisted on, it was necessary at certain fixed periods every man should make a payment of cash to the tax collector. Very few natives (except, perhaps, in the province of Lau) hoard or possess coin. Their wealth consists in the accumulation of property,

not in money ; and as the day on which the coin had to be produced came round, an unscrupulous itinerant trader (and such traders are not always remarkable for a high tone of commercial morality) could obtain almost anything, and almost any amount of anything in the possession, or under the control of natives, in exchange for the coveted and indispensable piece of coin necessary to pay the tax. That coin the trader sold as an article of barter on his own terms, and those terms were usually hard ones. Even at the best of times, when the pressure did not exist, the native only received about half the price which the very same traders, with the knowledge they still will obtain a handsome profit by their purchase, are now ready to give to the Government for a similar amount of produce.

" This has opened the eyes of the natives, and in their private trading transactions they now, in many cases, ask and obtain prices more nearly resembling the true market value of the article ; while for the surplus produce produced by them of those articles in which the tax is paid, beyond what is required to meet it, the Government practically obtains for them a price equal to that which it receives itself from the contractor for the tax-produce ; and that, too, paid in cash, and not (as had previously been the case) in goods, which the trader valued at his own discretion. . . . The amount of tax-produce sent in during 1878 in payment of taxes in excess of the amount required to meet the demands of the assessment, and which has been sold for the benefit of those contributing to it, has realised between £1,500 and £2,000.

" It may seem strange when thus speaking of apparently large transactions between the native and white traders that there should have been any difficulty on the part of the former in finding money to pay a money tax ; but, in point of fact, hardly any money was received by them. Objectionable as it seems by some to be thought to receive produce instead of money *from* the natives, these same parties can see no objection to forcing *on* the natives as payment for their produce imported goods, estimated at wholly fictitious value. A native, we will suppose, makes and wishes to dispose of copra, which he offers to the white trader who ' works ' that district. Say he has got half a ton. This, according to present prices, paid the Government, would be worth £6 10s. The trader probably offers about £3 (until, perhaps, very lately, it certainly would not have been more, and probably less), and then he pays in cloth, knives, &c., which he estimates the value at, perhaps, double the proper amount ; so that he obtains £6 10s. worth of produce from the native for goods worth £1 10s. The native was often aware he was imposed upon, but until the the new system of taxation was imposed he had no alternative but to take what was offered, or leave his produce unsold. He can now sell at prices which have been publicly tendered. The system of making an unduly large profit is so regularly recognised, that, in most of the shops in Levuka itself, there was in 1875 a ' native ' price on articles, which was usually double the amount which would be asked of a European. There is still, I am informed, a ' native ' price, but whether the disproportion between it and that asked of white customers is as great as formerly I am not aware.

" The action of the Government affords a most valuable protection to the native producer, by ensuring him a market where he will receive cash for his produce at a fair rate, and, paradoxical as it may seem, it is, nevertheless, strictly true that the reception of the Government of produce in payment of taxes has been an important step towards the introduction of cash transactions in the dealings between the traders and the natives. . . . It does not require half an eye to perceive that the people have thriven under the new system. Everywhere the increased cultivation, the enlarged towns, the good new homes, the well-kept roads, the cheerful and healthy-looking population, present the strongest possible contrast to the aspect of the country in 1875. This was fully admitted to me not long before I left Fiji by a leading planter, who said that nobody who had eyes in his head could deny that the natives were very much better off than they were three years ago ; but he added (and there was much significance in the admission) that this was by no means an advantage to the planter, whose difficulties in obtaining labour were thereby materially increased. Not three years have passed by and already we see that it has stimulated the industry and has doubled the produce of the colony ; that under it the population are more prosperous than they have been for a long time, and are, notwithstanding the incessant efforts of mischief-makers, content and trustful, as I firmly believe they will continue to be. I am specially desirous that it should not be forgotten that this is but one of a series of measures which should be regarded as a whole, and which have for their objects the preservation and development of the Fijian race."

Sir Arthur was infatuated with his idea, and later on, four years afterwards, in a paper read before the Royal Colonial Institute, he defended it still more strenuously. " The state of things," he said, " which disclosed itself to me was not encouraging. A terrible pestilence, heedlessly admitted, had swept away one-third of the entire population. Though its violence had diminished, its ravages had not wholly ceased. Even where it had passed by it had left behind it terror and despair. The same cause had carried off many of the imported labourers of the planters, who, from a variety of causes, were themselves, for the most part, reduced to the greatest straits. The revenue had fallen short of even the modest estimate of Sir H. Robinson, whilst the expenditure had largely exceeded his anticipations. The introduction of labour from other parts of the Pacific had almost ceased. The season had been unfavourable for agriculture, wet and unhealthy, and gloom and discontent pervaded all classes. The white settlers had apparently imagined that by some magical process the assumption of sovereignty by Great Britain was to be followed by an immediate change from poverty to wealth, from struggling indigence to prosperity ; that their claims to land would be at once allowed ; that an abundant supply of labour would be at once found for them, and that their claims to supremacy over the natives, which the Government of Cakobau—whatever its faults—had steadily refused to recognise, would be at once

acknowledged. They were, therefore, bitterly disappointed to find their hopes not realised.

"The natives were cowed and disheartened by the pestilence, which they believed to have been introduced purposely to destroy them—a belief encouraged, I am ashamed to say, by some of our own countrymen, and which was probably the main cause of the disturbances in the highlands of Viti Levu in the following year. They were perplexed by the reiterated assurances of the whites living among them that by the mere fact of annexation to Great Britain their own laws and customs had been abolished; that their rules for succession and the transmission of property had no longer any existence; that many of their cherished habits were illegal; that their lands had become the property of the Crown, and that they would themselves be expected, if not required, to labour on white men's plantations. They were told, moreover, that all distinctions of rank among them were at an end—a notification more perplexing than pleasing in its suddenness to the people generally, and which naturally caused irritation and distrust among the higher chiefs.

"A third element in the population, the immigrant labourers from other parts of Polynesia, whose contracts of service had long expired, but whose employers had no means to send them back to their homes, and who had remained, in some cases for many years, in by no means voluntary servitude, were exasperated by the bad faith they had experienced.

"At the end of the year 1875 I found myself with a revenue of £16,000, from which I had to meet an expenditure of over £70,000, and at the head of a dissatisfied and impoverished white population of some 1,500 persons, in the midst of a native population, nearly one hundred times as large, suspicious, watchful and uneasy; whilst on but too many estates bands of wrongfully detained immigrants formed a real, though apparently unrecognised, source of danger.

"It is not my object, in the present paper, to narrate the steps taken in the administration of the Government since that time. Suffice it to say, generally, that the revenue of the colony has swelled rapidly from £16,000, in 1875, to £38,000, in 1876; £47,000, in 1877; and over £61,000 in 1878. The revenue for 1879 is estimated at £75,150, while the expenditure has been reduced to a level with the income; that the receipts from customs, which were in 1879 but £8,000, amounted in 1878, under practically the same tariff, to £20,000; that the imports have nearly doubled in value, and the exports (which exceed the imports) have quite done so; that the Polynesian labourers, whose term of service had expired, have been conveyed home and replaced by labour newly recruited; that more than 800 land titles have been settled after laborious and minute investigation; that measures have been passed by the Legislative Council which do honour to those who framed them, and compare favourably with those of many older colonies; that the Government service has been organised, courts of law established; that a dangerous disturbance has been put down quickly, cheaply and effectually; that capital is being invested; and that, after a careful investigation extending over more than a year, it has been reported to me by most cautious and most scientific authority, that the annual value of the agricultural exports of the colony, when its powers of production have been fully developed, will probably exceed £10,000,000 sterling."

After alluding to the purely native organisations, Bulis, Rokos, and other functionaries, whom Sir Arthur found it desirable to continue to employ in the same capacities, in the administration of local government, and in carrying out various measures, he goes on to speak of the system on which these were formed:—

"It was always borne in mind that these regulations had, to a great extent, to be administered by the natives themselves, and that a code which they thoroughly understood and had taken part in preparing, and which was in harmony with their own ideas and modes of thought, would be far more readily worked, and far more willingly and intelligently obeyed than much better regulations imposed by external force, but which they might neither comprehend nor appreciate, and which would, therefore, be of far less real utility.

"I may say that I have no reason to be dissatisfied with the results. I have no doubt that the native magistrates make mistakes, and sometimes grave mistakes; I have no doubt that in individual instances the Roko Tuis are harsh and overbearing; but it is, I think, far better that they should now and then be so than that all share in the administration should be taken away from them. The employment of natives in the administration of the Government was, indeed, a financial necessity, for means did not exist, and do not yet exist, for the payment of a staff of white officials as would have been necessary had the services of natives been dispensed with. But had no such imperative cause existed to render their employment inevitable I should equally have deemed it to be required by considerations of policy. Unless removed from their habitual places of residence, and treated with a harshness wholly incompatible with the understanding on which the islands had been ceded to England, chiefs of intelligence, high rank and great social influence, would have become, if stripped of all authority and deprived of all employment, except that of brooding over their changed condition, very dangerous elements in the colony. For, be it remembered, the legal non-recognition of their position would not have in any way deprived them of the power they possessed over those who yielded to them an instinctive and unquestioning obedience. As it is, they are cheerful and willing assistants to the Government in the performance of its duties.

"The results of the system actually adopted were apparent when the mountaineers of Viti Levu attacked the Christian village near Sigatoka. I appealed to the Rokos for help, and named thirty men as a contingent each was to send. Had the same state of mind existed that I found on my arrival, sullen and reluctant submission would at best have been given to the order, and more probably excuses would have been made for the non-appearance of the force; the mischief would have spread and a long and costly war would have resulted. What was, in fact, the answer to the appeal? From almost every province came double the number

of men asked for—picked men out of a host of volunteers—and the troubles were suppressed by native forces alone, without delay and at a trifling cost. . . .

"I will only say one word on the future prospects of the colony—namely, that I believe Fiji to be an admirable field for the investment of large capital, whether in sugar or coffee estates. Sugar grows spontaneously, is of the first quality, and has a practically boundless market in Australia. As regards coffee culture, Fiji is now in much the same position as Ceylon thirty or forty years ago, and I have no doubt that those who now found estates there will find them in no long time amply remunerative. I have never seen finer tobacco than that raised in Fiji, and the cotton produced there is admitted to be of the best description."

Twelve months afterwards the system was denounced in the House of Commons by Sir Charles Dilke as "an infamous one" and one that necessitated the forced removal of the natives from one part of the islands to another. Later on it pressed so heavily on those it was intended to serve best that representations were made to the Home authorities concerning its abuses, and under orders from the Secretary of State for the Colonies, certain modifications were made in the pet scheme of Sir Arthur Gordon's in the direction of making the inquisition press less unduly on the individual members of many of the tribes.

Insurrection of the Mountain Tribes.

There were other matters of more serious import to soon engage the Governor's attention. The epidemic of measles, which decimated the colony before the arrival of Sir Arthur Gordon, induced the mountain tribes of Viti Levu to revolt against his authority.

In January, 1875, Cakobau, his sons, and a befitting retinue of chiefs returned from Sydney in H.M.S. "Dido," having visited Sir Hercules Robinson, the *Kovana* of New South Wales, as a proof of their confidence in their new friend. An epidemic of measles prevailed in the colony at the time and shortly before leaving the capital the King's younger sons, Ratu Joe and Ratu Timoce, took the complaint in a mild form, as did also two of their attendants. On the voyage home the King became slightly unwell—so slightly that quarantining was considered unnecessary,—and upon reaching Levuka he was permitted to go ashore. Kindred and subjects crowded from all parts of the islands to welcome him, and, according to custom, fervently sniffed his hands or his face, thereby inhaling the unsuspected poison. A few days later Mr. Layard held a meeting on the Rewa, to which chiefs came from all parts of the interior of Viti Levu, representing the mountain tribes. In all there were fully a thousand people present, including several chieftains from Levuka, who had already caught the measles, without being as yet unwell. In the South Seas it appears this disease, which British people consider a simple and infantile complaint, invariably assumes a character more like the plague, when first introduced in any of the groups. In 1860 it was unfortunately taken to Mare (Loyalty group), and one-fifth of the population died. The "Dido" put three persons ashore on Norfolk Island on her way to Fiji; they also carried the measles, which spread to the whole community. Afterwards she landed some time-expirers at Malicolo, and there too the natives were decimated.

Consequently from the Rewa meeting the first epidemic of any sort that had visited Fiji spread all over the archipelago, with the most disastrous results. From every corner of the group there soon came tidings that a plague was raging. Whole villages were stricken down—young and old, alike, lay dead or dying. Whole families were buried, where they lay, on the foundation of their houses, which were pulled down, leaving nothing but patches of crimson-leaved dracæna to mark these household graves. On the King's little island of Bau—the special home of the nobles, and which was always terribly overcrowded—all were ill at once. Canoes bearing the dead were ceaselessly crossing to the mainland graveyards, conveying many of the best chiefs and teachers; and the cries of the mourners and the death-drums resounded day and night. On Taviuni with its wealth of plantations, the native population was reduced from 20,000 to 4,000. The handful of white people, as a rule, did their utmost to help, and gave all the food and medicine they possessed; but their own labourers, and their own children were stricken, and needed more than they could give. Evil-minded persons spread the report among the natives that the disease had been purposely introduced to kill them and get their lands. So the medical directions, which were at once published, were ignored, and the white man's medicine often refused, from a conviction that it would cause certain death. Native medicines, and bad, ill-cooked food made matters worse. Isolating the sufferers was impossible; nor could they be prevented from rushing to the nearest water to cool their burning fever. The rash was then thrown in, and congestion of the lungs and dysentery of the most malignant type were brought on in thousands of cases.

Apart from the irresistible craving to lie down in cool streams, it would have been a hard task for the poor sufferers to keep themselves dry, for an unparalleled rainfall converted whole districts into dreary swamps, where fever and starvation completed the work of death. The people were too weak to go to their gardens, and so there were none to carry food. In the island of Ono and other districts the people were subsisting on wild roots, and eating old cocoanuts, only fit for making oil. Then they lay down, all alike stricken, for the most part awaiting the fate they deemed inevitable with that pathetic calm peculiar to a race wholly indifferent to life. The few who were well began to herd together, forsaking the sick, and scarcely exerting themselves to give them a drink of water, or prepare such food as they had. At last the living were unable to bury the dead, and there was good cause to dread lest a worse pestilence, in the form of typhus, should be engendered by the putrefaction of the air.

Among the first victims was Ratu Savanaca, one of the most able and intelligent of the chiefs, and who had done all in his power to explain to the Kai Colos — mountaineers — the advantages of English rule. Nearly every mountain chief who had been present at Mr. Layard's meeting succumbed to the disorder. Of course, it was only natural that their subjects,

amongst whom the seeds of disease had been spread, should attribute this to poison or witchcraft, and that the tribes who had only recently accepted Christianity, or were on the eve of doing so, should conclude this was a heaven-sent punishment for forsaking the gods of their fathers and giving up their lands to the white man. So they retreated to their mountain fastnesses, banished their teachers, returned to heathenism, and soon were in open rebellion

The story of the mountain war has been well told by Miss Gordon Cumming in her interesting, if somewhat biassed work, "At Home in Fiji," and, is in the main, reproduced here. When the Kai Colos had made up their minds that the scourge of measles had been sent as a judgment from their insulted gods, they "threw off the cloth," which was a formula for ex-

Chief's House and Sleeping Bure.

pressing that, by returning to total nakedness, they utterly defied the *matanitu* (or Government) and the *lotu* (Christianity); they allowed their hair to grow to the fullest-sized mop; and having thus resumed the part of heathen warriors, or *tevoro* (*i.e.*, devils,) they proceeded, on April 12, 1876, to attack and burn the Christian villages of Nadi and Nadroga, and ate sundry women. They also attacked several Christian villages on the banks of the Sigatoka River; but here the marauders were repulsed and their own villages burnt. They then attacked a village in the mountains north of Kora Kula some thirty miles, the people of which were Christians, and had supplied food to the Government forces. The villagers, old men, women and children, took refuge in a cave, where the cannibals soon followed, guarding the entrances and firing on them at intervals in the night. In the morning a party of friendly natives and police (or, as the people called them, sotiers, *i.e.*, soldiers) came to the rescue and routed them.

The Governor was from the beginning anxious to avoid anything like a collision between white men and brown, and was therefore determined, if possible, to treat this disturbance as a police question, without requiring any aid from English troops. When it was found that a collision with the Kai Colos was inevitable, Sir Arthur sent to all the friendly chiefs to ask each for a small detachment of picked men. Treble the number asked for were sent, and a magnificent body of men was thus mustered. All had their faces blackened with a horrible cosmetic, which made them look more savage. They were almost all dressed alike in drapery of white tappa, and the liku (fringe kilt) of black glossy water-weed, like horse hair, with streamers of tappa floating from their arms and head. All were armed with old Tower muskets. They marched on to the rara—the green lawn before the house—and there performed the wildest devil méke, ending with unearthly yells. They then advanced, two or three at a time, brandishing their weapons and vaunting their coming deeds. When each had had his say he advanced with a green twig, which he laid at the Governor's feet. A little speech was then made at Sir Arthur Gordon's dictation, and a gift of symbolical whale's teeth, which the messenger received crouching, and carried them to the corps, who also crouched low to

receive them. They were then feasted before re-embarking on the Government steamer, which carried them to the seat of war.

Nearly the whole force of native police had already been despatched to the mountains, when a permanent camp had been established at Nasaucoko (Fort Carnarvon), on the Sigatoka River, in the western half of Viti Levu, about 2,000 feet above the level of the sea. Captain Knollys was appointed commander-in-chief of the forces, with Mr. Gordon and Mr. Le Hunte as sub-generals, and Dr. Macgregor, surgeon. Messrs. Carew, Wilkinson and Heffernan accompanied them as interpreters, being all men thoroughly acquainted with the chiefs and the people. The little army was divided into three bodies, whose common object was to prevent the enemy from reaching the great forests near the Sigatoka, where they would have been very dangerous neighbours to the Christian tribes and very difficult to dislodge. The contingent of which Mr. Gordon had command operated in the mountains to the west of Sigatoka, and consisted of 1,200 undisciplined, undrilled men of different tribes each accustomed to render implicit obedience to their own chief only ; and all these chiefs were jealous, one of another, and always on the alert to scent out slights. Notwithstanding this drawback, his task was rapidly and successfully accomplished. After several strongholds had been stormed and captured, villages burned, and a considerable number of firearms seized, the cannibal tribes abandoned their fastnesses and 850 prisoners were taken ; some of whom as known murderers, were executed. The others were distributed among friendly tribes, on a sort of parole, which it would be against their Fijian code of honour to break, till it was deemed safe to let them return to their own districts.

Mr. Le Hunte was in charge of the camp at Fort Carnarvon, whilst Captain Knollys with the remaining police and levies, superintended operations in the rugged mountainous country to the northward. Here the mountain towns are perched in all sorts of nooks, among great boulders of rock, or hidden in clumps of bushes, or in clefts of the rock. It is a country fortified by nature, having precipitous crags honeycombed with caves and clothed with dense forest. Here the tribesmen constructed their fastnesses with great skill and ingenuity, strengthening their hiding-places by earth works and screens of rocks. They could thus afford a good defence to any attack, not only according to the more primitive modes of aboriginal warfare but likewise against musketry. Imagine a hill of rock as inaccessible as possible, with a small level space on the summit, surrounded by a stockade constructed of upright posts, at least six inches in diameter, and about eighteen inches apart, strongly bound together by wicker-work, either interwoven or lashed on the outside ; a ditch, where practicable, surrounding the whole, with a couple of narrow logs for a bridge ; as many entrances as may be necessary, over which are projecting platforms, from which the defenders guard the approaches by hurling spears, &c. ; various gates, which are made fast by sliding bars, and defended on either side by structures resembling bastions, made of tough wicker-work, placed at intervals of about four yards—and one has a good idea of a stronghold of the Kai Colos. Sundry of these rock fortresses were places of very great strength, but were nevertheless captured. About July 10th Captain Knollys, learning that a large body of tevoro had retreated to the caves in Naidua Valley, he marched against them ; and, although huge masses of rock effectually concealed the entrance to their hiding-place, the cannibals were driven out and captured. Later on the Naquaquatabua caves, a nest of large hiding-places round a deep hollow, where large quantities of provisions and ammunition had been stored, fell into his hands ; and before the end of July he had persuaded the remainder of the mountaineers to abandon the defence of the caves of Nunuwai, where they made their last stand, and lay down their arms.

On the 28th October, 1876, the Governor issued a proclamation of free pardon to all the mountain tribes who had fought against the Government, granting free permission to all who had been carried as prisoners to other districts, and to those who might still be concealed in the bush or in caves, to return to their own districts and rebuild their towns and cultivate their lands, only stipulating that the fortified places were not to be inhabited again. He found, even at this early date that the disturbed districts were assuming an aspect of peacefulness. New towns were springing up, and cultivation was carried on in perfect security in places which hitherto could not be worked at all, or only by armed men. A year later—October, 1877—Sir Arthur Gordon revisited these districts and found everywhere peace and plenty. At Fort Carnarvon about a thousand representatives of the mountaineers assembled to hear him address them, and several hundred school children gathered together for one of their examinations, and this was enlivened by the customary wild mékés, songs, &c. Sir Arthur thus describes one in his journal :—"Navaucoko fan méké. Nai Kalu Kalu, the stars. This was a very curious méké. Two circular enclosures of bamboo, about five feet high, were erected, within which two parties of dancers began to whirl round, waving white masi fans over their heads. Gradually, one by one, they came out of the door of their enclosure opposite each other. This was the rising of the stars. They met, danced the usual sort of dance, and, at one part of it threw away their fans. This was to represent the shooting stars." In another entry he illustrates a custom peculiar to that part of the country. "Walked over to Korolevu, where I was received in a fashion which I have never seen elsewhere. The people were arranged in rows on each side of the rara. As I came into it all the folks inclined their heads to the left shoulder, and as I passed them sank down into a slanting position to the left, like a row of ninepins. . . . Every one of the people here was last year a prisoner. Later I strolled up and down by myself alone, but in perfect security."

Sir Arthur Gordon and the Land Titles.

The next matter to engage the Governor's attention was the validity of the titles of all the settlers in the group. Here, again, Sir Arthur Gordon made himself eminently unpopular by evincing a strong inclination to be blind to the interests of the pioneers and others, who had contributed so much and at such

individual sacrifices to the existing conditions of the islands. A commission was appointed to investigate all claims, no matter of what standing, and no one was assumed to be in lawful occupation of his lands until he was able to prove to the commissioners' satisfaction that he had come by his property legitimately. Woe betide those who had lost the slips of paper given them by the chiefs, an admission of their purchase. The land followed the missing fragmentary scrap, and without any compensation.

Upon Sir Arthur Gordon's arrival in Fiji, as first Governor, he caused it to be very clearly understood that her Majesty's Government and the Colonial Government absolutely and entirely declined to admit that they were necessarily under any obligation to take up the liabilities incurred by those who had purported to administer the affairs of the islands. Later on in the same year, in answer to a petition to his Excellency the Governor, presented by Mr. G. A. Woods for the Polynesian Company, the charter signed by Cakobau was declared to be invalid and that no grant of land would receive recognition except those already in occupation. An attempt was subsequently made to bring the claims of the company before the Lands Commission appointed by the Government, but the commissioners, on the grounds " that the Imperial Government had already decided that the charter was invalid," declared that, as no object could be obtained in the Lands Commissioners investigating the claims, the application should be refused. At the same time they decided that individuals who had bought defined tracts of land from the company or had cultivated or taken possession of lands claimed by the company, or had *bona-fide* spent money on defined tracts of land claimed by the company, could be heard in support of their respective claims.

This practically terminated the existence of a venture which, while it proved disastrous to the shareholders, proved the means of bringing prominently under the notice of the outside world the wonderful fertility and magnificent resources of the Fijian Islands which, by inducing settlement, benefited the new colony to a degree that can scarcely be realised. But they had originally been warned what risks they would run if they persisted in their transactions with the King of Fiji, so that to a great extent they had only themselves to blame.

Not so with many planters whose titles were proved in the end to be flawless. The interminable delay of the Land Commission at a critical time, when they wanted to realise on their land and endeavour to repair their losses elsewhere, completely shattered them. To a large extent the delay was unavoidable ; but that fact did not minimise the effect. At the date of the cession there had been some 1,650 claims by white men to land alleged to have been sold to them by natives. Many involved points of difficulty necessitating the commissioners taking the evidence on the spot and forwarding the depositions to the Governor for decision. Apart from the opposition of natives on various pretences, such as alleged purchase from or by some or many joint owners, or by part payment of consideration, &c., some of the claims were also contested by white men. For, owing to careless definition of boundaries, overlapping was not infrequent. Of the 1,650 claims Sir Arthur Gordon had only managed to dispose of 836 in his first three years of office ; many of which had to be reinvestigated before a Court of Rehearing, which was established owing to popular clamours against many of the Governor's decisions ; and it was not for several years afterwards that the last claims were finally disposed of. To add to the settlers' woes, Sir Arthur Gordon had not been long in Fiji before he recognised the unsuitability of Levuka as a capital town and initiated steps for transferring the seat of Government to Suva, thus creating a slump in the value of properties on Ovalau. At the same time it is only fair to admit that the alteration was highly beneficial in the end for Fiji generally.

An ordinance of the Governor's on the subject of marriage brought him into conflict with the Wesleyan Mission. The principal objection to this law raised by the mission was that, in recognising as valid, which it did, all marriages contracted according to native custom, and which by the same custom was binding at the time the law was passed, there was a distinct recognition of polygamy. That this was so was undeniable ; but the missionaries were told even that practice was preferable to the one they had established of permitting the putting away of all previous wives with a view to a contract of so-called Christian marriage with another woman. To many this was the one blot on the face of Methodism in Fiji, and there were not a few who sympathised with the Governor in attacking it.

In February, 1878, Sir Arthur Gordon, obtaining a year's leave, paid a visit to England, the Hon. G. W. Des Vœux, Acting Governor of Trinidad, being appointed to officiate in his absence. Sir Arthur returned towards the end of 1879, when a great gathering of chiefs assembled at Bau to welcome him. The menu included 104 pigs and a large shark, cooked whole. The speech made by Cakobau on this occasion is worthy of note, as a reflex of the policy of the Governor from a native point of view. At the conclusion, addressing the chiefs, he said : " Now, you have plenty of money ; the native officials receive their salary regularly, the people are flourishing, and have plenty of goods. You chiefs are at rest mentally, not as of old. Need I ask you, is it a good thing to be under Great Britain ? Would anyone like to change again ? I ask. Let anyone who will, speak ; lest it should be said we have been deceived or robbed. It is not so. We still hold our positions. The chiefs still are chiefs ; while the people are better off than ever they were before. If we had not given ourselves to Great Britain, we should probably have been at war among ourselves long ago. Let no man say we have given way our rights. No, we have preserved them." " Little, said an old friend I (F. J. Moss in " Through Atolls and Islands ") met in Fiji last year, as he pointed to the Union Jack flying in the Government boat passing at the time, little did I think I should ever come to regard that flag as the symbol of slavery for an Englishman. But so it is in this country. We have no voice in our own affairs. The Governor nominates a few men to what he calls his council. It consists of officials with a large majority who are always expected when the Governor tells them, to vote in a body with him." This is the

unofficial point of view of a man who evidently forgot he was in "a colony of a severe type." Two months after returning Sir Arthur Gordon accepted the Government of New Zealand—"with the supervision of native affairs in Fiji." But this last was not to be.

Of the effects of Sir Arthur Gordon's "native policy" in Fiji there has been much said in condemnation. Few outside official circles supported it at any time; and to-day there is a feeling among those at the head of affairs that it was wrong. The Fijians who were gradually throwing off the yoke of their chiefs, were again, by colonial laws, brought effectively under this domination. Their opportunities of independent labour were taken from them by the Indian coolie, whom Sir Arthur Gordon introduced, and with the loss of individuality disappeared all incentive to work. A complete list is given here of all the Governors and Acting Governors who have succeeded to the office :—

1874, October—Hon. Sir Hercules Robinson, C.B., G.C.M.G.; E. L. Layard, C.M.G., Administrator.

1875, September—Hon. Sir Arthur H. Gordon, K.C.M.G.

1878, June—Hon. G. W. Des Vœux, C.M.G., Lieutenant-Governor.

1879, September—Hon. Sir Arthur H. Gordon, G.C.M.G.

1879, November—Hon. J. B. Thurston, C.M.G., Acting Governor.

1880, January — Hon. Sir G. W. Des Vœux, K.C.M.G.

1883, November—Hon. J. B. Thurston, C.M.G., Acting Governor.

1884, June—Hon. Sir G. W. Des Vœux, K.C.M.G.

1885, February—Hon. William McGregor, M.D., C.M.G., Acting Governor.

1885, August—Hon. J. B. Thurston, C.M.G., Lieutenant-Governor.

1887, January — Hon. Sir C. B. H. Mitchell, K.C.M.G.

1887, December—Hon. William McGregor, M.D., C.M.G., Acting Governor.

1888, February—Hon. Sir J. B. Thurston, K.C.M.G.

1895, March—Hon. H. S. Berkeley, Administrator.

1896, June—Hon. Sir J. B. Thurston, K.C.M.G.

1897, January—Hon. Sir H. S. Berkeley, Administrator.

1897, March—Hon. Sir George T. M. O'Brien, K.C.M.G.

1901, July—Hon. W. L. Allardyce, C.M.G., Administrator.

1902, September—Hon. Sir Henry M. Jackson, K.C.M.G.

1903, October—Hon. C. H. Major, Acting Governor.

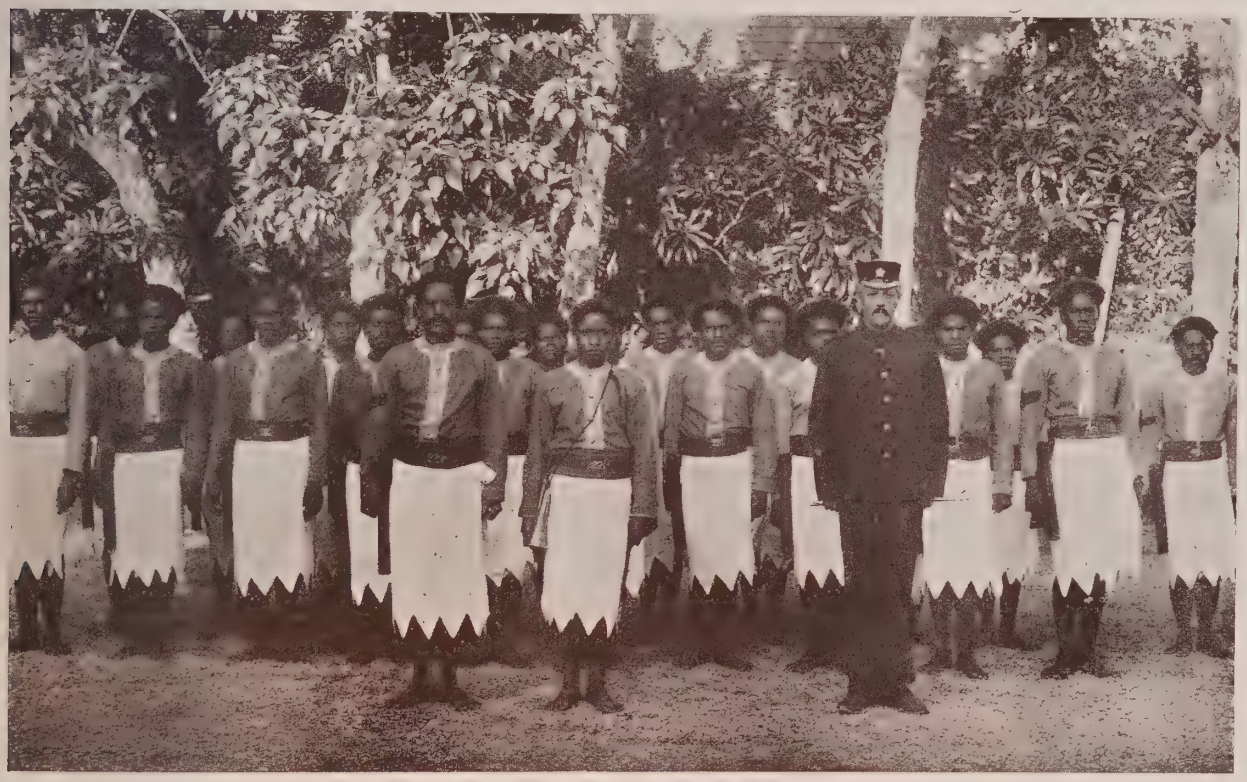
1904, July—Hon. Everard im Thurn, created K.C.M.G., July, 1905.

In the above list the number of Acting Governors, Lieutenant-Governors and Administrators form quite a feature in the government of Fiji. As these officials did little more than mark time, it may be said that until the advent of the present Governor, Sir Everard im Thurn, the colony was ruled over by only five Governors, viz., Sir A. Gordon, Sir G. W. Des Vœux, Sir J. B. Thurston, Sir G. T. M. O'Brien and Sir H. M. Jackson all, excepting the latter, pursuing the unhappy policy determined on by the British Government at the time of annexation. Upon the appointment of Sir Arthur Gordon as Governor of New Zealand and Supervisor of Native Affairs in Fiji the Hon. G. W. Des Vœux was offered the position of Lieutenant-Governor, subordinate to the Governor of New Zealand, the salary being reduced from £5,000 to £3,000 per annum. This offer he declined, on the grounds that probably friction would arise between the Governor and Lieutenant-Governor, and that with one so far away from the other, effectual administration would be impossible. These objections were held valid and the Hon. G. W. Des Vœux was then appointed full Governor, on a salary of £4,000 per annum. Before coming to Fiji he had been, alternately, a barrister and solicitor in Canada, a stipendiary magistrate in British Guiana, Administrator and Lieutenant-Governor at St. Lucia and Acting Governor of Trinidad—in all an official experience of about twelve years. Hitherto he had not shown himself in sympathy with planters, their methods and their aspirations; it was not long after the departure of Sir Arthur Gordon, in 1878, that he found himself equally out of touch with the settlers in Fiji. One of his earliest measures as Lieutenant-Governor gave offence. This was the passage of an ordinance stopping the practice hitherto pursued by the planters of paying their Polynesian labour direct, and compelling payment through the Agent-General of Immigration. Later on another ordinance prohibited whites from obtaining beche-de-mer whenever the chiefs tabu'd the fishery. One white vessel, engaged in collecting the product prior to the passing of this restrictive legislation, was seized by the European magistrate of the district and returned to Levuka; an action for which the Chief Justice awarded heavy damages against the Government.

Of his second administration of Government from 1880 to 1885, it is not easy to say anything commendatory. The "native policy" which Governor Des Vœux's legislative measures undoubtedly intensified now stands condemned as the prime factor which for so many years prevented the natural flow of prosperity that follows good government. "If I learned anything," said Sir H. M. Jackson, speaking at the farewell banquet given him at Suva in 1904, "I learned this, that a Governor may be the best man that ever existed, and do everything that is right and proper from his own point of view, but if he is not in touch with the people and has not their confidence he can do nothing." And Governor Des Vœux left the colony more out of touch with the only section of the community capable of advancing its interests than even Sir Arthur Gordon, who had to administer the affairs of a colony considered to be of "a severe type" tied down by the inelastic instructions of Downing Street. His regulations for the supervision of Polynesians and his ordinance prohibiting the inter-migration of Fijians would have gradually deprived the planters of all accessible labour in the local market, and driven them to the fields of the East had not their more stringent features been relaxed by succeeding Governors under the compulsion of circumstances. The other notable events which marked the Fijian career of Sir G. W. Des Vœux—he was knighted in 1883—were the

annexation of Rotumah in May, 1880 ; the visit of the boy princes, Edward and George, to the Fijis in 1881 ; the removal of the seat of Government to Suva in 1882 ; and the death and public funeral, with military honours, of Cakobau in 1883.

Upon the final retirement of Sir G. W. Des Vœux from Fiji, in January, 1885, the reins of Government were held successively by the Hon. William McGregor, M.D., from February to August, 1885 ; the Hon. J. B. Thurston, C.M.G., from August, 1885, to January, 1887 ; the Hon. Sir C. B. H. Mitchell, K.C.M.G., from January to December, 1887 ; and the Hon. Sir William McGregor, M.D., from December, 1887, to February, 1888. In that month Sir J. B. Thurston, K.C.M.G., assumed the governorship for the last time, retaining office until March, 1895.



Native Police—Sergeant Newing in charge.

After Sir J. B. Thurston's death, the Hon. Sir H. S. Berkeley, Chief Justice of the Colony, administered the affairs of the group for two months, when Sir George T. M. O'Brien arrived to govern Fiji. Born in 1844, the third son of the Right Rev. James Thomas O'Brien, Bishop of Ossory, Ferns and Leighlin, he was educated at Westminster and Trinity College, Cambridge. In 1867 he joined the civil service, and went out to Ceylon, where he won his way to the first class of the service within nine years. Mainly through his instrumentality the local Government was induced to guarantee the notes of the Oriental Bank on the failure of that corporation, a step which averted much distress, and resulted through the consequent vesting of the note-issue in the hands of the Government, in an annual profit. He was successively police magistrate at Harispattu 1869-70 ; Assistant Government Agent at Colombo, 1871 ; Assistant Colonial Secretary, 1874 to 1886 ; Treasurer of Ceylon, 1886 to 1890 ; Auditor and Accountant-General and Controller of the Revenue in Ceylon in 1890-1. Subsequently he served as Colonial Secretary in Cyprus and Hongkong, and in 1897 left that position to take up the Governorship of Fiji. With the measures he introduced in his administration of Fiji the turning-point in the policy of Downing Street was reached ; for by this time the native chiefs themselves had become alive to its objectionable features, and clamoured more loudly for its redress than the white population. In the first years of office Sir George devoted himself to local wants ; bettering the condition of the native population by improving the sanitation of their houses and villages, providing hospitals, and bringing supplies of pure water through pipes from the hills. In matters of national importance he was less happy in his legislation. In 1899 he incepted a new native policy—the "digging-stick policy" it was ironically termed by Ratu Epeli, Chief of Bau. "Forty years ago," said that chieftain, "our people used the digging-stick. To-day they are using the digging-stick still." This policy tended to still more diminish the incentives to the natives to work ; it was capable of being greatly abused and, in fact, was abused. But there were other and more serious defects. The Government were importing into the country labourers to compete against the Fijian in any quest for employment, and only making them

contribute to the revenue through the Custom-house, whilst the original inhabitant of the country had, in addition, to pay a poll tax of 24s. per head per annum, obtained from him by forced labour. This tax money could only be paid in produce, and the assessors and other minor officials swindled the natives in the weights and value of their contributions. The evils of payment in kind, which Governors Gordon, Des Vœux and other administrators had declaimed against the planters so much about, were now being perpetuated by the officials themselves in a ten times worse form. Refusal to supply produce according to the unlicensed demands of corrupt assessors laid the Fijians open to fine or imprisonment. Labour on the roads was forced upon them, and they had to walk forty miles or more with the materials with which to accomplish their task. If the constabulary required men to augment their force, certain natives from a district were nominated, and if they refused to serve were imprisoned and even flogged. No Fijian was allowed to leave the islands in a steamer. If he attempted to he was liable to a fine, whilst any person taking one away could be mulct in a fine of £100. Dissatisfaction soon became rife everywhere and to check agitation the Governor resorted to the extraordinary expedient of deportation. This only accentuated the outcry and ensured remedial steps. Prominent amongst the clamorous was the Rev. Mr. Slade, a Wesleyan missionary of wide experience, as to the existing conditions of native life. With much vigour and truth he publicly denounced the system of taxation in vogue, demonstrating under it that natives were doubly enslaved, being slaves to their chiefs as well as to the Government. The poll tax especially came in for forcible condemnation at his hands; his public utterances were re-echoed in all quarters and a crisis arrived. To meet the difficulty efforts were made to induce Mr. Slade to leave the country. This he steadfastly resisted, until an order came that he was to clear out within twenty-one days. Then the public took up the fight that so far he had been fighting at Suva almost single-handed. Mr. H. Berkeley, brother of the Chief Justice, and a member of the bar of Fiji, represented Mr. Slade's position to the Premiers of New Zealand and of the Australian Commonwealth, and upon their prompt intervention, Sir George O'Brien reversed his order of expulsion. Meanwhile the native chiefs, who had hitherto exhibited the greatest fidelity to Great Britain, became restive as to the conditions this system of taxation had developed, and commenced to voice their grievances. The leaders in this unexpected movement, which arrayed all sections of the community against the Governor, were Matanitobua (Tui Namosi and Roko of the province), his son and several other members of his family. Supporting them in their protests were Roko Tui Suva and Ratu Savanca two of the leading chieftains of Viti Levu. Of all the chiefs of Fiji, perhaps, none was more loyal nor had taken such a patriotic course at moments when his country stood in need as the Roko of Namosi, whose career is outlined in the following account.

Scene, Native Town—Rewa River.

Sketch of Matanitobua, Chief of Namosi.

Matanitobua, the present Namosi Chief, is the eldest son of Kuruduadua, formerly King of Namosi, who half a century ago wielded immense influence over 20,000 Fijians, dwelling in the mountainous districts through which the Upper Navua flows.

Kuruduadua's character is thus sketched by Dr. Seemann, F.L.S., F.R.G.S., in an account of his mission to Fiji, 1860. He says : "Kuruduadua was an intelligent, straightforward man, quite ready to listen to reason, and prepared to fill any obligations he had taken upon himself. He abhorred all half measures and shams, held hypocrisy in abomination, and did not profess to be better or anything else than he really was." No other Fijian chief can lay claim to a more manly character.

Every one who knows Matanitobua, the son, will bear witness that he possesses the energetic and straightforward character of his father. Strange to say, Matanitobua was created a warrior, or invested with the malo, by Mr. W. T. Pritchard, H.B.M. Consul in Fiji, in August, 1860. It happened that the Consul and Dr. Seemann went to Navua, some three miles up the river where Kuruduadua resided. The identical site is a small hill, on which stands an attractive building, until lately the residence of Mr. Gabriel Marks. The natives were just about to leave and storm a rebellious town, Savana, intending to club the inhabitants, some five hundred in number. Then the bodies were to be piled into a pyramid, and on the top of all a living slave would lie on his back. The young chief, Matanitobua, would then mount to the apex of the horrid scaffold, and, standing upright on the chest of the slave and holding in his uplifted hands an immense club or gun, the pagan priests would invoke their gods, a native exclamation of triumph or joy and a shout from the assembly would conclude the prayer. Two uncles of the boy were then to ascend the human pile and invest him with the malo, or girdle of snow white tapa, some two hundred yards long and about eight to ten inches in width.

Consul Pritchard proposed to the King to invest his son with a European malo, to which he consented after long deliberation with his people. At the appointed hour the lad of, say, fourteen to fifteen years of age, stood upright in the midst of the assembly, guiltless of clothing, and holding a club over his head. The Consul and Dr. Seemann approached and in due form wrapped the young chief in thirty yards of Manchester print, the priest and people chanting songs and invoking their gods. Then the Consul delivered a short address, inciting the lad to nobler efforts for his tribe than his ancestors had known, and pointing out the paths to fame that civilisation would open to him. Thus the lives of five hundred men were saved.

To-day we can see that the Consul has been a kind of prophet for Matanitobua. When Fiji was about to be ceded to England the old chiefs assembled at Levuka. They said they could not make this cession without the assent of Matanitobua ; so a special messenger, the Roko Tui Dreketi, went himself to bring the young chief to Levuka to sign this cession, which he accordingly did. When a few years afterwards the Government asked for volunteers to crush the rebellion in the mountains, Matanitobua was the first to respond, and he proved so brave, energetic and true to his duty that a sword of honour was presented to him by her Majesty Queen Victoria. He was always in the path leading to fame and civilisation. Then came the over-taxation of his tribe, and, like a true chief, he grieved to witness the hardships of his people. Wherefore he protested against the imposition of these heavy burdens by the Government. The Government's answer was his deportation, while his counsellors were exiled and strangers appointed to govern in his stead. But Matanitobua was neither cowed nor shaken in his resolve to free his people from the unjust burden that was imposed upon them. At this juncture the professional services of Mr. H. Berkeley were engaged. A writ of *habeas corpus* was applied for, and while this was being argued before the Supreme Court Roko Tui Suva and Ratu Savanaca were taken out of the custody of the police at Suva and deported to a distant island of the group where Matanitobua and his relatives had previously been removed. The result of the application to the Supreme Court was the release and return of those deported, with costs against the Crown. Later on thousands of signatures were attached to a petition, which was sent direct to the Imperial authorities with Mr. Humphrey Berkeley, who was engaged to present it ; the passage money and costs were raised mainly by the influence and exertions of Matanitobua. Mr. Chamberlain, the then Secretary of State for the Colonies, acting upon reports furnished him from Fiji, denied in the House of Commons that any of the native chiefs had been treated in the manner alleged. Mr. Berkeley was afforded an opportunity of laying the facts of the case before a large assemblage of members of Parliament, including Sir Charles Dilke, Sir Brampton Gordon, Mr. Broadhurst and Mr. Cramer. In the course of his remarks he surprised the members of both parties by producing the six deportation orders, signed by the then Colonial Secretary of Fiji.

Of Matanitobua it only remains to be said that he is one of the greatest and noblest of Fijian chiefs and is worthy of his father, who was spoken so highly of, even in the days of savagery and lust, by so great an authority of Professor Seemann. He is known among thousands of Fijians of to-day as the patriot chief who stood resolutely by his people when they were ground down by an oppressive tax ; and now he has the satisfaction of seeing ample recognition made of the justice of his manly protest.

While Mr. Berkeley was pursuing his mission in England the Secretary of State recognised the necessity for action. Sir George O'Brien was recalled to England to report to the Home authorities on the general condition of affairs in Fiji, and with this his connection with the colony terminated. During his absence the Hon. W. L. Allardyce, C.M.G., the originator of the Government organ, *Na Mata*, acted as administrator, until the arrival of Sir Henry M. Jackson, early in 1902, with a commission to investigate the working of the constitution and recommend whatever changes he deemed advisable. With the advent of Governor Jackson a beneficial change became manifest ; and as he gradually unfolded a policy of reform for the first

time in the history of the colony, the Europeans as well as the natives found themselves getting into touch with the Government. In a long minute to the Secretary of State the new Governor, after instituting exhaustive inquiries, expressed himself in favour of the retention of the poll tax, on the grounds that as in giving up all claims to unoccupied lands in Fiji the Crown surrendered a valuable asset, which, under proper management, would have afforded a larger revenue than that obtained from the native poll tax, the latter should continue in force. At the same time he found that it had been over-assessed ; that it was harshly administered, and that in many instances it prevented natives from working for their own betterment. To remedy these evils, he advocated : (1) a complete reorganisation of the Native Department, with the view of the native commissioners coming in touch with the various chiefs throughout the group ; (2) a continuous policy, under which the exactions—not only depriving the native commoner of his spare time but taking him away from his proper communal duties to work for others—should be gradually but steadily controlled and limited ; (3) the rearrangement of the communal work, so as to afford the people as much time as possible to themselves ; (4) greater opportunity for individual liberty and a ready redress for their grievances by giving them the power of appealing direct to the official delegated to hear such appeals. It was also now that the members of the European community were not slow to recognise the time had arrived when there was a reasonable chance of obtaining an alteration in the constitution in the direction of popular representation. A public meeting in Suva was convened at the instance of Mr. S. L. Lazarus, the managing representative of the firm of A. M. Brodziak & Co., and a committee was appointed to draw up a petition to give the European residents of the colony some adequate measure of representation in the legislation. After many appeals the prayer of the colonists was granted in a modified form, and a new constitution enacted in the form already detailed. Before he could see the results of his sympathetic work Sir Henry Jackson was transferred to other spheres, and to his Excellency Sir Everard im Thurn was delegated the pleasant duty of initiating a form of government more consistent with the needs of justice and the demands of the day.

Royal Hotel Levuka.

Governor Jackson was the first administrator who was afforded the opportunity of popularising himself with all residents in the territory of Fiji. When he commenced his duties he found the country in a parlous condition ; white and black in opposition to the authorities, and everything at a standstill. To his efforts to unlock the large areas of waste lands which had been tied up from the inception of Crown Government, much of the subsequent advancement of Fiji is due. How those efforts were appreciated was shown when the citizens of the colony entertained him at the banquet already referred to. " Your Excellency," said the then Warden of Suva, Captain F. J. Barnett, in reviewing his policy, " has been amongst us for about two years, and during that time you have won the

hearts of the whole community. It did not take you long after arrival to grasp the requirements of the colony, and you soon led the colonists to believe that you were in sympathy with them. The many acts of your administration will prove that you are in entire sympathy with them . . . . As I do not care to go into lengthy detail of any of the works or acts of the colony, I may simply state that among the many proofs that you have grasped the situation, and come to the conclusion that there are people in Fiji capable of taking part in the administration of their own affairs, the greatest act is that you have procured for us legislative representation. For that the colony will be ever grateful to your Excellency, and it will be a lasting monument to your sound judgment that such an Act should have been brought forward. Other acts of your administration that make for progress are almost too numerous to mention ; but among the works that you had to go through with, and the difficulties that beset your path on arrival, not the least was the Suva water supply. It is not generally known that this has caused a considerable amount of hard work, and that your Excellency has been most earnestly endeavouring to get it brought forward quickly. Your Excellency has been ever ready to listen to, and meet if possible the needs of the colony. I have in mind the recent hurricane at Levuka. When the news came that Levuka had suffered so severely your Excellency went at once and offered help—far more than was even hoped for. You did this of your own accord. There was no red-tape officialistic delay here ; you went at once. Autocratic rule is passed in Fiji, and you have done much to soften the bureaucratic rule.''

Shortly after the arrival of Sir Everard im Thurn, who was appointed to succeed Sir H. M. Jackson, and of whose official career a full account appears in another portion of this work, the elections for the people's representatives to the Legislative Council were held ; and one of the first acts of the newly-formed legislature was to enact, in May, 1905, an amendment of the law relating to native lands. After defining native lands to mean lands neither Crown lands nor the subject of a Crown grant, the ordinance goes on to provide that it shall be lawful for the owners of such lands with the consent of the Governor-in-Council, on a report of the District Council, transmitted through the Roko of the province, to sell or lease portions of their native lands, '' provided that the Governor may refuse his consent in any case which may seem to him proper and shall not consent to any such sale or lease if it appears to him that the land proposed to be sold or leased is necessary for the support of the native owners or that the price or rental proposed to be paid is inequitable.'' As soon as this ordinance became law numbers of applications were registered for large areas on long terms, and it was made manifest that, under the inspiriting influences of a more liberal land policy than had yet obtained, Fiji had sound prospects in view of a protracted period of prosperity.

With wide divergence of opinion existing it is no easy matter to determine to what extent Fiji has benefited under a little more than three decades of British rule. On the one hand, the Crown official insists that the Colonial Office has every reason to feel proud of the position in which Fiji now stands. He tells you that in 1875 the revenue was but £16,433, whereas in 1902 it represented £139,405 ; that the Europeans alone desire a change in the direction of complete representative government, giving them control over a coloured population outnumbering them by forty to one, by denying Fijians and Indians the franchise ; that in respect to labour conditions, Fijans never were strictly workers ; that they are too well off, and under the paternal care of Great Britain many of them have become positively wealthy, being now able to lease their lands and draw substantial incomes from rent, whereas twenty years before this condition of affairs a few of them could occasionally be induced to go out as yearly labourers at an annual wage of £3 and keep ; and that under the native taxation scheme, inaugurated by Sir Arthur Gordon, everything over and above the assessments realised by the sale of products is returned to the growers—as, for example, of the assessment of £19,744 fixed by the Legislative Council in 1899, after paying all expenses, £18,000 was refunded to the tax payers. All these claimed advantages are pooh-poohed as ephemeral by the critic opposed to the methods and ways of Downing Street. He discounts all the possibilities of an increased revenue by dwelling on the fact, that under an enlightened gubernatorial control the revenue of the Hawaiian Islands, in the past thirty years, has increased to over a million sterling ; he avows that no voice has ever been raised for complete representation, and to say so is purely fictional ; that so far from any *couleur de rose* state of native existence, but very few of the many thousands of natives are able to make hay out of a state of affairs which is due more to European enterprise than official acumen ; and that there is another side to this picture of official bliss which shows other thousands, approximating about forty to two, of the coloured population who, under the system of native control in Fiji, are yearly committed to gaol, until there can be very few of the inhabitants who, at one time or another, have not spent portion of their lives within H.M.'s gaols ; and, finally, in respect to a native policy which at its utmost has only succeeded in returning £18,000 amongst a population of five times this number that if the natives had been permitted to exercise themselves according to their natural bent, labouring as they pleased, and permitted to enjoy the fruits of their own labour, without the artificial obstructions which have been designedly put in their way as a stumbling block to their progress, the peculant official would not have been able to reap such a harvest, and the condition of the natives and the country would have been a long way in advance of what it is now. Between these two extremes the correct position of Fiji to-day will probably be determined. That the present Governor has decided to carry on as far as possible the good work initiated by his predecessor was manifested in the plain-spoken address he delivered at the Bose Vaka Turaga in April, 1905, straightforwardly pointing out the shortcomings of the native policy, and indicating the road, in his exposition of the lines he intended to pursue, to reform. '' Governors from the time of cession have striven to do all they can for you, till some of the people

have cried that all was done for the natives and little or nothing for the Europeans. Meanwhile you Fijians have done nothing to help yourselves. After thirty years of this, what is the result? You few chiefs are fairly prosperous. But your people—such of them as are left—are more bond slaves. They are useful to you, but they are useless as labourers for others; and worst of all, they are useless to themselves. They work for you partly because they are accustomed to do so, and partly because the law to some extent compels them. They do not care to work more for themselves just because your chiefly exactions prevent them from gaining anything for themselves—any property of their own to make life in any way interesting to them. They do not even care for the trouble of living and of raising children, for a race which is dying out so fast that, unless a change comes soon, there will not be one of you left in forty years. . . . The Fijian people are perishing because they are not allowed any liberty to think and act for themselves. . . Governor Sir Arthur Gordon was the first Governor to try and save the Fijian race alive. He thought that for the time at least it would be better that the Fijians should follow such of their own customs and ways of life as were not wrong. . . . That policy has served its purpose up to now. It has kept the Fijians alive. Thus it happened that here in Fiji there are two systems of law—one for you and one for the Europeans. But Governor Gordon meant the Fijian policy to be retained only till the Fijians should be ripe to come under the ordinary law, and to have the duties and rights of ordinary British subjects. Unfortunately this temporary purpose of the policy has been forgotten. Little or nothing has been done to accustom the Fijians to live less and less according to Fijian custom and more and more according to British law. Instead, regulation after regulation—and you chiefs have always approved of them—have been passed until your people are bound down by rules which prevent each other from living his own life, from the power of seeing for himself what is right, and doing it, from all interest in life, from all individuality. . . . Have you, all of you, always remembered to use your immense power, not as a lord and master rules his slaves, but as a father rules, or rather guides, his children? I think not, for had you always done so these people of yours would be more like real men. . . . If the native system is gradually relaxed, and little by little the law which suffices for the white man is given the native in the place of his regulations, he will gradually get accustomed to it, and will eventually be as white British subjects are. That is what I want you to help me to do, very gradually to substitute British law for native regulations, and to help the people to bear the change. I find that when I came to Fiji a beginning of the work had already been made. The native tax had been reduced in amount, and it had been readjusted to fall more evenly on the people. The principle of accepting this tax in money, instead of in produce, had in certain well-considered cases been adopted. I have been looking to see what further steps to take to gradually loosen the native policy. . . . It is clear to me that the natives have a good deal more land than they can use. . . . But as the law now stands it is difficult, though not

Polynesian Hotel, Levuka.

impossible, to effect a lease of native land to Europeans. A new law will therefore be at once introduced into the Legislative Council. It will not take any right away from the natives ; but it will make it easier to lease native lands ; and it will make it possible hereafter, under proper precautions, to sell land which you cannot use. . . . Another thing which I have thought about is the school, of which Sir Henry Jackson spoke to you at the last council. He left Fiji before he had arranged to make this school. But I see that it would greatly improve the whole position of the natives if the sons of the chiefs could be given a good and practical education in the colony. I have therefore begun to think where the late Governor left off, and I have already reserved a good site for the school on the road to Rewa.''

Fiji Under British Rule.

The question of the advantages reaped by the Fiji Islands under the domination of Great Britain has been generally dealt with in the preceding section, and the *pros* and *cons* of this disputed matter briefly summarised, so that the reader may exercise an independent judgment. For there are some who still strongly hold that the policy pursued by the Home authorities in reference to the government of the group has proved a clog on progress. Whether the Fijis to-day occupy the position socially and commercially that they should is a point not to be gauged by the bald fact of a steady increase of revenue. Any such financial development does but establish that the islands have proved themselves capable of a certain amount of expansion. The real issue is, does that expansion represent the greatest amount of progress possible under a thirty years' rule of stable government ? And when it is borne in mind that with no section of the community has the population advanced, it might truthfully be said, a single unit in this period ; when it is remembered that only now are the waste lands of the colony being made available to the investor, there can be no avoidance of the fact that the policy of the Crown has been to a large extent unfruitful, permitting the natural resources of the Fijis to be little more than scratched. Much the same is to be said of the social aspects of the country. Inter-tribal peace on a permanent basis is a great accomplishment ; but it does not stand for everything that is essential to the welfare of the inhabitants. While there still exists a polity which demands the sending to gaol of considerable numbers of the taxpayers annually to prevent any shrinkage in the revenue, there may be peace, but it will be unassociated with happiness and contentment, as, unhappily, too many natives are painfully aware.

There are no longer any heathen amongst the Fijians ; all have embraced the outward forms of Christianity. With the bounties of Nature surrounding them, they have developed an indolence, conquered alone by necessity ; and anything in the shape of prolonged work they tabu as long as they are able to. Most of the customs not associated with the old heathen rites they still retain, but with the articles of daily use European wares have become popular, and in order to secure these many seek work on the plantations. To-day it would be hard to find a more law-abiding community in the world than these former savages ; and with greater attention to sanitation and the attainment of a higher moral standard, it is anticipated the Fijians will cease to be a race disappearing before the march of civilisation, as so many coloured peoples already have been. The Government is doing all in its power to check the decrease that still goes on. Provincial hospitals have been established for the treatment of the sick ; abortion has been made a crime ; and officials insist on the strict observance of all sanitary laws in all towns and villages. Many reasons are advanced for the population dwindling away, among these being the comparatively weak maternal feeling of Fijian women ; the introduction of new diseases, such as measles, whooping cough, influenza, and others,

Public School, Levuka.

with which the natives cannot cope, and the disappearance of many of their old necessities and social customs which tended to ensure the proper care of infant children. The Government aim has been to disturb as little as possible the social customs and political organisations in force before the advent of the white man. Native laws are administered by Fijians, under the supervision of European officials, and although under this system mistakes have occurred in the past, and are likely to occur again, the people on the whole have shown themselves worthy of being allowed a share in the government. It would be impossible, without incurring ruinous expense, to replace the chiefs by white officers, and the experiment would be unsuccessful.

The Fijians are still a fine people in physique, but their warlike propensities have given way to cold-blooded calculating propensities, which make them known as the Jews of the Pacific. Even to-day the Fijian invariably manifests a deep pride in his nationality. While he possesses a keen admiration for the "kai papilagi" (white strangers), and especially for the "kai Piritani" (people of Britain), he has a supercilious contempt for most other races. The hatred among the Fijians to-day for the ever-increasing Indian population is proverbial, but he looks with favour on the people of Tonga, with whom the lighter-coloured Fijians of the coast districts are kin. He regards with considerable patronage the Solomon Islander and Polynesians generally; but at the Indian coolie, who, not lacking energy and virile life, can always command the first call in the labour market, he looks askance. The Polynesian is physically the superior of the coolie, but his lethargic, deliberate ways relegate him to the rear when he meets in competition Sopee or Kadur Bux. But, after all, the Fijian holds his head above aliens; he is possessed of the "pride of race," and that to a very large degree. He has, further, a supreme confidence in his nationality and in its prowess. This received almost ludicrous exemplification some little time ago, when rumours were afloat that several vessels of the Russian fleet were in South Pacific waters. A number of Fijian natives in Suva discussed the matter, and, after mature deliberation, they announced, evidently with the intention of tranquilising public apprehension, that the Kai Vitis would take the matter in hand if the security of Fiji were ever menaced. Of late years there has been a strong disposition on the part of the Fijians to leave their towns in the interior of the islands and settle on the coast lands; the order of this migration being reversed in a few instances. Large districts that used to be thickly populated are now uninhabited.

Bau in the Days before Annexation.

To-day the island of Bau contains but few inhabitants, but in the times when Cakobau reigned it is variously computed that from a thousand to fifteen hundred people resided there. Bau was the metropolis of Fiji—the mistress of Fijian waters—the very centre of savage regal power. Prior to the acceptance of Christianity, day after day human beings were slaughtered, and the ovens in which the bodies were baked were scarcely ever permitted to cool. Upon the conversion of Bau, the heathen temples were destroyed and the sacred groves in their vicinity cut down. In the public square or *rara* of Bau, once the site upon which a thousand cannibal feasts took place, a large church has since been erected, and the very stone upon which from time to time the brains of hundreds of victims have been dashed out has since been utilised as the upright support of that church's baptismal font. There is probably no other spot on earth where viler atrocities had been witnessed than were perpetrated at Bau in the days anterior to the coming of the missionaries.

Some Interesting Statistics.

To thoroughly appreciate the importance of Fiji as a country adapted in the highest degree for the raising of tropical products, the first thing to be remembered is that the area of the islands of the group is more than sufficiently extensive to contain within its borders the following well-known and important British colonies :—

Colony.	Area. Sq. Miles	Population.
Mauritius	705	378,195
Jamaica	4,207	770,242
Barbadoes	166	195,588
Trinidad and Tobago	1,868	255,148
Seychelles	148	19,343
Bermuda	19	18,481
Grenada	133	64,288
St. Vincent	132	47 548
St. Helena	47	3,342
Total	7,425	1,752,175
Fiji	7,435	120,000

Colony.	Exports.	Revenue.
Mauritius	£1,932,871	£611,998
Jamaica	1,529,284	904,041
Barbadoes	950,195	179,972
Trinidad and Tobago	2,445,651	712,394
Seychelles	98,883	32,422
Bermuda	98,479	51,436
Grenada	303,934	70,075
St. Vincent	51,987	26,612
St. Helena	4,724	24,614
Total	£7,416,008	£2,613,564
Fiji	£554,000	£140,000

A close study of the foregoing table of statistics, and the comparison and contrast that may be instituted, discloses the fact that the true development of Fijian resources has not yet commenced. Here we have nine British Crown colonies, gems in the British constellation, whose combined area is less than that of Fiji, and the national resources of which there need be no hesitancy in believing are of much less intrinsic value. It is further safe, in this connection, to affirm that the climate of Fiji equals the best of any of the colonies referred to. Europeans can live in any part of the islands all the year with comparative comfort, and after acclimatisation, which may be accomplished in two years or less, the ordinary avocations of life may be pursued without distress.

Revenue and Expenditure from 1882 to 1904.

Year.	Receipts. £	Expenditure. £
1882	111,314	109,968
1883	106,816	88,277
1884	91,523	98,467
1885	76,669	92,209
1886	64,574	78,133
1887	64,916	73,151
1888	65,019	58,993
1889	63,722	57,710
1890	66,826	60,826
1891	61,070	67,819
1892	71,250	67,820
1893	76,774	85,982
1894	80,054	72,204
1895	78,240	76,204
1896	73,870	73,099
1897	74,492	73,232
1898	94,165	87,594
1899	98,621	95,568
1900	111,569	100,022
1901	113,853	104,973
1902	132,513	113,341
1903	138,166	124,948
1904	139,405	158,645
1905	136,620	132,043

Total revenue for 1875, £16,000.

PUBLIC DEBT.

	Original Debt £	Due Jan. 1, 1905 £
Imperial grant in aid of local revenue during the two years succeeding annexation (without interest) ..	104,025 ..	65,815
Debentures 4½ per cent. to pay liabilities of Cakobau's Government (£100,000), Suva works (£19,966), coolie immigration (£13,753), Levuka pier (£1,289), expenses commission to inquire into claims to land	150,000 ..	87,000

Amount paid off, £101,210.

IMPORTS AND EXPORTS.

Year.	Imports. £	Exports. £	Total Trade. £
1875	102,187 ..	77,806 ..	179,993
1900	349,890 ..	619,836 ..	969,726
1901	351,183 ..	548,805 ..	899,988
1902	526,847 ..	535,171 ..	1,062,018
1903	489,095 ..	554,701 ..	1,043,803
1904	439,995 ..	589,991 ..	1,029,986
1905	442,892 ..	706,402 ..	1,149,254

PRODUCE EXPORTED FROM FIJI IN 1904.

Article.	Quantity.	Value. £
Beche-de-mer	16 tons 12 cwts.	1,834
Copra	7,729 tons	89,893
Green Fruit	421,460 bunches. 66,766 cases	22,102
Tortoiseshell	14 cwts.	1,344
Sugar	52,138 tons	469,391
Tobacco	13 tons 3 cwts.	1,476
Vanilla	42 cases and 1 ton 3 cwts.	1,046

The products whose total value did not reach £1,000 included bark, beans, cocoa, cocoanuts, cotton, dilo, nuts, ginger, gum, hides, maize, molasses, peanuts, pearlshell, roots, sandalwood, tea, wool and yams.

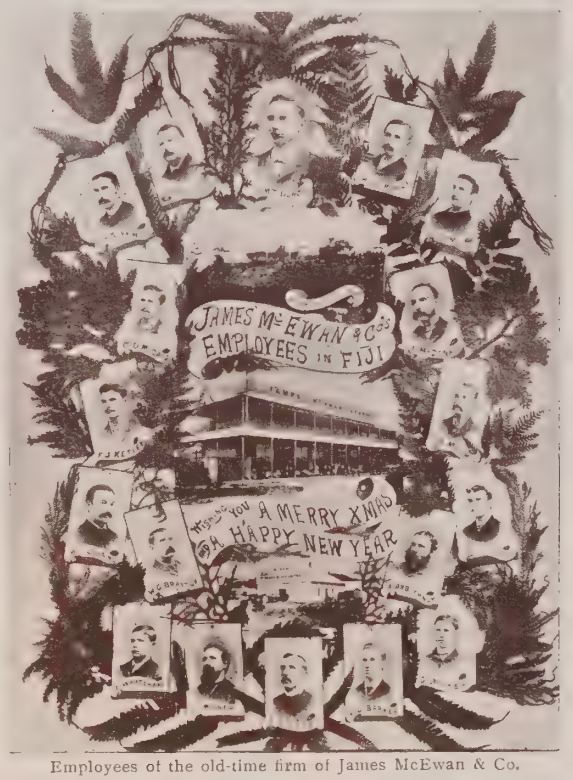
CURRENCY.

	Capital Paid Up. £	Note Circulation in Fiji. £	Amount of Deposits. £
Bank of New Zealand with branches at Suva and Levuka	500,000 ..	4,701 ..	142,248
	And £200,000 guaranteed by N.Z. Govt.		
Bank of New South Wales	2,000,000 ..	560 ..	23,326

LOCAL GOVERNMENT.

Suva, the seat of government, and Levuka have each a Town Board, elected by the ratepayers, their respective clerks being Messrs. William Good and Sydney Wilson, the former succeeding Captain Ambler in 1903. The Suva Board consists of six members, elected by the ratepayers, and presided over by a chairman, also elected by the ratepayers, as Warden of the town. Among the Wardens who have held office in Suva during the last ten years are Messrs. H. Marks, Captain F. J. Barnett, Mr. A. M. T. Duncan, and Mr. G. Marks, who holds office at present.

The assessment in 1904 of the town property, based on a valuation of nine-tenths of the fair average annual rental of buildings and cultivated lands, and 10 per cent. of the capital value of the fee simple of unimproved land, was about £22,000. With its suburbs Suva has a population of about 1,000 whites and 3,500 of coloured and half-caste races. The Mechanics' Institutes of Suva and Levuka each have a library of more than 2,000 volumes, with reading rooms well stocked with English, American and colonial periodicals. In 1902 it was decided to erect the Queen Victoria Memorial Hall, towards which more than £1,000 had been subscribed by the citizens, as the headquarters of the municipality and a meeting-place for the general public. The Fiji Engineering and Shipbuilding Company was entrusted with the work, and in 1904 the new Town Hall, one of the architectural beauties of the southern hemisphere, was ready for occupation. The private institutions of the islands include the Suva Agricultural and Industrial Association, the Suva and Levuka Chambers of Commerce, the Fiji Planters' Association, the Rewa Rifle Association, the Suva Brass Band, the Suva Jockey Club; Cricket, Tennis and Football Clubs; the Polynesia



Employees of the old-time firm of James McEwan & Co.

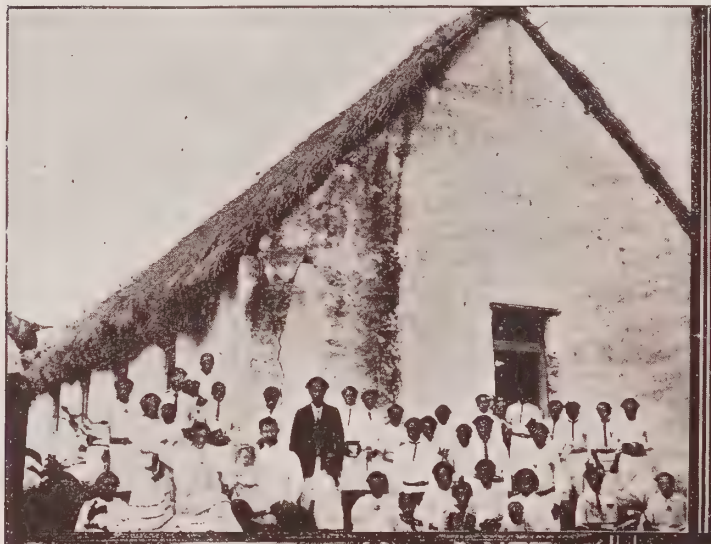
No. 562 (the first lodge ever opened in the Western Pacific), Suva, No. 1,931, and Viti, No. 2,238, Masonic Lodges; Good Templars' and Odd Fellows' Lodges. The chambers of commerce include all the business men in the two principal towns, and have proved important factors in furthering the commercial interests of the group. Lautoka, a port of call established by the Colonial Sugar Company and the Union Steamship Company of New Zealand, in 1901, is the other chief European settlement in Fiji. It is the headquarters of the largest sugar district in the islands, and promises to become a township of considerable importance in the near future. Several of the leading Suva firms are represented at Lautoka where the Wesleyans have erected churches for the European, Indian and Fijian branches of their connection.

The Churches.

The Methodist Mission.

The Methodist, or Wesleyan as it was formerly known, Mission is now of more than seventy years' standing, and this powerful organisation may fairly claim that it holds one of the foremost places in the list of successful missions known to history. It can be safely affirmed that there are no natives to-day in any part of the world who are more savage or more cruel than were the Fijians in the old days of heathenism, and that there is no part of the world where Christianity has been promulgated with more signal results. For a long time this was wholly due, and in later years it has been mainly due, to the missionary efforts of Methodism. Still to-day it has been said by one of the prominent ministers of the Methodist Church that the people of the Fijian group demand now perhaps more consideration and care than even they did in the earlier days of the mission. In the exercise of that care which it is felt is necessary to hold the modern subject to his new faith, we see religion ministering at the family altar, teaching in the school, worshipping in the church, and mark a transformation from the old characteristics so complete that it has touched every part of the group and changed the entire aspect of society. This, too, notwithstanding the existence of many causes which adversely affect the growth and development of the Christian character of the people. The members of the mission have had to contend, not only with the difficulties connected with the religious culture of a people passing from the associations of the old heathen past to the higher life of a progressive Christianity, but also with the peculiar difficulties that are incidental to

Rev. W. R. and Mrs. Poole at their Mission Station.



Wesleyan Mission School.

Rev. W. R. and Mrs. Poole at their Mission Station.

Wesleyan Church, Levuka.

colonisation among such a people. There is yet much liking for the customs of the past standing in the way of progress. In the mountain districts there linger superstitions as dark as their own valleys and human hearts almost as hard as their own sun-scorched rocks, and even now there are to be found many old people who profess to sigh for bygone days and keep alive attachment to the unclean customs instilled in them in their youth. The mission has had to combat, not only the evil habits which are thus fostered, but deterring customs of later introduction and the danger arising from contact with the foreigner. To those who understand the Fijian character and are acquainted with his way of life it is not altogether a matter of surprise that there is a constant fluctuation in the lists of church membership. He is wont to play off one church against another whenever he finds his failings have brought punishment upon himself. This characteristic instability makes it extremely difficult to inculcate the ethical side of Christianity. It is comparatively easy to induce the Fijians to accept the Christian creed ; it is very difficult to formulate in themselves the high moral qualities of the Christian life. Largely is this due to a low intellectual development, a feebleness of conscience arising from the Fijian's small grasp of the obligation of religion, and connected with this last another feature is the lowness in native life of the standard of public opinion. Nothing that can be termed punishment is inflicted by public sentiment. Then, again, in front of all these deterrents, stand out the apathy of the native rulers and chiefs, their lack of co-operation, and the bad example many of them have set the lower classes in the use of intoxicants and indulging in immorality. There has ever been in Fiji a distinct aristocracy, but, with a few exceptions, it has claimed the right to unbridled licentiousness and to absolute and despotic authority. This dominant class has succeeded through ages in leaving its evil marks deep upon the characters of the people. With so many adverse effects operating against missionary effort, it speaks volumes for the energy and earnestness of those who have carried on the work, that so much progress has been made. The Methodist Mission has ever covered the entire field in Fiji. Nothing has been overlooked, no matter in what direction a survey be made. The English community is reached through the agency of three churches—at Suva, Levuka and Lautoka. The Polynesians, now of growing numerical importance, have their spiritual wants regularly administered to in all the various centres where they are located. In 1882 the Indian coolies engaged attention, and it was proposed that an Indian evangelist be procured. To-day this particular branch of the mission is cared for by two European ministers and two sister missionaries, with several catechists. Religious services are held at Suva, Lautoka, Tawarau, Navua, Labasa and Davuilevu, where the headquarters are situated. The numerical strength of the Fijian adherents to the mission, as before indicated, fluctuates considerably ; but in proportion to the total population of the group it is pretty safe to assert that the ratio of advancement has always been upon a rising scale. High-water mark was reached in the years 1888-9, when the number of attendants on public worship exceeded 90 per cent. of the entire population. The Navuloa Training Institution is, in its constitution, complete, the curriculum including theology, Biblical criticism, Bible study, science, English, arithmetic, geography, history, book-keeping and ambulance work. From this chiefly and from other minor kindred institutions the missionaries not only supply the wants of their districts, but are also enabled to send forth efficiently trained men and women, who volunteer for mission work in New Britain, New Guinea and other centres of missionary activity. But the educational efforts of the mission are not confined to the area of religious work. From a period, long anterior to annexation, the secular instruction of the Fijians has been taken in hand and mainly controlled by the ministers of the Methodist connection, aided by a staff of trained teachers ; and the same happy results have accrued here as those attending the work of proselytising. Originally instruction was imparted four days in every week in village schools. These have been supplemented by middle schools, opened for the more advanced scholars in the village schools desirous of obtaining further education. High schools were also established four years or so ago for girls and boys ; the tasks of the highest class therein being all in English. These last have hardly been so successful as anticipated, owing to the fact that the absence of incentive in the rising generation makes it excedingly difficult to infuse any enthusiasm in the minds of the scholars of the lower schools, with the consequence that only one here and there is willing to acquire the benefits of a more advanced education open to them in the high schools. This in a measure is due to the increasing difficulty encountered in obtaining suitable native teachers. To the names of prominent missionaries identified with Fijian history already mentioned in an earlier section of this book, should be added the Rev. F. Langham, who laboured for thirty-seven years in Fiji ; the late Rev. W. W. Lindsay, a missionary of twenty-nine years' standing ; and the present chairman, the Rev. A. J. Smart, a sketch of whose career will be found elsewhere. What the mission in Fiji requires to-day is " that the people should be trained to take a more responsible part in the government and direction of the church to which they belong, . . . that the work of the missionary sisters should be extended, . . . and that the most careful and systematic training should be given to the candidates for " the native ministry. The idea which is looked forward to is that of an independent self-governing church in Fiji, but the unanimous opinion of all who are best acquainted with Fijian clerical affairs is that the native ministers and other agents will long require the superintendence, care and instruction of the European minister, and the time is yet far distant when the Fijian native minister will be able to conduct the affairs of this great church. The native ministers, however, as a step in the directly tion of their subsequent self-government have already moved in the direction of being placed on an equal status with the European minister.

The Roman Catholic Church.

The Rev. Dr. J. VIDAL, first Roman Catholic Bishop of Fiji, was born in Avignon, France, in the year 1846, and joined the South Sea mission in 1873. For the first thirteen years he was missioner in Samoa, during which time he worked very hard and established a mission in the island of Tutuila. He was made bishop at Lyons, France, in the year 1887. Entering upon his work with whole-hearted devotion,

Dr. Vidal, first Roman Catholic Bishop of Fiji.

his influence was soon felt, and the number of missioners has increased threefold. A lasting monument to his energy is to be seen in the beautiful cathedral in Suva, built entirely of Pyrmont stone. For some time after his arrival in Fiji the buildings were all of wood, but under the guiding hand of the Bishop five stone churches have been built, also a large convent in Levuka, conducted by the Marist Sisters. Another convent has been erected in Suva, and is conducted by the Sisters of St. Joseph of Cluny. In addition, three schools have been established, and are conducted by the Marist Brothers. Dr. Vidal also reopened the mission in the British Solomon

Roman Catholic Cathedral at Suva.

Islands in 1898 afterwards paying them special visits on several occasions, on one of which he suffered severely from island fever. He remained in charge of this mission till 1903. On several occasions he has visited France for the purpose of raising funds for the support of his mission. Dr. Vidal has through a long series of years been known as the most energetic of all the Catholic missioners, and is much admired and esteemed by the whole population of Fiji.

Catholic Church, Wairiki.

The Roman Catholic Church has made splendid headway in Fiji, not only in mission work among the native population, but in providing the means of grace for European members of the church resident in the islands. The Sacred Heart Cathedral Church at Suva is an imposing structure, capable of seating at least 800 people. This church has an average attendance at each service throughout the year of 150 European people and 370 of the native races. Attached to the church are convent schools for the education of European and native children of both sexes, which are conducted by a large and efficient staff of teaching brothers and sisters.

The church of the Sacred Heart at Levuka provides sitting accommodation for 250 people, and has an average attendance at each service throughout the

year of 70 Europeans and 100 natives. Allied with this church also are day schools for boys and girls, which are likewise well attended.

Before 1860 the operations of the mission had been extended from the Levuka station to Rewa, Solevu, Verata, Taviuni, Calanuku, Suva and the island of Rotumah.

Convent School, Wairiki.

The church at Suva rose from very small beginnings. So far back as 1872 there were isolated members of the church settled in the district. Upon the removal of the capital to the Suva site in 1881 their numbers were gradually increased. In 1885 the Rev. Father Chaix celebrated the first baptism in Suva and the following year the first marriage. He was the first priest to take charge of the growing Catholic community at Suva, and the first church was erected at Toorak, a part of Suva on an elevation behind the principal portion of the town.

Marist Brothers in Charge of the Educational Section of the Catholic Mission in Fiji.
Reading from Left to Right—Bro. Hugon, Bro. Maurice, Bro. Jerome, Bro. Alphonsus, Bro. Harvey (first Superior Marist Brother in Fiji), Bro. Vincent, Bro. Clarden, Bro. Cormac (deceased).
Back Row.—Bro. Macarius, Bro. Columba, Bro. Cloman.

The land was given by Mr. Huon, one of the oldest settlers in Fiji, and now a member of the Fiji civil service. Through failing health the Rev. Father Chaix in 1887 was compelled to relinquish his arduous duties, and left the colony for New Zealand, where he died a short time afterwards. He was succeeded in the sacred office by the Rev. Father le Petit, under whose ministrations the church made considerable progress. His attention was not confined to the European members of his flock, but earnest work was carried on among the native population and members of other South Sea Island races resident in Suva. In August, 1887, he baptised the first New Hebridean converts into the church.

In May, 1887, Fiji was made by his Holiness the Sovereign Pontiff a Vicariate Apostolic. His Lordship the Right Rev. Dr. Julian Vidal, Titular Bishop of Abydos, and for fifteen years a missionary in Samoa, was appointed to the new see.

During August of the following year the Rev. Dr. Vidal arrived in Fiji as first Catholic bishop of one of the widest dioceses in the world, his sphere of influence extending from the Lau group to the Solomon Islands. A churchman of great organising capacity and untiring energy, he soon swept difficulties which had proved too much for others out of his path, giving a powerful impetus to mission work. Spacious sites were secured for the schools he intended to establish at every station, for, copying the example of Cardinal Manning, his policy was—schools first, and the churches must follow. Wooden buildings were banned, to make room for stronger edifices; a course of action which has resulted in stone churches, furnished in every detail, at Rewa, Wairiki, Cawaci, Solevu, Suva, Rotuma, Levuka and other centres where the "Catholika" religion has taken root. Included in the list of religious edifices (and the best of them in fact), due to the labours of Bishop Vidal, are the Pro-Cathedral of Suva, the most handsome monument of the Christian religion in Fiji, and the shapely convent of "Our Lady" at Levuka. The pro-cathedral, with crypt beneath, was built in dressed stone, with materials imported from Sydney. The site was blessed in July, 1894, and the cathedral, in an incomplete condition, was opened for service nearly nine years afterwards.

In October, 1889, the Rev. Father Nicholas arrived in Suva as successor to the Rev. Father le Petit. Up to that date he had had successful charge of a convict settlement in New Caledonia. With vigour he entered upon his work. Amongst his multifarious duties he undertook and successfully carried out the improvement and enlargement of the existing church.

Of his educational work Dr. Vidal has reason to be justly proud. With his Lordship there arrived Brothers Harvé, Vincent and Alphonsus, and shortly afterwards a school for boys was opened on the Waimanu Road, but, the premises proving too small, they shifted to their present quarters. About a month after the arrival of the Marist Brothers, four of the Sisters of St. Joseph de St. Cluny, namely, Sisters Sts. Martin, Frances, Celian, and Sister of the Holy Name, arrived in Suva and opened a school in a house belonging to Mr. Huon, removing about June, 1900, to their present convent. Then there were started a school for Indians and Polynesians in Suva; a central school for Fijians at Cawaci; another boarding and day school for the natives at Nailili, Rewa, with other educational institutions until, about seven years ago every mission station in the islands had attached to it two flourishing boarding schools, for girls and boys, ably conducted by the sisters and priests respectively.

Anglican Church.

There are three churches in Fiji associated with the Anglican faith. Two of these meet the requirements of members among the English-speaking population, and the third is a Polynesian Church at Suva, which is attended by a considerable number of natives of other islands who, before coming to Fiji, belonged to the Church of England mission. It should be mentioned here that the Anglican Church has no extensive mission in Fiji, a mutual arrangement having been come to with the Wesleyan Methodist mission authorities not to overlap in their separate spheres of usefulness. But it enjoys the largest European membership, and is subject to the jurisdiction of the Bishop of London, who is represented by the incumbent of Holy Trinity Church. The Rev. W. Floyd arrived at Levuka in 1871 to initiate Anglican Church work in Fiji, and has since carried on his labours there. When the capital was shifted to Suva in 1882 Mr. W. K. Thomson, of Messrs. Jas. McEwan & Co., of London and Melbourne, generously presented church sites to the Anglicans and Presbyterians. In the instance of the former, the site being considered ill-suited for the purpose, was exchanged for the one on which Trinity Church now stands ; and from the plans of Mr George Moore the body of the present edifice was erected at a cost of £600, in 1886 ; when the Society for the Propagation of the Gospel sent the Rev. J. F. Jones, B.A., to officiate as incumbent. In 1897 the reverend gentleman returned to England ; the appointment was vacant for two years, and then the Rev. H. Packe, M.A., Oxon., came out from Bournemouth to fill the vacancy. Mainly through his exertions a tower containing a peel of eight bells has supplemented the church with other additions.

Holy Trinity Church, Suva, provides sitting accommodation for 250 people. In 1903 the average attendance at each service throughout the year was 115. In 1904 it had increased to 130. The Church of the Redeemer, Levuka, was the first Anglican church to be established in Fiji, and until the removal of the capital to Suva in 1881 its efforts were crowned with the highest success. The Church of the Redeemer at Levuka has sitting accommodation for ninety people, and has an average attendance of fifty at each service throughout the year. During the Queen's Diamond Jubilee, in 1897, it was decided to replace the wooden building at Levuka by a stone church. After some considerable delay, during which the new edifice was commenced, Mr. Floyd went to England to raise further subscriptions, and upon his return the present church was erected. Although the Anglican Church has no mission to the native races of Fiji, having faithfully maintained the arrangement not to conflict with the missionary effort of the Methodist denomination in that sphere, it provides for the religious and educational requirements of a large number of Polynesians, resident in the islands. The work is under the immediate charge of the pastors of the Suva and Levuka churches.

The Polynesian Church, connected with the Anglican denomination at Suva, provides sitting accommodation for 250, with an average attendance at each service throughout the year of 150.

Anglican Church, Levuka.

Anglican Church, Suva.

The Presbyterian Church.

St. Andrew's Presbyterian Church, Suva, as stated before, owes its origin to the generosity of Mr. William Kerr Thomson, of the firm of Messrs. Jas. McEwan & Co., who not only gave the Presbyterians a site, but started their building fund with a donation of £100. The members of the congregation held a meeting on January 16, 1883, in the building which hitherto had done duty as a house of worship. This was on a site in the neighbourhood of Messrs. A. M. Brodziak & Co.'s existing warehouse.. Messrs. Murchie, Sutherland, Wood, Duncan, Paul, McHarg, Dulfer, Dr. (now Sir William) Macgregor, and others took the matter in hand, with such diligence that within nine months St. Andrew's was opened for public worship. Between 1883 and 1895 the Revs. James Lambie, a powerful pulpit orator, H. B. Giles, L. W. Rennison and William Gardner alternately ministered as pastors. During the incumbency of the latter the edifice which had just been freed of debt, was demolished by a hurricane, and with the assistance of the other denominations the present church was speedily erected. Mr. Gardner resigned in August, 1895, and since then the

Revs. William Jones, James Mathie, W. P. Matthews, William Thompson and D. G. Baillie (who resigned in November, 1906) assumed charge in the order named. St. Andrew's finds seating accommodation for 200

Presbyterian Church, Suva.

people, and during 1903 had an average attendance at each service of 110 members and adherents.

Educational Institutions.

Practically there has been no official effort made in Fiji since the days of cession to teach the natives the language of their rulers. Secular education of European children is provided for in two public schools, at Suva and Levuka, established under an ordinance based on the Australian educational system. These seminaries of boys and girls have about three hundred scholars on the roll with an average attendance equal to about four-fifths of this amount.

There was besides a Native Technical School, maintained and controlled by the Government, at Yanawai, at which about one hundred native boys were taught carpentry, boat-building, blacksmith's work and elementary farming; but, after being in existence for some years, it was found necessary to discontinue further instructions. Under the missionaries of the various denominations between 1,300 and 1,400 schools have been established throughout the group, recording an average dailay ttendance of 21,093 scholars. Of this number about 19,000 attend the Wesleyan, and 2,000 the Roman Catholic native schools.

Leading Industries.

In the commercial history of Fiji cotton can claim to be the first cultivated product which brought the country into prominence. The islands had acquired at the beginning of the past century a world-wide fame on account of its forests of sandalwood, but in their greed the traders took no steps to induce the natives to nurse their supplies by preserving the saplings, and when the last of them had fallen beneath the axe a most valuable source of trade was lost to that part of the world.

Cotton.

The Fijis are pre-eminently adapted for the cultivation of cotton. There is scarcely an acre of cultivable ground throughout two hundred of the islands constituting the group whereon cotton will not grow to perfection. Cotton is not indigenous to Fiji. When and by whom it was first introduced is unknown, but it was found growing in various parts of the group during the early years of last century. In 1860 Colonel Smythe, the commissioner deputed by the British Government to report on the desirability of annexation, found the tree growing wild on Vanua Levu and Viti Levu. Writing in "Ten Months in Fiji," Mr. Smythe says, "The cotton tree. he (Nai-soro-Wali, Chief of Vunda) said, had made its appearance some ten or fifteen years ago, but he did not know how. One of his wives, who probably had been listening to the conversation, at this moment brought in a small quantity of cotton pods in a basket, which were handed to us to look at. No use was made of the cotton, the people said, and they appeared much surprised when told that it was the material out of which the coloured print, which formed part of the present to the chief, was made." Early European traders and missionaries are responsible for the acclimatisation in Fiji of many tropical shrubs and products; possibly cotton may be classed among the number. There is, however, reason to believe that cotton seeds were first brought by enterprising American traders who early recognised the adaptability of Fijian soil and climate for its growth. When first introduced it was called by the natives *Vau Vau ni papalangi* (*i.e.*, foreign vau vau) from its resemblance to a well-known native shrub of that name, the *Hibiscus Abelmoschus*, cultivated in and around the native villages for culinary purposes. The cotton shrub is still called by that name (Vau vau ni papalangi) among different tribes throughout Fiji. When Dr. Seemann conducted his scientific researches through the islands in 1860 and 1861 he came across no less than six varieties, each growing luxuriantly and with little cultivation. In his report on the great capacities of these islands he wrote enthusiastically on the great prospects of successful cotton-planting. "If I understand cotton aright," he said, "the Fijis seem to be as if made for it;" and, again, "In fine every condition required to favour the growth of this important production seems to be provided, and it is hardly possible to add anything more in order to impress those best qualified to judge with a better idea of Fiji as a first-rate cotton-growing country." Since the expression of this opinion the excellence of the Fijian cotton has become a matter of history. In the days before Europeans went in for its systematic cultivation cotton seeds were planted here and there, upon uncultivated land, as well as distributed among the natives, who in their primitive fashion would occasionally grow them around their towns and villages. These spread with marvellous rapidity. Acting upon the advice of Mr William Pritchard, the first British Consular Agent in Fiji, the missionaries in the latter fifties encouraged the natives to cultivate the product. Upon the occasion of Mr. Pritchard's visit to England in 1859, when he went to lay before the Imperial authorities the offer of the chiefs to cede the islands, he

emphasised the adaptability of Fiji for the production of cotton. And, while visiting Manchester, he pledged himself to some of the leading cotton merchants of that city to send forward from Fiji, within twelve months after his return, 1,000 lbs. of properly cleaned cotton. This he was able to do in 1868, experiencing no difficulty whatever in obtaining from Kadavu, Nadroga and Bau the quantity required. This was the first large quantity of cotton ever despatched to Great Britain from the South Sea Islands. Before leaving England in 1859, upon his scientific mission Dr. Seemann was furnished by the Manchester Cotton Supply Association with a large quantity of New Orleans and Sea Island seeds for distribution and cultivation with particular printed instructions regarding the planting and treatment of the crops. Of these the learned Dr. Seemann's arrival, but it proved beyond doubt that with proper attention the most valuable species in the world could be grown to a very high state of perfection. The following is a list of varieties noticed by Dr. Seemann in the various islands of the group, and enumerated by him in his valuable record of the expedition which he conducted :—

Gossypium Peruvianum (two distinct varieties)
Gossypium Barbadanese (Linn)
Gossypium Aborem (Linn. ; two distinct varieties)
Gossypium Religioseum (Nankin Cotton)

Simultaneously with the efforts put forth by Dr. Seemann, among those to whom seed was distributed, Dr. Brower, then acting as the United States Consul, was similarly successful in his experiment on the island of Wakaya. Within five months of planting that

Group of Fijians Making Kava.

scientist distributed a fair proportion among the European settlers of the islands ; and with the remainder experimented himself, planting a quantity upon the estate of Captain Wilson and Mr. Joubert, at Somosomo, and some on the well-known island of Nukulau near to Rewa. Those at Somosomo were planted on June 9th, 1860, and three months later ripe pods were gathered of a very fine growth. Towards the end of October, or just about four months after planting the plants had grown from four to seven feet in height, and were found to be full of ripe pods and flowers. This test was not required to prove the thorough adaptability of Fiji for the production of this valuable commodity. For as has already been noticed, quite a number of varieties were found to be flourishing on gentleman had raised a magnificent sample of New Orleans cotton, twelve pods of which were found to weigh one ounce. Reports very soon afterwards also began to come in from others among whom the seed had been distributed, proving in every case that where it had been properly cultivated the most satisfactory results could be achieved. From these tests, in addition to that already sent to Manchester by Mr. Pritchard, the capabilities of Fiji as regards this promising industry soon began to be widely known throughout England and in the colonies, so that by 1863 a considerable number of additional European settlers had arrived in the group to embark their fortunes in the enterprise. They were encouraged to do so by the unsettled prospects of the industry in the great cotton-

producing areas of the Southern States of America, then in the throes of the greatest civil war of history. Of the different varieties of cotton grown in Fiji none were found to be annual, as in America, where there has always been the dangers of frosts to face, besides the sudden variations of temperature. All were perennial, bearing fruit without intermission throughout the year. Sea Island cotton was the most valuable variety grown, and in 1869, at the end of the first decade of cotton cultivation, it amounted to 5,000 acres. It was undoubtedly the excellence of "Sea Island" which first brought the Fijian Islands into prominence all over the world.

Notwithstanding the natural advantages Fiji offered for cotton cultivation and the great inducements this crop held out to planters with small capital, who could engage in growing the product singly or in combination with other things, the growth of cotton-planting at the outset was not rapid; and its expansion was rather due to external circumstances than internal facilities. The men originally drawn into the service of King Cotton were scarcely the lotos-eating dreamers report—often enough interested and always one-sided—made them out to be. Many of the pioneers were men of brains and birth, but, lacking means to maintain their status at home, they sought to wring the deficient dollars from the soil. Others, retired naval officers, or military officers, sold out during the boom, anticipating to realise in a few short years what a life's professional exertions could never have done. Professional men, too, impatient of their slow toil in the mother country, or her colonies, drifted to the latest land of promise and became planters. Of all these, with everything to learn, under entirely new conditions, few were fortunate enough to secure the smiles of Fortune. The great majority of the successful men were the shrewd Scotch agriculturists, who came to invest solely because they were satisfied the land was good; and the sturdy, two-fisted, experienced squatters who, crippled by the depreciation of their station properties in Australia, took up squatting in a less government-ridden country. Few possessed sufficient capital to ensure a lasting success, and consequently were handicapped by the drawback of having to live on credit. But inexperience more than any other factor militated against rapid progress. As late as 1869, the year before the profits of Fijian cotton-planting had reached high-water mark, in the Consul's report it was stated: "Taking into consideration the spontaneous growth of the cotton plant in Fiji, the imperfect system pursued in the cultivation, and the large tracts of land lying waste over the numerous islands comprising the group it is not too much to say that the movement is yet undeveloped, and that the cotton hitherto shipped is but an indication of the success which will follow upon a proper attention to the capabilities of the soil." And even nine years later Mr John Horne, director of the Botanic Gardens, Mauritius, as the result of an inspection extending over twelve months, found it necessary to pass this severe criticism: "Most of the settlers know next to nothing about the husbandry of the sugarcane, cotton, . . . and the other products of the tropics. . . . This want of practical knowledge among the settlers has been the ruin of Fiji from an agricultural point of view."

After the trial parcel of cotton sent to Manchester in 1860, nothing further seems to have been accomplished in respect to introducing this staple to the outside world until 1862, when a consignment of twelve tons, representing £360 left the country. During the first half of 1863 seven-and-a-half tons left the group, viz., two tons cleared and five-and-a-half tons in the seed; the former realising in Sydney 1s. 6d. per lb, and the latter 7d. Hitherto the want of gins necessitated nearly all the cotton being exported in the seed; but as it was freely purchased in that state by the local traders, at the rate of eight cents per lb., the increased weight of the seed in kidney cotton was believed by the planters to compensate for any disadvantages. Two gins were obtained now, and consequently the total output for the year aggregated 100 tons, valued at £3,000. The greater portion of this still had to go on the market as seed cotton, on account of the difficulty of getting the Fijians to work on the plantations. This trouble ended in 1864 when the planters obtained the bulk of their labour from the New Hebrides, the Solomons, and other groups. There was now a big advance in the returns, both natives and Europeans devoting their attention to the cultivation of cotton. The island of Kadavu and the Rewa River were the positions most in favour with the European planters, these districts possessing superior facilities for transport. The areas cultivated by the natives were centred principally in the Windward Islands. Various sorts of cotton were grown, but that known as the "Kidney seed" was the most common, although by no means the most profitable. Among the more experienced growers the Sea Island cotton was held in great favour, and found to flourish luxuriantly. It bore a far larger quantity of pure fibre, in proportion to the age of the plant, than any other variety. As compared with the Kidney cotton, its value in this respect was as five to one. But the high price charged for freight to Sydney was always the most serious drawback that the planters had to face. For cotton, in the badly pressed state it left Fiji, the freight amounted to £9 per ton; a rate there was no prospect of reducing until the quantity of cotton exported would allow of a direct trade with Europe. Steadily cotton culture increased in quantity and value. Nearly four times the output of 1864 was sent away in 1865; and this last year's proceeds was doubled in 1866, the respective statistics being 2,400 cwts., valued at £9,300, and 5,880 cwts., representing £19,800. These returns were further increased in 1867, when 7,586 cwts. invoiced at £34,004, found a market in Sydney. Satisfactory as the condition of affairs disclosed by these figures undoubtedly was, unfortunately the proportion of profit that reached the planter was very small. That he was little more than a money-making instrument for the middleman the following paragraph from the Consular report for the year 1867 shows: "The expenses in shipping cotton to the colonies is excessive, and has a depressing effect upon the planter, which can only be removed by direct communication with England. This effected, I venture to predict that Fiji will rapidly rise to a position of commercial importance. At the present time freight upon cotton to Sydney is from ¾d. to 1d. per pound, which is about the same rate charged for conveying it thence to England.

The expenses on this article for ginning, packing, freight and brokerage, now consigned to England via Sydney, amount to 4½d. per pound." Three varieties of cotton were being manufactured in Fiji at this time, viz., Kidney, Egyptian and Sea Island; for the two former an average of 9d. and 10d. per lb. was obtained at Levuka, and for the latter 1s. per lb. Brazilian seed, introduced in the preceding years, was no longer cultivated, as the Kidney and Sea Island trees were found to produce more prolifically and, at the same time, more rapidly. Before the end of 1867 Fijian cotton had obtained a good foothold on the English market, the one drawback to its complete success being the smallness of consignments. Most satisfactory reports were made upon it by the Liverpool and London brokers. For Sea Island cotton shipped in February and March, 1867, sales were effected from 2s. 6d. to 3s. 11d. per lb., the latter price being received by Dr. Brower, proprietor of the island Wakaya.

Owing to the war of secession disorganising the labour employed on the cotton-fields of the United States numbers turned to Fiji in hopes of making the group an important source of production. Almost every district of any size was made cotton-bearing, and so diversified became the cultivation that, in collecting the product from the outlying centres, quite a fleet of small vessels had to be employed. From 1866 cotton displaced the cocoanut oil trade as the premier industry of Fiji. These were the days of the boom times, when a steady stream of new arrivals poured in every week; when the European settlers, estimated at 400 at the end of 1866, quintupled their numbers within the ensuing two years; when during the same period foreign holdings increased from 160,000 acres to 600,000 acres; and when the price of land—which a few years back was merely nominal and obtainable for as small an equivalent as 1d. per acre—now rose from 2s. (top price) to 17s. and 20s. per acre, while as a fancy price £10 per acre had been offered and refused, and Levuka frontages realised £4 per foot. The returns of 1868, viz., 7,300 cwts., of the value of £30,975, showed a slight falling off from the statistics of 1867, owing to the ravages made by the grub; but this lost ground was recovered in 1869, when 10,500 cwts. went abroad, returning £45,000 The extent of land planted with cotton this year was estimated at 5,000 acres. Previous to 1868 the crops consisted chiefly of Egyptian seed; this was abandoned to the natives, and about 95 per cent. of the 1869 produce was Sea Island cotton. Cultivation was still open to much improvement; and there seemed to be a great deficiency in practical knowledge, especially in the manner of cleaning and preparing the crop. The use of the saw gin was found to injure the cotton and lessen its value considerably in the English market. Sufficient attention was also lacking as to the description of cotton best suited to the various localities and to the time of the year for planting it. Horse labour was being gradually introduced; it being supposed that the cultivation of the ground by the plough would nearly double the crop of cotton and reduce the cost of production by one-half. Then came high-water mark in 1870—the

Gala Day at Bau.

annus mirabilis of the planters. Of a total export trade amounting to £98,735 that year, cotton alone represented £92,700—more than double the returns of the preceding twelve months. Slowly, but very surely, the pendulum swung towards the opposite direction, although the advent of the Polynesians, the puffs of "our special correspondent," and the bad times prevailing on the Australian continent during the four years prior to 1870, drove men in scores to Fiji; a few ready to invest in cotton, and the large majority of non-producers resigned to the possibility of becoming a burden on the country of their choice. In 1872-3 the official returns of the "Fijian Administration" showed that the export of cotton had shrunk to less than £75,000; and when a steady fall of prices in the home market, dating back to the years 1870-1, culminated in 1873-4 by rendering cotton-growing in Fiji quite profitless, nine-tenths of the planters were bankrupt. Fully half of these would have succumbed much sooner than they did but for the public-spirited policy of the Messrs. Hennings, a firm not undeservedly termed the creators of commerce in Fiji, and *par excellence* the men who had made cotton-growing, so far as one firm could, a recognised and profitable industry. Had it not been for the liberality of Messrs. F. and W. Hennings Fiji would never have advanced so quickly, and so thoroughly become a European community. Many planters for years afterwards carried on from hand to mouth on money borrowed at 10 per cent. interest, in the hope—which had little foundation—that in some unforeseen way matters would improve. Others merely "held on" for the benefit of the mortgagees. There was another disturbing element which with the fall of prices and the accumulation of interest, tended to accentuate the unfortunate position of these men, and that was sugar. The establishment of this industry in 1873 enhanced the cost of introducing Polynesian immigrants beyond the means of the smaller planters.

A more harrowing word-picture of the troubles of the planting community in 1875 than that given by Miss Gordon Cumming, in her work "At Home in Fiji," could hardly be conjectured. "Nothing can well be imagined harder," she writes, "than the present position of the planting community in these isles. Many of them, gentlemen by birth and education, came here long ago and sank what money they possessed in the purchase of land and the necessary outlay thereon. Or still oftener they started with the terrible drawback of having to borrow money at high interest—a yoke which once assumed could rarely be shaken off. Then followed long, lonely years of hard toil, too often resulting only in bitter disappointment of failing crops or devastating hurricanes, which in a few hours swept away the fruits of months of toil. Even when these disasters have not occurred, low prices and enormous expense of freight to Australia or New Zealand, of storage there, and finally of transit to England, have reduced profits to a mere cipher. And thus it is that, utterly ruined, overwhelmed with debt, with health shattered by privation of the positive necessaries of life, a very large proportion of the planters are left stranded, literally without the means to get away, helpless and well nigh hopeless, living just like the natives on yams and wild pig; knowing no greater luxury than a bowl of yaqona, and unable, from sheer poverty, to obtain the commonest comforts of civilised life. There are many houses in which beef and mutton, rice, barley or flour, wine or spirits, even tea or coffee are forgotten luxuries. I am told that on the occasion of Sir Arthur's (Gordon) arrival when about two hundred of these gentlemen assembled at Levuka to meet him, many were compelled to absent themselves from sheer inability to face such small expenses as were involved by the journey and hotel quarters. Others could only meet it by bringing with them supplies of poultry and vegetables for sale in Levuka. Many are unable from sheer poverty to hire a sufficient number of labourers to work the estate, which at present they cannot sell—all land titles being so insecure that until they have been formally examined and acknowledged by the British Government (Land Commission) no capitalist would dream of investing in what might prove so worthless a speculation; and, though the Lands Commission are doing their utmost to push on the work, it is a slow and difficult task, involving endless patient inquiry and weighing of conflicting evidence. So, at the present moment these people actually are worse off than they were before annexation—a sad discovery for men who had looked on that event as a magic spell which would at once disentangle this disordered skein. And they are now more down-hearted than ever, for annexation, so far from working miracles or healing shattered fortunes, appears for the present to have only added to their difficulties in many ways. Once their land titles are proved, and they can sell their estates to newcomers with full purses and fresh energy, times will doubtless improve, and it will be shown what these isles are really worth."

That so many men should have been placed in this unhappy position through attempting the culture of cotton is certainly significant; for the natural conditions conducive of success were certainly not slight; sufficient, in fact, to enable experienced men with only slender means to ride over troublous days and temporary drawbacks. The soil most suited to high culture, viz., rich sandy flats and black loam on the slopes, abounded almost in prodigal wealth all over the group. The small cost of such areas, the salubrity of the climate, the supply of cheap labour, the trifling expense of cleaning and planting after the first outlay, all point to this conclusion—that for the failure of the planters as a whole to make Fiji a successful cotton-growing country, their inexperience was very largely responsible. As sugar gradually became a profitable industry the area under cotton yearly grew a more negligible quantity. Not without effort in official quarters to revive the enterprise. At the time of the Agricultural and Industrial Exhibition, Suva, in 1891, the Governor, Sir J. B. Thurston, K.C.M.G., in the course of his opening address, made an attempt to kindle into a flame the dying embers of cotton culture. After pointing out that Fiji produces the finest cotton in the world whether it be known as the Sea Island variety or the less valuable Upland cotton, he said: "This latter variety can be cultivated here with much ease and little or no risk. With the help of inexpensive machinery it can

be prepared upon the spot so as to be worth about £37 per ton on the local market. You are aware, no doubt, that this cotton has brought in the English markets during the current year one penny and a fraction per pound higher than a similar class of cotton received from other sources, and that it has been sold in London at the rate of £65 per ton. The latest quotations from London placed Fiji cotton higher than this, and showed that it fetched 7¼d. per lb., with an upward tendency. I think, therefore, that it might not be without advantage if it could be made known that the culture of cotton is, at least, as profitable as New Zealand flax ; that this Government has at its disposal a very considerable area of land, situated in various parts of the group, which it is prepared to lease on long terms and a nominal rental, conditional upon the occupation of *bona fide* settlers.'' This appeal found no echo in responsive hearts. Twelve years later the area under cotton in Fiji did not exceed four acres, and this position has practically remained unaltered, though now much is being said about the time having arrived to make renewed attempts to place cotton-growing on a satisfactory basis.

So much for the history of King Cotton in Fiji. Of the conditions under which the industry was pursued, and the circumstances attending its abandonment, a little remains to be said. The price of suitable land varied considerably. Many of the earlier plantations were grants made by some chief for services rendered ; but as the area of cultivation widened the demands for land increased, values rose in the best part of Taviuni to about 30s. an acre—an average of £1 per acre more nearly representing the general value elsewhere. Where a whole island could be purchased it was best for all parties ; but after 1866 few of these were obtainable, except to those buyers prepared to pay from £3,000 to £5,000. To acquire and bring under cultivation some of the larger plantations required an outlay of £7,000, and such a one, perhaps, would turn out in the end a losing concern to the proprietor. Plantations, however, varied in size from 12 acres to 200 acres ; and to start a fair one, with average luck as regards seasons and labour, £1,000 would be sufficient. In cotton the greatest care had to be taken in the selection of seed, in the preparation of the ground, and cultivating the plant. Care was essentially the dominant note from start to finish. The best season for planting experience showed to be from September to January. The months of July and August are generally dry enabling the planter to uproot and burn off the weeds upon his land, and prepare it for the general rains of September and October. In dry months the sun is likely to strike through the soil and injure the roots of the young plants, thus producing the disease known as '' sore-shin.'' This retards the growth, or causes the death of the tree. If heavy rain falls soon after planting the seed is very liable to rot in the ground, in many cases owing to unpropitious weather. Infinite trouble must be endured before the planters can obtain a stand of cotton. The plant appears after four days' sowing, and under favourable circumstances, grows rapidly.

Sea Island cotton was generally planted in rows, six feet by six feet ; but some planters drilled, as in America, the rows being five feet, and the plants thirty inches apart. This variety grew much faster and arrived at maturity sooner than any other. First blossoms bloomed a month after planting ; at the end of the second month they fell off and the bolls appeared ; at the end of the third month the bolls reached maturity, and the cotton was ready for gathering. The most experienced growers estimated each healthy tree would produce annually five pounds' weight of seed cotton. There were three crops of this variety during the year, the first in January or February the second in May and June, and the third in September and October. The vicissitudes of the season, however, forwarded or retarded the ripening of the crop by a month. In ginning this cotton lost two-thirds of its gross weight, 300 lbs. of seed cotton producing 100 lbs. of fibre. Assuming that each tree would produce on an average three pounds of seed, equal to one pound of clean fibre, at one shilling and that an acre of land planted six feet by six feet carried 1,031 trees, the gross value annually per acre would be £51 11s.

The Sea Island being a low-growing plant, the crop was readily picked by women and children. A native could attend to three acres, and his wages, with the cost of his food, &c., amounted to about £6 per annum. Without sunshine and fresh breezes Sea-Island cotton would not grow to perfection, that is to say, the pods would be neither numerous nor large. The tree itself might all the while seem to flourish most luxuriantly, but it was only wood, not cotton. The demand for this variety was limited, but the failure of the American article, referred to above, enabled the Fijian planter to sell all he could produce, at a remunerative figure. The Kidney and Egyptian cotton trees were of much larger growth requiring to be planted twelve feet by twelve feet. It was sown in the same months as the Sea Island ; the picking season was in July, and a second and lighter crop could be gathered in December. The average crop of these varieties was 1,200 lbs. per acre, yielding about 350 lbs. clean fibre, or a bale of cotton, the value of which in Fiji was about £15 sterling.

Few people had any idea of the time and money required to form a large plantation—unless the proprietor happened to experience the good fortune that befell some of the first settlers. The largest planter in Fiji in 1870 was an American, who, arriving in the possession twenty years before, with few worldly assets, by a fortunate accident saved a chief's life, and was rewarded with the grant of a small island. Here he cultivated cocoanuts, from which he made oil, and with the profits gradually acquired land in larger quantities. When the rush to Fiji set in during 1865-70 he was enabled to dispose of some of his estates at a good profit, and to commence cotton-growing on his own account, employing in 1870-1 over two hundred imported labourers, besides fifty Fijians from Ra—fat, lazy, insubordinate fellows whose work scarcely paid for the food they ate. But few of the favoured of Fortune, even in genial Fiji, were able to boast of such a pleasant experience. Many planters could tell you that having selected their land, and paid the chief a good round figure for it, they would find it already disposed of to other individuals, who were

prepared to dispute everybody else's title. And then, when the chief would be sought to settle the ownership he might be away on some warlike expedition to the other end of the group ; or he might be lying *perdu*, gin or kava drinking ; or, what was most probable, he might choose to keep a white man waiting weeks or months, just to show his own importance, and, in the end, offer the planter inferior land in an unsuitable district, for the money he would never be able to recover. However, the land once secured, every acre had to be cleared of a dense forest. Then the trees, when felled, had to be cut up and burned, the underwood to be removed, the ground hoed, and finally the cotton seed planted and daily tended for months.

The man commanding a surplus of money above working expenses arranged matters so that his life was cast in pleasant places. His house he built of wood, like an American frame-house, one storey high, with an ample verandah all round, and a galvanised iron roof, to neutralise the effect of the unfriendly buka or fire-stick, so often resorted to by malicious Fijians with imaginary grievances. The interior was divided into compartments, having doors opening back and front—necessary to secure thorough ventilation and coolness. Close to his dwelling-house he built several reed buildings, roofed with thatch. These were occupied by the white men employed on the plantation—the engineer, overseer, carpenter, &c. Some distance further on stood the cotton-house and ginning establishment, where an eight horse-power engine supplied the motive power, while the gins were tended by a number of little children, who had come to Fiji with their parents. The cotton-house was built entirely of galvanised iron ; the floor smooth and polished and scrupulously clean, and in many places covered to a depth of several inches with freshly-picked cotton, while in it the little dark-skinned children worked all the day. The imported labourers built their huts, often numerous enough to form a village, on the models of their homes on the other islands. The door in most of these was a hole in the wall about three feet high and two wide, which served also for a window. Tannamen, Solomon Islanders, Erromanga boys, Tokalaus, Banks' Islanders and other nationalities made up the staff of "imported labour." Any other native hands would be Fijians from the Ra coast, hired to the planters by their chiefs. The latter undertook to lend a planter thirty young men for the term of twelve months, receiving as the hire ten muskets with powder and bullets in proportion. At the end of his service each man received a musket, some ammunition, tobacco and a sulu. As a rule the Fijians proved a troublesome, thieving lot, and most planters preferred to pay £10 for the passage of each imported man than be bothered with them. He dared not coerce them ; but as their chiefs were nominally subject to Bau, the employer would send word to the King, and a Bau chief soon appeared to adjust matters. Before the latter the

Canoe on Tamavua River.

most rebellious Ra man would collapse as completely as did Thersites before Odysseus, knowing that the more he protested the more protracted would be the flogging the chief or his deputy administered. That abuses of an extreme nature sometimes attended the importation of labour there can be no doubt. Through the wrongful deeds of the masters of vessels who imported the boys, Fiji, for a few years, became a by-word of reproach. But the planters were not responsible in any degree for the doings of these men, and neither could the abuses created by the greed of grasping skippers be charged, justly, to their account. Many, who rightly sympathised with the unfortunate Polynesians torn from their homes through unlawful means, made this a matter of debate, and in their intemperate zeal linked the term "cotton-planter" to every opprobrious epithet. But the wrong was placed beyond doubt on the proper shoulders, and a cruel stigma removed from a body of men at least as humane and honourable in their dealings as any other section of the community, when the official report of Commodore Goodenough and Mr. Consul Layard on the offer of cession of the Fiji Islands to the British Crown was published. The following extracts from that document speak for themselves :—"We here feel it due to the great body of planters to say that, with regard to food, clothing and houses, the Polynesian labourers are far better off than when on their native islands." And again, at page 10, "The abuses in the labour traffic have taken place through the rapacity of the shipowner or master and should not be laid entirely or chiefly to the account of the planters, who, as we have before remarked treat their labourers for the most part kindly."

There was another phase of cotton-growing in Fiji by no means so rosy as that referred to above; the case of the poor planter, who, starting with insufficient capital of his own, struggled to keep going by the use of other people's money at 10 per cent. interest per annum. The home he could afford was small, and built of reeds and cocoanut leaves, like those of the natives about him. The floor was formed of gravel, while a screen of native manufacture roughly divided the whole house into two portions, which, by courtesy might be called rooms. To a wretched habitation like this the unfortunate man has had to bring a wife, delicately nurtured, perhaps, at home, and his children. They could afford no servants, except one Fiji woman, who, if not a consummate thief, would, likely enough prove more trouble than she was worth. In addition they were obliged to eat food of the coarsest and most unpalatable kind. Salt-beef of several years' soaking in the "harness-cask," ship's biscuits, swarming with weevils, a boiled taro or yam, and a few bananas made up their usual fare. This coarse dietary might not affect the planter himself, but it would tell cruelly on his wife and children. What with the sickly heat, the insufficient food, the mental anxiety, and the rough life generally, every member of the family was more or less an invalid. At sunrise the planter had to leave his house and commence work, as with the handful of labourers he could afford an overseer was unnecessary. Then, if his acres of cotton were full bearing, he would be at his wit's end to know how to pick the staple. With insufficient men himself, unable to borrow any from his neighbours for the same reason, he would have to work, along with his boys, under a burning sun throughout a long day, and then return home at night to find fresh troubles awaiting him. Between the two kinds of plantations there were, of course, varying degrees of comfort, and with a capital sufficient to start clear with a clever manager could make things fairly good.

SUGAR.

The commercial history of Fiji is intimately bound up in its staple product, sugar. Apart from this commodity the present commerce of the group is unimportant, being confined chiefly to copra. The world's total sugar production per annum at the present time amounts to about 12,000,000 tons, of which nearly two-thirds is derived from the beet and about one-third is the product of the cane. Of the 4,600,000 tons produced from the cane, Fiji furnishes some 50,000 tons, or a trifle over 1 per cent. A fairer idea, however, of the relative importance of the Fijian crop may be gained by comparison with the out-put of sugar in the Australian States. The total Australasian output may be roughly stated at the following amounts :—

	Tons.	Per Cent.
Queensland	150,000	= 68
New South Wales	20,000	= 9
Fiji	50,000	= 23
Total	220,000	= 100

Roughly, then, 23 per cent., or more than one-fifth, of the total for Australasia is produced in Fiji. At the rate at which the output from the above centres of production is being maintained Fiji must in a few years take a still more important relative position.

Before proceeding to deal in detail with the production of sugar in Fiji, it will be of interest to take a brief retrospect of the general history of its manufacture in other parts of the world.

History of Sugar.

Although one of the most indispensable commodities of modern life, sugar was but little known to the ancients. It is practically an article of recent acquirement, saving that in such early civilisations as China and India it was to some extent cultivated. It must have been from the East that the sugarcane was brought to the Holy Land, if we are correct in assuming that the sweet calamus and sweet cane, of which mention is made in the Old Testament, was really the sugary reed. How little the possibilities of the cane were known to such classical authors as Strabo, Theophrastus, Arrian and others may be judged by the fact that it was invariably alluded to by them as a kind of honey obtained from the reed, while Pliny actually described it as "resembling salt, and only used in medicine." In Smith's dictionary of Greek and Roman antiquities it is described as "a natural concretion forming on certain reeds, and more especially on the bamboo cane."

The first real knowledge of sugar is credited by some to Moses Chorenendis, in the fifth century. Then

we hear of the Crusaders finding sugarcane in Syria, while the Saracens introduced it into Rhodes, Cyprus, Crete and Sicily in the ninth century. The Saracens also seem to have had some knowledge of the making of sugar, and it is reported that they carried it into Venice in 996. The first sugarcane cultivated in Spain was in Valencia, where it was introduced by the Moors after their conquest of the country. Then it spread to Granada and Murcia. In the early part of the fifteenth century it was introduced into Madeira and the Canary Islands; thence to Brazil. The first cultivation of the cane in the West Indies was at the island of St. Domingo, and in 1518 there were twenty-eight works there. One of the earliest references to sugar in England is that 100,000 pounds of the commodity was shipped to London in 1319 by a Venetian merchant, named Loredanoo, where it was exchanged for wool. Chaucer, in 1380, makes allegorical reference to the sweetness of sugar.

Early History of Sugar Refining.

The art of refining sugar and of manufacturing loaf sugar was discovered by a Venetian citizen in the latter part of the fifteenth century. In 1554 two Englishmen, Sir William Chester and Thomas Gardiner, assisted by three Venetians, established in London a sugar refinery. Although their effort was not a great success at the outset, owing to the Antwerp sugar refiners being in a position to supply the London market more cheaply, these men deserve to be remembered as the first of the English race to enter upon the manufacture of this great commodity. A few years subsequently commercial intercourse between England and Antwerp was stopped through the outbreak of war. This gave the two pioneer sugar manufacturers of England already mentioned their opportunity, since their two houses for the following twenty years supplied the English market with what it required in the way of sugar. Their success induced many others to embark in the industry, for history tells that in 1596 Sir Thomas Mildamy endeavoured to create a sugar trust in London. He also tried to induce Elizabeth to grant him a license for the exclusive right of refining sugar for a term of years, but these efforts resulted in failure, no doubt to the complete satisfaction of all his rivals.

Sugar Production in the West Indies.

The discovery and colonisation of tropical America gave an immense impulse to sugar production. The Spaniards during the sixteenth century cultivated cane in the West Indies and at several places on the South American continent upon an extensive scale. Previously their energies in this respect were confined to the Madeira Islands. The Spaniards, also, while in possession of Jamaica, between 1510 and 1655, went in extensively for cane cultivation, exporting the produce to the home land and to other countries of Europe. The Jamaica plantations were worked mainly by slave labour, which system was continued long after the island passed into the possession of England. The history of sugar production by the British is concurrent with the acquisition of her numerous tropical dependencies throughout the world. All other sugars besides cane sugar and sugar of milk were unknown until 1747, when a German chemist, named Margraff, first produced sugar from beetroot. Although no practical use was made of the discovery during Margraff's lifetime, Archard, his pupil and successor, however, established a beet sugar factory in Silesia in 1799. In 1830 the industry secured a firm footing on the continent of Europe, and its progress has been phenomenal. The efforts made in recent years by Continental nations to build up the production of beet sugar by means of the bonus system are well known.

Indian Coolies' Gala Day.

The Adaptability of Fiji for Sugar Production.

The Fijian Islands are to be numbered amongst the finest sugar-producing territories in the world. The climate varies considerably in different parts of the group, but results obtained in each of the several districts prove that all the larger islands are suited to the profitable growth of sugar-cane and the production of sugar. In what are termed the wet districts no long rainless periods occur, the heaviest rainfalls taking place between January and April. The annual average is about 110 inches. In the dry regions of the group the rainfall rarely exceeds sixty inches, most of it occurring during the months already mentioned. Experience has shown that although in the latter districts there is a slight falling off in the quantity of the sugar-cane the loss is made up by its superior quality, there being less bulk to handle and crush, but a higher density of yield.

The adaptability of the Fijian soil and climate for the cultivation of sugarcane was early recognised. There is some doubt even yet as to whether Dovu (which is the native name for *Saccharum officinarium*, sugarcane) is an indigenous plant of the islands or not. The early settlers and missionaries found it already in many of the islands, where it was cultivated by the Fijians for eating purposes. Of course they knew nothing of extracting the juice, much less of granulating it. Indeed, strange to say, up to 1865 the European settlers had an idea that sugar would not granulate in Fiji. In 1872 a Mr. Leicester Smith, who had been a sugar planter in the West Indies, arrived in Suva. His intentions were to embark in the cultivation of cotton. The gentleman fell in with the late Mr. J. C. Harrison, an old and well-known settler of the Nadi district, who died there in 1902. Mr. Harrison was possessed of a knowledge of the manufacture of

Coolie Wedding.

sugar. The quality of the cane grown here and there by the natives struck Mr. Smith as being well suited for the production of sugar, and refused to credit the old legend with regard to the non-granulation of the juice of the local production. The question was seriously considered by Messrs. Smith and Harrison, and other settlers, and in time an active enthusiasm was engendered among the settlers. Mr. Harrison was at that time settled at Navua, and it was decided to bring him to Suva, where a considerable quantity of cane existed, in order to conduct some practical experiments. Almost every settler contributed to the test ; one lent a boat, another supplied the crew, others found provisions. Under Mr. Harrison's direction a quantity of cane was pounded with mallets. The sticks were then separately taken by two boys, one at each end, and twisted until a certain percentage of the juice was extracted. When a sufficient quantity of cane had been thus treated the resultant juice was put in a three-legged iron pot and sufficiently boiled. It was then strained through blotting paper which, absorbing the molasses, left the grains of sugar on top. Thus the widespread but erroneous conception regarding the non-granulation of sugar in Fiji was for ever dispelled. The result of the experiment turned the attention of the more enterprising settlers to the question of sugar cultivation and manufacture.

Messrs. Brewer and Joske's Enterprise.

Messrs. Brewer and Joske, two old Fijian settlers, within a year of this practical test, imported from Australia three small iron rollers, about five or six inches in diameter, as well as several open sugar pans and erected them in their saw-mills. This process of manufacture was both tedious and difficult, as may readily be imagined would be the case from this primitive outfit. The settlers in and around Suva had bought stools of cane from the Fijians, with which nurseries were started. From these sources the first supplies of cane came. Mr Leicester Smith undertook to control the effort, and Mr. Harrison supervised the boiling of the sugar. The natives were then encouraged to bring supplies to the mill. While the effort lasted the natives profited largely in the transactions. The cane was first dissected into several pieces by native labour, and the long strips passed through the rollers. The juice was boiled, and the molasses allowed to drain out as far as was possible. The product was a black sugar of the consistency of thick tar. Considering the primitive and defective means employed the result was a success, and the result to-day cannot be over-estimated. It proved that sugar could be manufactured in Fiji, and the names of Messrs. Joske, Brewer, Leicester Smith and Harrison will ever be remembered in the history of the establishment of the great industry in Fiji. So confident were Messrs. Brewer and Joske as to the result of this first enterprise that they omitted to send to the colonies for the following three months' supply of sugar. Residents had therefore to put up for that length of time with the local article ; which had to be served in a can or a basin, being in a semi-liquid state. Nothing daunted with the apparent difficulties which surrounded the production of sugar, at the latter end of the same year (1873) Messrs. Brewer and Joske launched into the enterprise with vigour. Larger and more effective machinery was imported from the colonies, and a mill erected. A vessel was also purchased for the recruiting of the necessary labour, which was obtained from the New Hebrides. A large area of land was immediately cleared, from Nabukalau Creek to the native reserve—the present site of the Botanical Gardens and the Government Domain—on which spot the Suva tribe of Fijians were at that time located. This area, occupied by Messrs. Brewer and Joske, also extended to Muanwatu or Laucala Bay. Altogether 460 acres were put into cane. The mill, the first in Fiji, was erected on a site near to where the Suva Town Hall stands and contiguous to the beach. A wharf was built out from the mill into the deep waters of the harbour. Engineers, carpenters and workmen were engaged in Melbourne, and within

three months of its commencement the mill was ready for crushing. Difficulties had to be encountered from the outset, and although sugar of a fair quality was produced, the venture proved a failure. It is said this experiment cost Messrs. Brewer and Joske £30,000. Upon the occasion of Commodore Goodenough's mission to Fiji in 1874 in connection with the annexation of the group, he paid a visit of inspection to the plantation and mill, and was impressed with the enterprise. Little was done in sugar production in Fiji between 1876 and 1881. The experience of Messrs. Brewer and Joske deterred others from taking any similar risks, although it was felt that under right conditions the industry could be successfully undertaken in the islands.

The Colonial Sugar Refining Company.

It was upon the establishment of permanent government, after annexation, that the authorities determined to give every encouragement to settlement and enterprise. Certain facilities having been offered by the Government, and a number of planters and intending settlers having given guarantees to supply a sufficient quantity of cane, the Colonial Sugar Refining Company Ltd., of Sydney, decided to erect a large and up-to-date mill in Fiji. It selected the Rewa district as the site of its first operations. A large mill was built, and from the outset it was recognised that the industry was established on a permanent basis. Other companies, as well as some private individuals, also began about this time to turn their attention to the cultivation of the rich alluvial flats which are to be found along the course of other watersheds. Moreover, on more than one group the rich soil has been found to be admirably adapted for the growth of sugar-cane extremely rich in saccharine matter, and large areas have been taken up at various districts throughout the group.

Sugar Statistics

In 1875 there were 95 tons of sugar exported, to the value of less than £650. In 1904 the total quantity exported reached 52,138 tons, the value of which amounted to £469,391. The following table of statistics gives the returns for every year since 1885:—

1885	...	10,586	...	£211,730
1886	...	11,716	...	187,456
1887	...	12,831	...	205,294
1888	...	16,916	...	270,649
1889	...	13,078	...	263,554
1890	...	15,291	...	244,655
1891	...	20,471	...	327,526
1892	...	18,883	...	302,133
1893	...	15,389	...	246,231
1894	...	27,265	...	436,245
1895	...	23,210	...	208,889
1896	...	27,334	...	336,929
1897	...	26,991	...	323,830
1898	...	34,156	...	409,884
1899	...	28,403	...	340,603
1900	...	32,961	...	393,987
1901	...	31,751	...	380,155
1902	...	35,906	...	347,691
1904	...	52,138	...	469,391

Career of the Colonial Sugar Refining Co.

With a favourable market, which promises to greatly expand, the prospects of this company in Fiji are very bright. The largest quantity of its products are sent to the refinery at Auckland—a fact which does not prevent the Group from maintaining the bulk of its trade with Sydney, whose money has done so much for its development. It is fifty years since the organisation, which was fated to decide the industrial career of Fiji, came into existence. The original capital was £150 000, and the first board of directors was comprised of Messrs. W. Fanning, Walter Lamb, Wm. Walker, Edwin Tooth and Edward Knox. The active management of the company was under the control of Mr. E. Knox. In the half-century of its existence, fighting against all the obstacles which beset the pioneers of any great industry, the Colonial Sugar Refining Co. has increased the amount of its paid-up capital by over two million pounds. Moreover, it possesses five refineries—thoroughly equipped with the best modern appliances—in the leading cities of Australia and New Zealand, and thirteen mills, excellently fitted, in Australia and Fiji. Twenty-five years ago the operations of the Colonial Sugar Refining Co. in Fiji commenced. At the present time there are over 7,000 men engaged, while the mills, in which the cane from over 30,000 acres is crushed, are as scientifically equipped as those in any part of the world.

And if it were necessary to illustrate still further the extent to which the company has conducted its operations on this island, we need only mention the fact that it now maintains 220 miles of fixed and portable tramlines. The company is now connecting the Lautoka and Ba mills by rail, a distance of twenty-five miles, and when this is done all the shipments will be made from Lautoka.

It must not for an instant be imagined that the Colonial Sugar Refining Co. has had an easy field to furrow. In its early days it was confronted with difficulties which would have daunted a combination of men who did not possess such absolute faith in the resources of the place and who were not endowed with such indomitable courage and energy. Needless to say, the labour question soon arose to face the efforts of the managers of the company. Then came the trouble of field labour, the native Fijians being supplanted, first by Tongans, then by Solomon Islanders and, as a last resource, by coolies from East India, who proved, both from the economic and industrial standpoint, to be the most satisfactory.

The sugar industry is at the present time so allied with the question of coloured labour that a few remarks on that subject might be made in passing. It would be impossible to impose similar restrictions on the islands of Fiji as have been made in the case of the growers in Queensland. Coloured labour is here quite necessary, and the workers are permitted to rise to whatever positions they are intellectually capable of filling. In Fiji alone the company has nearly 7,000 indentured East Indians, while there are

only desirable places for from 200 to 300 Europeans, who are engaged in the various responsible positions. Besides those working under indenture there are a large number of "free" coolies, otherwise men out of their indentures—working from day to day. The East Indian labourers are obtained by officers of the British Government, mainly from Calcutta. The Government takes care also of the shipment of the men to Suva, where the Companies engage them on contracts of five years, with the option of renewal. The Company contributes towards the transportation to Fiji, most of which is made in steamers. For every two coolies imported it is customary to bring over one woman. The male receives about 25s. per month, and the woman £1 per month, while on piece work the men can generally earn a shilling per day and the women ninepence. They live in their native way, chiefly on rice, which they provide for themselves, the company allowing them wooden houses in which to live. The coolie has proved most satisfactory as a fieldhand. They are quiet, steady, reasonably quick to learn, and always willing. They are somewhat quick at a fight among themselves, but as these occur usually at night the routine of work is little interfered with. When the East Indian first came there was considerable friction between him and the Fijian, but this has gradually worn off. In experimenting with coloured races the company had some peculiar experiences. The natives were found to be impossible, kanakas developed an alarming death rate, and a shipment of 300 Japanese, which promised well enough, was settled by an outbreak of *beri beri*, an Eastern scourge.

Rapid Progress of the Colonial Sugar Refining Company.

We have referred to the fact that in its infancy the Colonial Sugar Refining Co. had many hardships to overcome. Reverting to that subject, it has to be recorded that two years after they began operations in Fiji a crisis occurred in the sugar market which occasioned them some very heavy losses; in fact, it is a wonder that they pulled through—a wonder to those who are not acquainted with the remarkable earnestness which characterised the efforts of the pioneers of this great industry. In 1869 the Colonial Sugar Refining Co. undertook the cultivation of cane in New South Wales, erecting mills on the Clarence and Macleay Rivers, the latter of which had to be closed down three years later, owing to the unsuitability of the climate. The system of "double crushing," practised in the West Indies, was about this period adopted by the company, with greatly improved results. The operations of the company were again extended in 1878 by entering upon the cultivation of cane on the Tweed River, and in the following year they branched out once more by starting to grow on the Richmond River. Mills followed at each of these places in 1880, about which time the mill was commenced at Fiji, on the Rewa River. It was two or three years later before this mill was opened, the company having in the meantime added again to its operations by building a mill on the Richmond and by erecting, in conjunction with the Victoria Sugar Company of Melbourne, others in Mackay, Queensland, on the Herbert River, Victoria and at Goondi, on the Johnson River, in North Queensland. Following the erection of the Fiji mill, on the Rewa River, came the building of a refinery in New Zealand, under the joint ownership of the Colonial Sugar Refining Company, the Victoria Sugar Company and some New Zealand capitalists. In 1883 the second mill was built in Fiji, on the Ba River, for the New Zealand Company. This mill, like most of those possessed by the company, yields an output of between ten and twenty thousand tons in the season. The progress thus made in the course of a few years was something extraordinary. The company now grew to be recognised as a national institution, and was doing more for its particular industry than any other organisation in the Southern Hemisphere. As an instance of the remarkable growth that took place between 1878 and 1883 may be mentioned that during those years the capital of the company had increased from £150,000 to £400,000, although it had been reduced in 1867 to £132,000.

Another crisis followed in 1884, when the price of raw sugar fell £10 per ton. As can be easily understood, the losses of the company were very great, and it is no reflection upon the management to record the fact that for eighteen months not a dividend was declared. So firmly established was the company at this period that it went ahead almost as though nothing had occurred. In the year following the depression the Ba mill commenced crushing. Until 1887 the shareholders' liability was unlimited, but at this time the company was brought under the Limited Liability Act, an amalgamation of the Colonial Sugar Refining Company and the Victoria Sugar Company having been effected. This raised the capital to £650,000, which was increased in the following year by taking over the New Zealand Sugar Company, to £750,000. With forces thus joined the combination swept on into new fields, and in 1890 the building of a refinery at Adelaide, South Australia, was commenced. Two years later a move was made to Brisbane, where, in 1893, a refinery was ready for occupation, while simultaneously another mill was commenced at Childers, South Queensland.

Grown already to such important dimensions, the Colonial Sugar Refining Co. still kept going steadily ahead. In 1894 it took over the Australasia Sugar Refining Company, of Melbourne, a company which owned a large refinery at Port Melbourne. At this time the capital of the company amounted to £1,702,000, which was increased in 1899 to £1,872,000, in 1901 to £2,000,000, and in 1903 to £2,200,000, fully paid up, which is now the total capital of the company.

The Labasa mill, in Fiji, was started about 1895; in 1897 the Macnade and Hambeldon mills were acquired in Queensland, and 1899 another plantation was purchased, and plans set in operation for the building of a mill at Lautoka, Fiji. This, too, proved the largest producing mill on the islands, yielding the

1. Labasa Mills. 2. Lautoka Mills. 3. Rewa—Colonial Sugar Co.'s Works, Nausori. 4. Loco Drawing Cane, Koronuba, Ba River.
5 View looking up Ba River from Rarawai Mill. 6. Bringing Cane over Ba River on Pontoon.

maximum production of any one mill of 20,000 tons per annum. Now that we have reviewed the growth and expansion of the Colonial Sugar Refining Co., let us pause to glance at the sum total of their achievements. These consist of refineries in Sydney, Melbourne, Adelaide, Brisbane and Auckland, having a combined capacity of from 200,000 to 220,000 tons of refined sugar per annum. They operate six mills in Queensland, four in Fiji, and three in New South Wales. They possess 313 miles of permanent way, 131 miles of portable railway, 34 locomotives, 7,200 trucks, 35 tugs, 264 punts and lighters. They have one vessel—the "Fiona"—of 1,000 tons trading between Fiji and Sydney, but most of their shipping is in the hands of the Union S.S. Co. of New Zealand. On the islands horses and mules are used, the latter being imported from the United States. A fresh shipment of 1,000 mules is being made at the time of writing. The company is indeed one of the most progressive institutions of its kind in the world.

Economical and Scientific Advancement.

Returning more immediately to its operations on the island, it should be mentioned that continual improvements have been effected in the mills at Fiji, the machinery having been kept in line with the most recent scientific discoveries. Nothing appears to have been stinted in the endeavour to make the industry in Fiji as up-to-date as it is in any other part of the world. This progressive policy is, of course, an economical one in the long run, since the Company invariably saves by these changes. The average production per acre has yet to be improved upon, being at present about three tons. Great progress is expected, however, on the island of Viti Levu, which is at present the centre of operations. It is here that the three principal mills of the company are located, including the enormous plant at Lautoka, which is said to be one of the largest mills in the world. The fourth mill is at Labasa, on the island of Vanua Levu, and there is no doubt that great developments will also be made here. Taviuni, although chiefly devoted to fruit and copra, possesses much land that is favourable to sugar cultivation, and in the course of time will doubtless become a very large producer.

In its relations with its employees the Company is most liberal. Not wishing to monopolise the whole available areas it permits its overseers to lease portions of the field and cultivate on their own account. So as to indemnify the overseers as far as possible against loss the company guarantees them a fixed price for their cane for periods of five years, the price being regulated according to the sweetness of the cane. The company's officials are all provided with good quarters and have only to look after their own rations.

In connection with the sugar industry, wherever it be, there is always the question of the attitude of growers of beet sugar, the production and consumption of which has been increasing at a remarkable rate One may judge to what dimensions this branch of the sugar industry has grown, when it is stated that out of the total of 12,000,000 tons of sugar consumed throughout the world 7,000,000 is manufactured from beet. In its policy in regard to this position the Colonial Sugar Refining Co. has adopted a wise course, and it need hardly be stated that its interests are thoroughly safeguarded.

The area cultivated by the Colonial Sugar Refining Co. in Fiji amounts to between 25,000 and 30,000 acres.

Insurance for Employees.

In order to protect the future welfare of its employees the Colonial Sugar Refining Co. has instituted a Benefit Society and a Provident Fund. The subscription to the latter is 2½ per cent. of the annual salary. The company contributes a similar amount, and the shares and deposits now held amount to £190,000. Thus both the advantages of life insurance or a pension, either on reaching the age of sixty years or on being incapacitated after ten years' service, is conferred upon all the employees subscribing to the fund. The subscription to the benefit society by the wage-earners is 3d. per week, which is covered by an equal amount handed over by the company to the funds of the society. The benefits derived from membership include sick pay, funeral allowance, and other privileges. Within the past two years the company has erected, at the corner of O'Connell and Spring Streets, Sydney, a head office, which is one of the finest buildings in the city. The offices are commodious, and, while unostentatious, betray an air of substantiality. In fact, there is little branded "C.S.R." which does not denote stability, no matter where the company operates. It does not advertise or assume in any way an aggressive attitude, and is thus founded on the first principle of solidity.

Manufacture of Sugar.

Since the sugar industry is so indissolubly linked with the future of Fiji it is appropriate that we should now offer the readers of this work some description of the natural conditions under which it is conducted and the methods of manufacture employed. The islands of Fiji are of a volcanic nature, and mountainous throughout, the highest peak reaching to the height of 4,500 feet. They are surrounded by coral reefs, which not only add to the picturesqueness of the sea-line, but serve also as natural breakwaters. Throughout the islands are a number of hot springs—another indication of volcanic influences. All along the coast are charming inlets, each being a natural harbour and at the same time a delightful framework to the beauty of the territory. One cannot fail to be charmed by the tropical grandeur of the whole country. Girt by an ocean upon which the sun sets in all the glory of red and gold, changing to entrancing hues of violet and purple, it is also richly endowed with rivers, yielding to its inhabitants a bountiful supply of water.

Of the eighty inhabited islands of the group that of Viti Levu, upon which stand the three largest mills of the Colonial Sugar Refining Co., is the main one. It is also the biggest in dimensions, being 80 by 55 miles

1. Sulky Ploughs, Ba River. 2. Steam Ploughing. 3. Mule teams at work. 4. Coolies Cutting Cane, Rarawai Plantation.
5. Officers' Quarters, Rarawai Mill, Ba River. 6. Rarawai Mill, Ba River. 7. Coolie Labour, Koronuba.

in area. Moreover, it is the most fertile and its geological formation is the most varied. The population is about one-third of the whole group. The island of Vanua Levu is about 100 by 25 miles in size, and Taviuni 25 by 5 miles, the latter reaching to a height of 2,100 feet, with a lake at the top.

The actual process of extracting the juice from the cane and manufacturing therefrom the raw sugar which is sent to New Zealand and Australia, to be refined and made into the article so familiar to all, while a comparatively simple one so far as broad details are concerned, calls for a very high degree of skill in order that the best and most profitable results should be obtained. Constant attention to detail and the adoption of every little improvement leading to economy of production has enabled a good profit to be made out of what was formerly wasted ; and this is the condition which must continue if the industry is to hold its own against the competition of the world.

The method of extracting the juice, purifying it and boiling into sugar, has been so frequently described in innumerable works on the subject that it will suffice to very briefly outline the plant which has been installed in the company's mills. This, it is needless to say, comprises the most modern appliances in every department, and these are constantly being improved and kept up to date. The crushing plants are confined entirely to double-crushing three-roller mills, with intermediate maceration, as experience has shown that these are quite as efficient as the multiple-roller mills favoured in some other sugar-producing countries, while they are distinctly more economical in first cost and in up-keep. After the usual clarification, the juice passes through large conical continuous subsiders, when the mud and sediment resulting from the clarification is automatically removed, the clear juice flowing in a constant stream to the multiple evaporators, while the mud is treated in filter-presses, whereby its contained juice is extracted and added to the main bulk. From the evaporators the now concentrated juice goes to the vacuum pans, where it is further evaporated until granulation is accomplished, when the product, now termed *masse cuite*, is sent to the centrifugal machines, in which the dry sugar is separated from the molasses, purified by steaming, and then bagged for transport to the refineries. The exhausted cane coming from the mills is termed megass, and goes direct to special furnaces, in which it is burnt, raising the principal part of the steam required for the whole factory. The cane may thus be said to supply not only the sugar, but also the fuel necessary for the transformation of the sugar from its condition of solution in the juice in the cells of the cane to the finished article in sacks ready for export.

Management of the Company.

It would be impossible to close an article on the sugar industry of Fiji, as associated with the operations of the Colonial Sugar Refining Co. Ltd., without referring to the personnel of the management of that great company. The Colonial Sugar Refining Co. was founded by the late Sir Edward Knox. Through all forms of adversity Sir Edward Knox and his little band of associates marched on undaunted. For many years Sir Edward was the chairman of directors of this company, which was destined to do more for the progress of Fiji than any other influence known among the island group. His son, Mr. Edward W. Knox, the present managing director of the company, inherits his best qualities. Endowed with such fine native traits we find him fortified by the advantages of the highest education, and as such a fellow of the Senate of the University of Sydney. Certain is that no greater measure of prosperity could have been obtained by any other powers. It must have been a proud occasion for Mr. Knox last year (1905) when the company celebrated its jubilee—after a record of which it might well feel proud.

The company's secretary, Mr. Q. L. Deloitte, has also made his mark in the service of the company. Mr. Deloitte is in every respect an able official. He has just returned from a trip to Europe and the Far East, and comes back reinvigorated with new energy to be applied to the interests of the enduring organisation which he has served with so much credit.

Other Companies.

The Penang Sugar Estate is situated on the north end of Viti Levu, locally known as the Ra coast. The estate was originally owned by the late Dr. C. B. Chalmers. The mill was made by Minlees, Watson and Co., of Glasgow, and was erected about 1878. It is now the oldest sugar-mill in Fiji. After the death of Dr. Chalmers, in 1889, the estate became the property of the present owners, viz., the Melbourne Trust Ltd. The original capacity of the mill was only fifty tons of sugar per season. During the last few years considerable additions and improvements have been made, both in mill and field, increasing the capacity to four times its original output, this now being two thousand tons of sugar per season.

The Vancouver-Fiji Sugar Company's new mill at Tamunua, Navua, was erected during 1906, and was designed and supplied by Messrs. Minlees, Watson and Co., of Glasgow. The construction was in the hands of Mr. James Milne, of Glasgow, who superintended the entire erection. The plant has a capacity of a daily crushing of 1,250 tons of cane, and consists of two mills, one a 9-roller plant, 32 in. x 66 in., with a Krajewski crusher ; the other a double-crushing plant of six rollers 28 in. x 60 in., with cane shredder attachment. A travelling crane capable of moving a 12-ton weight can be operated over both sets of mills. The mills are driven by four large engines, the steam being generated entirely by the burning of megass. Deming's system of superheating clarification is used, securing automatic separation of the scums. The total evaporating surface of the quadruple and triple effects installed amounts to 20,000 square feet. Six vacuum pans concentrate the syrup to massecuite. The combined capacity of these pans

is 70 tons. Six crystallisers, with a capacity of 45,000 gallons, assist these pans. From the crystallisers the massecuite is forced by compressed air to the centrifugals, where the process of curing the sugar is performed. Eight filter presses, of the most modern and approved type, reduce the loss of sugar in scums to the lowest point. The boilers are situated in a building (75 ft. x 150 ft.) apart from the sugar-house. Babcock & Wilcox watertube is the type adopted and the six boilers have a combined force of 2,500 horse power. The sugar-house, of skeleton steel, with galvanised iron roof and walls, covers a floor space of 35,000 square feet. A 500 light electric light plant has been installed for night work. Adjoining the mill a large stone warehouse has been erected, capable of holding 100,000 bags of sugar. An ice-making plant has also been put in, and is now in operation. The old mill finished crushing the 1905 season's crop on December 16th of that year, and the new mill, erected on the same site, commenced crushing on October 15, 1906. The company has freehold and leasehold interests at Navua covering over 2,100 acres, on which cane is grown for the mill. The balance of the cane crushed is purchased from independent growers in the district. The cultivation of the company's land necessitates the employment of a large force of overseers and indentured labourers, in addition to the regular staff of mill officers, engineers, mechanics, &c. Mention might also be made of the work performed in bridging the Navua River. A steel truss bridge of two spans, 210 ft. x 90 ft. respectively, with a viaduct 375 ft. long, has been erected for the purpose of transporting cane grown on lands across the river. The superstructure of this bridge was manufactured in New York and shipped direct to Fiji for erection. The contract for the whole of this work was given to Messrs. J. Wishart & Co., of Suva. In addition to the above-mentioned operations, the new company during its short existence in Fiji has built several new residences for the comfort of its officers, and also constructed over nine miles of permanent railroad.

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The Cocoanut and Its Products.

In the vigorous growth of its cocoanut palms the Fiji Islands form no exception to the other South Sea groups. No crop gives less anxiety to the planter; no tree has fewer diseases. Except after the very worst hurricanes, when arrested, the tree still grows and the fruit is continually falling. A cocoanut tree returns its first crop from five to seven years old, and continues in full bearing for more than half a century—sometimes between sixty and seventy years. The cocoanut oil trade was a steady one from the earliest period of European bartering, and its career seems to have been most successful; both missionaries and traders, as well as the natives, reaping much benefit from it. Upon it the Christianised natives relied entirely for the means of supplying their subscription to the church. The manufacture of the cocoanut oil was simple. The kernel of the nut, broken in small pieces, was deposited in a trough or canoe and allowed to decompose, whereupon the oil, of course very impure, was collected. This was in the very early days. Then the copra trade disclosed the fact that there was a still more profitable way of disposing of their cocoanuts. It was found that a purer oil could be extracted from the kernel by the white men's process, and then the copra trade quite effaced the oil trade. The native collected the fallen mature nuts. He sat in front of his heap and husked the nuts by

On a Copra Plantation.

striking each other against a sharp-pointed stick fixed in the ground. This was a very easy matter to a Fijian bred up amongst palm groves, though extremely difficult to such as were not experts, as one could find out by trying to husk a single cocoanut in this fashion. After he had husked the lot, he took the nut in his hand, gave the shell a sharp rap with the back of a large knife, on the most convex portion of the nut, and then divided it into two symmetrical halves. He then cut out the kernel, in strips of two or three inches long and half an inch broad. These pieces, laid upon reed platforms raised some few feet above the ground and thus out of the reach of pigs and other animals, were exposed to the heat of the sun, which dried the surface rigidly. The drying process needed about

three days of ordinary hot weather, care being taken not to allow the rain to spoil the operation. When dried sufficiently, the copra was placed in baskets made of palm leaves plaited together, and sold to the trader. The price paid to the native used to be about dollar per hundredweight ; but, owing to competition amongst traders, as well as to other causes, it would frequently realise a higher figure. In the most prosperous days of copra-trading very few white traders were making money at all satisfactory or commensurate with the bother, vexation and roughing involved in dealing with the native race. The high price competition enforced, the shrinkage of copra at the rate of 20 per cent. every three months while in storage, the boating expenses and occasional losses through salt and fresh water and also the by-fits-and-starts method in which a Fijian worked, made the trade as a rule not at all a profitable one to small traders. But the merchants at Levuka, who bought from the smaller traders and sent large cargoes to the Australian colonies, or direct to Europe, and who paid £9 to £12 per ton, had nothing much to complain of. To them the business was always lucrative, and at times highly profitable. In Europe as much as 70 per cent. of oil was extracted from the copra, the residue being made use of for food for cattle, pigs and other animals. With the failure of cotton as a means of subsistence, the planters planted nuts, with the hopes of raising cocoanut palm estates, and for those who could wait the necessary five years before any return could be received of the initial outlay the speculation proved successful. Roughly speaking, 100 trees per acre could be relied on, and, reckoning 60 nuts for each tree, there was a ton of copra available as the product of each acre.

In 1875 the copra trade in Fiji represented 3,781 tons, valued at £40,058 ; in 1880, 7,339 tons, valued £109,758 ; in 1890, owing to the low price in the market, it had receded to 4,657 tons, commanding no more than £42,901, about bedrock in market values. By 1895 the industry had again risen to the following figures : quantity, 10,908 tons ; value, £94,084. And still it rose until 1900 (quantity, 15,605 tons ; value, £151,701) when high-water mark was obtained. Then the pendulum swung back through a violent slump, the exports of 1904 only showing £89,893, the price realised for 7,729 tons.

Many planters and traders of the Southern Seas, who have been all their lives manufacturing copra, give little attention to the final destination of the copra. It should interest them to know that the Sunlight Soap Works and Oil Mills of Lever Brothers Limited, Sydney, New South Wales, crush 13,000 tons of copra per annum. These are the largest oil crushing works south of the equator. The ocean-going steamers of the Pacific find deep water frontage alongside Lever Bros.' wharf, and the copra is taken out of the steamer, weighed on Government-tested and certified scales and automatically carried into the copra store, with a capacity for 3,000 tons of copra. The mill crushing this copra runs 24 hours per day. The main object of the mill is, of course, to extract the oil from the copra, and the greater portion of the oil is shipped to Europe and is largely used for soap-making. The Sunlight oil cake, which is the residue left after extracting a certain portion of the oil, is used for cattle-feeding throughout Australia, and Sunlight oil cake is also well and favourably known in Germany and England. The Sunlight Soap Works and Oil Mills have a capital invested of over half a million pounds.

Lever's Pacific Plantations Limited, a company run by Lever Brothers Limited, is a plantation company owning a number of islands and plantations in the Pacific, extending from Christmas Island, in the east, to the Solomon Islands, in the west. A large staff is actively engaged planting, trading and copra-making, and the s s. "Upolu," run by the company, makes steady trips through the Pacific, bringing in copra from the islands to the oil mill, thus saving the many intermediate handlings and costs to which copra is subjected in the ordinary course.

Green Fruit Trade.

The cultivation of green fruit for export in Fiji has become one of the factors in the agriculture and commerce of the colony, and the trade is now only exceeded in importance by the sugar and cocoanut industries. To the exportation of bananas alone is due the running of a first-class line of steamers in the Fiji service. Before the tariff imposed by the Australian Commonwealth, Sydney alone has received as many as 40,000 bunches a month and Melbourne and New Zealand half that quantity. Then the devotees of the "White Australia" policy raised a wall against the products of black labour in the Fijis ; peculiarly enough, not to benefit Australian growers, but to enrich the Chinese merchants of Cairns and other northern parts who practically command almost the whole of the Queensland trade. Since this remarkable illustration of provincial politics New Zealand has been the largest consumer of Fijian bananas, whilst the Australian demand has dwindled down to, comparatively speaking, meagre proportions ; not alone as a result of the Commonwealth tariff, but partly because, with the Sydney market captured by Queensland, the shipping facilities afforded growers to the more distant ports of Melbourne and Adelaide have not been of a nature to ensure the arrival of the fruit in as marketable condition at the end of the journey as the dealers require. Small but regular consignments also find a market in Vancouver and Canada proper. The history of the green fruit trade may be briefly recapitulated as follows :—The first year of Crown rule marked its initiation, and in 1875 the total shipments represented the modest number of 3,100 bunches of bananas ; four years later, in 1879, 43,062 bunches left the colony. Since that time the industry has increased very rapidly. In 1880 its value to the colony represented £5,216, in 1890, £57,563, the twelve months proving a boom year, which has never since been approached, let alone equalled. Five years later, owing to the wholesale destruction of many plantations by hurricanes the trade had shrunk to the limit of £20,987 ; then in 1900 it was £28,112 ; in 1901, £23,175 ; 1902, £25,225 ; in 1903, £32,162 ; and in 1904, when the Commonwealth tariff was in full operation, 421,460 bunches of bananas and 66,766 cases of other fruits, standing in value as £221,102. In this last year the area of green fruits cultivated was : Bananas, 3,631 acres ; pineapples

65 acres ; and limes, 5 acres. The districts where these fruits best thrive in Fiji are : For bananas : Rewa, Suva, Serua, Namosi, Nadroga, Colo West, Cakaudrove and Taviuni ; and for pineapples : Serua, Namosi and Taviuni ; and limes at present are being cultivated only in the Ra country and Colo North and East.

The Harvest of the Sea.

The beche-de-mer trade was introduced before the arrival of the earliest European settlers by the captains of East Indiamen, who, taking sandalwood to China, discovered a demand in the same market for beche-de-mer, and accordingly loaded such quantities of it as they could induce the natives to obtain. This trafficking paid most lucratively at times, especially prior to the fifties, when a hogshead of the fish, as taken on the reefs, could be purchased for a sperm whale's tooth. But it was always a risky article to have much to do with, partly owing to the uncertainty of the supply and partly to the fact that the Celestials, who alone traded in the fish, had fields nearer home to draw their supplies from. The fish, in order to be ready for exportation, had to undergo a curing process. They were thrown into an iron pot of large dimensions, under which was placed a blazing fire. After about twenty minutes in the pot, by which time each fish had become of the consistency of india-rubber, the beche-de-mer were transferred to a platform, raised a few feet above the floor, and consisting of reeds or branches, laid parallel to one another. Under the platform a fire was lighted and fed with a constant supply of green wood, such as young branches, green leaves and the root of the cocoanut tree—in fact, with anything that would give out plenty of smoke without bursting into flame. When sufficiently smoked, the fish were dried in the sun for a short time, and then packed in bags for shipment. In Fiji, though occasionally a stroke of luck might be heard of, beche-de-mer did little to enrich the white trader, for while the trade was small, the risks were proportionately great. Besides the uncertainty of both supply and demand, unless cured very carefully, the fish were apt to decompose, and if stored up for a few weeks—as the uncertainty of the arrival or departure of the vessels often compelled them to be—they were likely enough to become rotten, and, consequently, quite unfit for exporting. The most valuable variety of beche-de-mer in Fiji was the "suthuwalu" (eight teats), which in Sydney fetched £80 to £100, more or less. There were some half a dozen other varieties bought and sold, some of which realised only a few pounds per ton, and would hardly pay to fish for. The uncertainty of supplies necessarily occasions considerable fluctuations in the volume of trade. In 1887 the quantity exported was valued at £4,812 ; and in 1891 the output did not exceed £1,777. From 1900 to 1904, when the trade was of smaller dimensions than it had been for any year in the preceding twenty years, the returns were : 1900, £1,442 ; 1901, £2,657 ; 1902, £3,404 ; 1903, £2,568 ; and 1904, £1,384. Since the year 1900 there has been a marked increase in the export returns of

Taro Plantation, Taviuni. Like rice, the taro loves the water, and thrives best when surrounded by it.

pearlshell and tortoiseshell, representing in the one instance 150 per cent., and in the other about 80 per cent. The amount exported in 1903 was : pearlshell, £1,035, and tortoise shell, £1,000.

Live Stock Raising.

Although the breeding of live stock was an industry almost unknown in Fiji five-and-twenty years ago, it has grown in the intervening period with satisfactory rapidity, and now forms an important factor in the commercial advancement of the colony. It is mainly to the public-spirited enterprise of those early pioneers, Messrs. Corbett and Hunt, of Raki Raki, and the Hon. J. B. Turner, M.L.C., that Fiji is now able to breed horses of all classes and raise strains of horned cattle equal to the best in Australia. In addition to those animals, sheep and goats are satisfactorily bred, mainly in Macuata, Rewa, Taviuni, Ba and Ra districts where the country best suited for cattle stations

Shipping Cattle.

and horse farms is situated. At the end of 1904 the return of stock in the colony was :—Horses, 3,332 ; horned cattle, 22,366 ; sheep, 1,204 ; and goats, 15,261.

Rice and Tobacco.

Rice was not grown in Fiji until about twenty years ago, but its cultivation was a success from the start, and led to such satisfactory results that it can now be met with in almost every agricultural district in the colony, supplies being all locally consumed. The provinces where most attention is paid to this food product are Macuata, Namosi, Rewa, Ba, Suva, Ra and Lautoka. In 1903 there were 3,118 acres under cultivation, which returned 2,136 tons of a good-quality article.

Tobacco-growing in Fiji has suffered from the leaf diseases of other climes, which disadvantageously affect the returns and render its cultivation a very uncertain source of income In the past the bulk of the plant produced in the colony was grown by the natives, who cured it in their own way, and, as nearly every man and woman smoked, the local consumption used to be

Cattle Muster on Mr. Tarte s Plantation.

very large. Cultivation amongst the Europeans is carried on upon a very small scale. In 1903 there were only thirty-eight acres under cultivation, an area which was reduced in the following year by more than

Mr. Leslie Brown's Imported Indian Cattle.

50 per cent. Experts have expressed the opinion that it can be grown to perfection in all the islands ; its cultivation is now confined to Macuata, Nadroga and Taviuni.

Minor Products of the Group.

Although the Fijis were proved by Captain Robbie and others, in the early eighties of the past century, to be eminently suited for tea-growing, the cultivation of the plant is confined to the island of Vanua Levu, where his Wainunu tea gardens are situated. These consist of three separate estates, in all some 1,000 acres of land, but of which only 120 acres at Masusu and 80 acres at Nadua are being cultivated at the present time. The yield of Assam hybrid averages about 500 lbs. an acre, and is sufficient to admit of a daily output at the Davutu factory of 400 lbs. of dried teas, all of which is locally consumed at a price equal to that paid for the best Ceylon blends. Maize is cultivated principally in the provinces of Namosi, Rewa, Ba, Ra, and Lautoka, but it can be advantageously grown on all parts of the group. It requires about four months to mature from the time of planting, and by prompt ploughing a second and, occasionally, a third crop can be obtained within the twelve months. The average crop is 50 bushels to the acre, and the local price about 2s. 6d. per bushel. On alluvial soil the yield will be from 80 to 100 bushels per acre. In 1903, however, the total area under cultivation, *i.e.*, 1,046 acres, produced only 16,147 bushels, of which 6,600 bushels were exported,

Social Institutions.

The Fiji Club, Suva.

Of the two clubs in Suva, social and residential—the Fiji Club and the Suva Club—the former is the senior institution. The Fiji Club was originally established in 1875 at Levuka, the year following annexation, and while that town was still the capital of the newly-established colony. For the following six years it proved to be a popular resort for the leading members of the official and professional classes of Fiji. Upon the removal of the capital to Suva in 1881, in consequence of the unavoidable disturbance of social conditions, the club for a time ceased to exist, but a year or two later a number of the original members, with several other prominent gentlemen, met and decided to resuscitate the club upon its original basis, and to extend to all old members the privilege of renewing their association as foundation members. A number of these gentlemen are still on the roll of membership, and evince an active interest in its operations. The premises of the club are situated upon one of the finest sites of Suva, in proximity to the Government offices. These are elaborately furnished, and provide a pleasant meeting-place for members and distinguished visitors to Suva, who may be admitted

Labourers employed on the Wainunu Tea Estate.

to the privileges of the club upon the nomination of members of the Committee of Control. The reading-room and library contain the leading current literature of the English-speaking world; while the dining-hall, smoking-rooms, parlours, and sleeping apartments are well appointed and thoroughly up to date.

The Suva Club.

The Suva Club was established in 1895, and is composed principally of gentlemen of the capital engaged in commercial and manufacturing enterprises. Its membership also includes a considerable number of the leading planters and settlers throughout the islands, who are glad to avail themselves, on their visits to Suva, of the privileges offered by the institution. The club possesses a liberal constitution, extends hospitality to distinguished visitors to Fiji, and provides a rendezvous for town and country members, where business and other matters may be discussed and arranged. Its premises are charmingly situated within five minutes of the chief business centre of Fiji upon an elevation overlooking the waters of Suva harbour. The spacious reading-room contains the chief current literature of the day, including local, Australian, British and American newspapers, as well as the leading periodicals, magazines and reviews. The club also possesses a well-appointed billiard-room, smoke-rooms, and several sitting-rooms for the use of members. The bedrooms are lofty and well furnished and up to date in every particular. The affairs of the club are controlled by a committee of management, with several officials.

Levuka Club.

Some five years ago the Levuka Club was formed, with a membership of one hundred residents and planters. At the time of its formation there existed in Levuka no such institution of a social nature, or rendezvous of any kind, and its success is ample proof of the extent to which the convenience and benefits from such source are desirable. The position is most central, being about 150 yards from the Queen's Wharf, in the main street. The main room is 150 feet by 48 feet, and contains a library of some 1,000 volumes of all classes of literature, and on the table are to be found a good selection of the latest papers and periodicals, Home, colonial and American. For the convenience of members there is a first-class billiard table by Alcock & Co., and for refreshments all kinds of cordials are dispensed by the steward, and the native beverage, known as yaqona or kava, is always obtainable. There is a good bathroom, which the officers of all steamers appreciate, and to whom the club extends the benefits of honorary membership. The financial state of this club is highly satisfactory, and there is every indication of the near future seeing considerable extension to the present premises to meet the ever-increasing membership. The existence of the Levuka Club is due to the efforts of Mr. R. C. Bentley, Collector of Customs, the Hon. F. L. Langdale, Mr. Sydney Edwards and Mr. William Craig.

Native Band

Fiji and Its Capabilities.

It is necessary that special attention should be directed to the marvellous capabilities presented by Fiji for the production of the most valuable commodities in the world, especially such tropical productions as most largely enter into the daily wants of the civilised countries of the world. Hitherto neither the Government of the colony nor the commercial section of the community in Fiji has done anything exceptional by way of advertising the wonderful resources of the group. Probably those most interested have been satisfied to let "well enough alone." But a new era is dawning in the history of Fiji. The British Empire, in its separate and divided parts throughout the world, is gradually yet surely drawing more closely together in their interests and sympathies. The movement in Great Britain among the leading statesmen for a closer recognition of the claims of her colonies for a greater share in the trade and commerce of the Empire, which has sprung up under the name of preferential trade, is an indication that in the near future colonial claims will obtain first recognition. A revival, therefore, in industrial energy in Fiji is surely about to eventuate. The abolition of the sugar bounties in Europe and the consequent return to *bona fide* prices for the sugar product will affect that industry in Fiji to an extent hardly to be conceived. Not only have conditions governing the production of sugar improved in the world's markets, but the price of copra—the product of the cocoanut—has also advanced to a more consistent figure. This movement alone, if permanent, would increase the wealth-producing power of the Fiji group to a very large degree.

Fiji as a Place for Settlers.

That Fiji, with its equable and healthy climate, its cheap labour, and its numerous areas of the highest class of agricultural lands, offers exceptional inducements to settlers possessing a sufficiency of capital for a start, and not entirely ignorant of the conditions of tropical culture, becomes patent to anyone with the slightest knowledge of this promising colony, practically yet to be exploited, and rich in the possession of bountiful resources. For in the list of commodities already enumerated, there are none of the necessaries of life, and few of what may be termed its luxuries, which cannot be profitably cultivated by the judicious outlay of a small capital in the Fijis. And whilst the field of investment is invitingly wide, its value is enhanced by the fact that in many branches of commercial industry, proven as profitable avenues of labour in the past, the investor of to-day will discover that he is not likely to have his harvest endangered by excessive or destructive competition. Coffee-growing, cotton culture, the cultivation of tobacco, cocoa, vanilla and innumerable other products have yielded a high percentage of returns to the old settlers, with their crude appliances, in bygone days, and under the improved conditions

House built by natives near Levuka, in which the late Duke of Clarence and the Prince of Wales slept during their tour in H.M.S. Bacchante.

of agriculture which obtain to-day, are capable of an enormous development. Many other essentials, which the settler about to embark his capital in any new direction has to consider, are equally inviting in Fiji. Steam communication with the outer world is constant and rapid. Fares are moderate and accommodation excellent. There is what amounts to a weekly service throughout the year with all parts of Australasia; regular communication will soon be maintained with the whole coastline of North and South America; the difficult to tread in every portion of the British dominions where representative government, in its fullest extent obtains. Reams of paper could be covered in demonstrating the exceptional opportunities that await the man of energy, fortified with a little capital, who gravitates to the Fijian archipelago; but sufficient has been advanced to establish this fact, that let him turn in whatsoever direction he will, he will encounter no such rosy prospects as the colony of Fiji presents to his searching gaze.

Fisher's Paradise, Levoni Valley, Ovalau.

arrival of occasional steamers under special charter is nowadays a frequent occurrence, and once the Panama Canal, now under construction, has been completed, there is nothing to prevent the Fijis becoming the chief central depot of commerce in that vast waterway, the Pacific Ocean. In addition, the Government of the colony is now committed to a policy of unlocking its waste lands upon long leases and at reasonable rentals —a wise course, which has already resulted in a steady, if small, influx of population, and one which is sure to produce much better results once this new departure in the management of the affairs of Fiji becomes more widely known. Taxation is remarkably low; labour easy to obtain, and without any of those dangers and anxieties which render the path of the employer so

Fiji as an Attraction for Tourists.

Now that Fiji has become better known to travellers and globe-trotters in search of the beauties of Nature and curiosities in the fashionings of humanity, the steamer companies have met the demand for new excitements and experiences, by organising regular trips for pleasure parties, where the scenes which contrast so sharply with the phases of old-world life can be explored and enjoyed at a minimum of cost by scientists and other visitors. Tourists are continually in quest of new lands to travel over, but only those who have experienced it can realise the vast and varied interest which attaches to a trip to this wondrous

group. The few naturalists, collectors and pleasure parties who have visited Fiji have expressed this, and their surprise also that the colony is not more generally resorted to. Fiji is the most temperate of the British tropical countries, and possesses advantages peculiar to itself. Here are to be seen many of the botanic beauties of the West Indies and other tropical lands, but associated with a healthy climate and refreshing breezes, the latter being almost invariably experienced throughout the year. The journey from Australia or New Zealand is of so short a duration, and the travelling accommodation by the steam services so exceptionally

Fossilised Rock.

good, that not only has no privations to be encountered in journeying hither, but, on the contrary, a very pleasant voyage may be anticipated. The hotel accommodation in the group is all that can be desired

The climate is much cooler than the geographical position of the group would lead one not familiar with it to anticipate ; and the fevers, and kindred ills, so prevalent in other tropical countries, are noticeably absent in Fiji. This remarkable peculiarity has been attributed, no doubt with justice, to the fact that these islands lie right in the belt of the cool south-east trade winds. Many old residents have enjoyed the best and most enduring health without leaving the group for the shortest holiday, and there are some who, coming here with serious lung trouble, liver and rheumatic complaints, have, after a short rseidence become entirely cured.

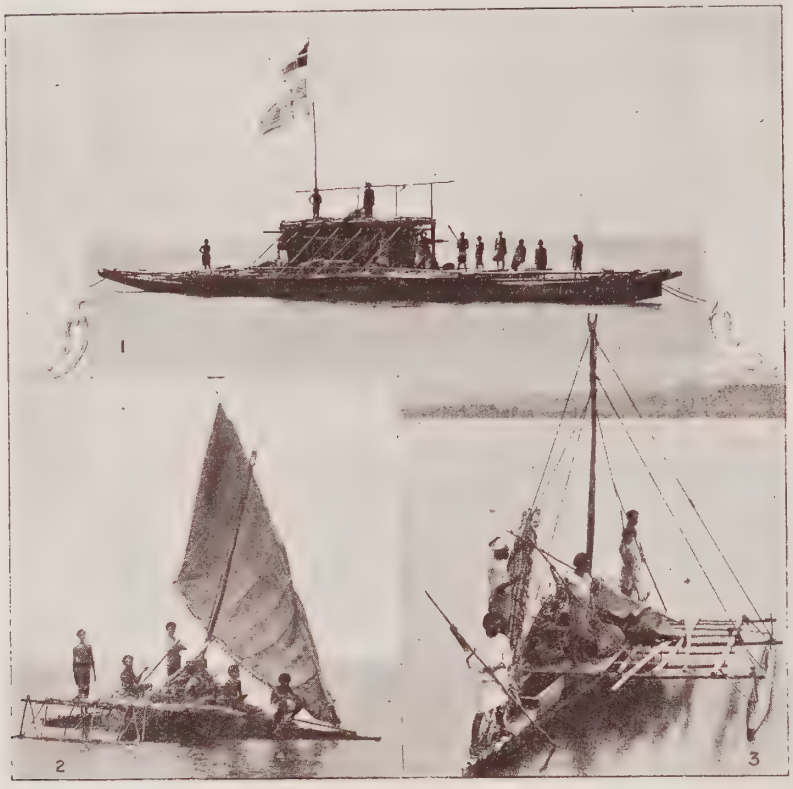
Travelling in all parts of the group is secure from any molestation from the natives ; in fact, they invariably vie with each other in offering entertainment to strangers. No wild animals or venomous reptiles are to be found ; but, on the other hand, sporting tourists can find some employment for the gun after ducks, pigeons and other birds, while naturalists discover at every turn some fresh specimen of interest which may be added to their collections. The variety and colours of the foliage, butterflies and other insects attract the observation of strangers from the moment of landing. Tourists will find it very interesting to visit the native districts, as in some of these there still remain a few records of the old fighting and cannibal days of the Fijians. Photographers and artists would have to come provided with a large supply of material, as so many scenes worthy of being reproduced are to be encountered From the moment that the first land in the group is sighted the wanderer in search of novelties sees scenes spread out before him in never-ending variety. The coral reefs alone are a revelation and display brilliant contrasts of form and colour, of which the eye can never grow weary, while the ever-verdant foliage and groves of palms upon the shores realise the brightest dreams of what an earthly paradise can be.

THE CANOES OF FIJI.

By F. L. Langdale.

It is not many years ago when the various kinds of Fijian canoes studded the blue waters of the Fijian archipelago, and very beautiful they looked with their huge yellow mat sails, and slender dark hulls, their sharp-pointed bows buried in the mass of white foam. Now, however, as the years go by they are becoming fewer and fewer, and before long will belong to the days that are no more. On the great canoes, that carried one large three-cornered sail there might be some thirty or forty men in the crew ; the sail was hoisted with merry shouts all seemed to be captains, and all shouted, so canoe-sailing was not a silent occupation. The voyage was enlivened by song and calls to the wind to blow fresh and fair. The occasional chase of a turtle would cause a little excitement, and if against the dark blue of the tropic sky was seen the flicker of the snow-white wings of the "lawe dua" or tropic bird, then loud were the shouts and petitions of the crew : "Welcome, welcome, lawe dua give us, we pray you, a fair voyage" ; for this beautiful sea-bird is supposed to have controlling powers over the weather. Then, as the great canoe neared its destination, the drums were merrily beaten, and the sonorous voices of the crew chanting their songs were borne far over the waters. The canoe often presented a gay sight, with gaudily coloured streamers floating and fluttering from every part of her, the huge bellowing mat sail showing sharp and clear against the blue sky and the sparkling play of the white foam, as she parted it with her sharp bow. When nearing the town, should the

land belong to a superior chief, great ceremony was observed ; the sail was lowered when still some distance away, those wearing turbans doffed them ; when the shallow water was reached, two messengers would leap overboard, carrying whale's teeth which were presented to the chief with much ceremony. These canoes sailed very quickly with a fair or beam wind, and smooth water ; even on a wind they did well. Captain Cook, when in Fiji waters, tried a Fiji-built canoe, and wrote, "With a gentle gale we found her to go by the log seven knots on the wind." There are, and were, four kinds of canoes in Fiji—the takia or velovelo, the camakau, the tabalai, and the drua. The smallest is the takia, which is used chiefly on the rivers, where they are poled along near the banks by laughing, noisy girls, who stand at either end and force them along by long bamboos. These canoes are simply hollowed-out trees, with an outrigger to give them stability ; they carry no sail. Then comes the camakau, which may be considered as the greyhound among canoes ; it is also a hollowed log, but raised by carefully sinnet-fastened flanged boards a foot or more above the water ; then it is decked, the deck near the centre of the canoe overlapping the outrigger so as to form a wide platform ; on this platform is built a small leaf-thatched lean-to, open to leeward ; in this are fish, spears, baskets of provisions, and odds and ends. The mast steps amidships, and inclines towards whichever end of the canoe that may be doing duty as bow, for these canoes have always to keep their outriggers to windward, and so never tack in the ordinary way, but, in order to change their course, convey the tack of the sail to the stern and the steering oar to the bow and so reverse their course. With a strong and favourable wind these camakaus travel about eight knots, their pointed bows throwing up a jet of water that looks very beautiful in the sunlight. When pressed hard they represent our battleships inasmuch as their forepart is submerged and only seen as a dark form amidst a bed of foam. The next is the tabalai, which comes between the camakau and the drua, and has a bit of each style. The drua was the large double canoe ; instead of the outrigger being formed of a log of light wood, it is a smaller canoe connected to the larger canoe by strong outriggers, on which is built a platform and deckhouse. In the old days these druas were very large, 100 feet or more in length, carrying over 100 men. They were most skilfully built of flanged planks fastened by sinnet, and caulked with the pitch or gum of the breadfruit tree. It is marvellous how the native shipbuilders, with their rude stone tools got their planks to fit the one to the other so close that when drawn together by lashings of sinnet they were quite watertight. Often these druas had a mast over 60 feet in length and the yard 80 or more. They made long long voyages, even as far as Tonga, 300 or 400 miles away. Frequently they never returned, which is not to be wondered at, as their navigation was of the simplest, the rising and setting of the sun and stars giving them their course, and when thick weather prevailed, and obscured the heavens, then they would trust for guidance to the heave of the seas which in these latitudes is nearly always from the south-east. These great canoes were launched with much ceremony, a row of men stretched on the ground were used as rollers ; those not actually killed by the ponderous weight passing over them were quickly clubbed, and after the decks had been sufficiently baptised by the blood of the victims, their bodies were consigned to the ovens, to be made ready for the big feast prepared in honour of the launch. There are but few canoes except takias to be seen now ; almost every little village has a European-built boat, some of the larger boats being twenty or more tons. And so the old canoe days are fast passing away, with their picturesqueness and glamour, their daring voyages, and too often their frequent disasters ; but the people have in their place the more comfortable and safer, if less romantic, modern boat.



1. Drua Canoe. 2 and 3. Cama Kau Canoes.

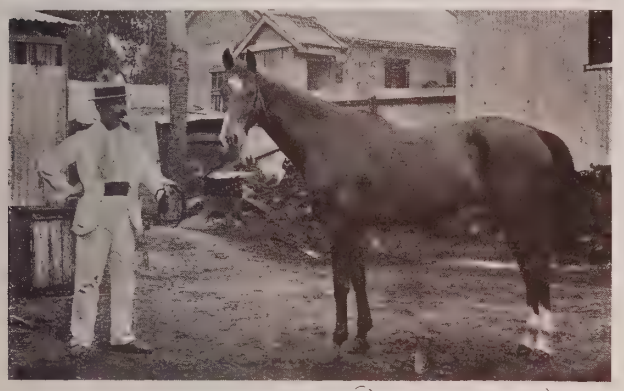
[*Photographs by J. Waters.*]

SPORT.

By F. L. Langdale.

Fiji offers little attraction to the lovers of the gun. About twenty years ago the upper branches of the large rivers and the mud flats at their mouths teemed with grey duck, and good bags were made ; but times

have changed; the Sugar Company's launches and the increased traffic have driven the birds away from the flats, and the rapidly multiplying mongoose accounts for their scarcity on the upper branches; in fact, the sport may be said to have become quite played out. The only other game bird we have is the wild pigeon; they are at certain seasons very numerous, in spite of the mongoose, but the sport is poor, as one seldom gets



Mr. A. H. Witherows' "Eclat,"
The favourite and champion racehorse of Fiji.

a flying shot, on account of the thick bush. To those who take pleasure in toiling through dense tropical bush, in the tropical heat, wild pig-hunting may commend itself. Bush pigs with snouts of an extraordinary length, are both numerous and destructive; the natives keep numbers of dogs to hunt them with. On a quiet day, when the rustle of the leaves in the trade wind is low, one often hears the faint musical baying of a pack of dogs far away on a distant hillside as they get to close quarters with their prey, the yelping of the dogs and

C.S.R. Co.'s Employees *v.* Commercial, Nausori.

the distant cries of the hunters get louder and louder, until a sudden silence succeeding a prolonged yell from the hunters proclaim that one more pig has become pork. The only really good sport in Fiji is trolling from a boat, and to those who love angling with its hopes and its fears, its excitement in the long fray with a big fish when skill is opposed to strength, it has much in its favour. In a smart pulling boat, armed with a stout rod and a large reel, holding 200 yards of fine line, the angler should have a good time. Live bait is preferable, though the artificial bait is not to be despised. Pulling along near the reef or shore on a clear bright day, with a nice ripple on the water, and some thirty yards of line out, one sees away near the bait a swirl in the water, then ripping through the waves the line tightens, the rod bends to the strain and the reel screams as coil after coil is torn off it. The keenly-sought-for contest has now begun in earnest, and time is soon lost to consciousness in the exciting fray. After the first rush, when a mighty fish will leave but a few coils on the reel, the steady strain turns him, and one is able to recover, little by little, some of the line; another mad rush, the reel screams at its shrillest, and the rod bends gracefully to the strain, the coils lessen and lessen, when the steady strain again turns the fish. As the line shortens he sounds and perhaps passes far down in the blue waters under the boat, when one gets a glimpse of a lithe

Tennis Club.

silvery form, for the fish is tiring and is on his side. The fight, however, is not yet over, and when victory seems in one's grasp the unexpected often happens, and it is not until one has him fairly exhausted and alongside with the gaff in him that the battle can be said to be over. After having duly admired the vanquished, appraised his weight, filled and lighted one's pipe, another bait is adjusted, and with the boys cheered by success pulling bravely, the challenge is again passed astern

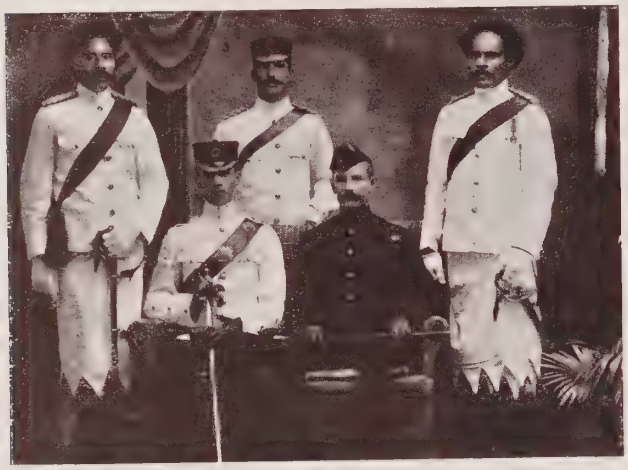
Armed Constabulary.

. . . Sentries we stand by the sea and the land
Wherever the bugles are blown.
Take hold of the wings of the morning,
And flop round the earth till you're dead;
You can't get away from the tune that they play
To the bloomin' old flag overhead.
—Rudyard Kipling.

The Armed Constabulary of Fiji is a military, and not a police force, as the name would imply, the colony being policed by quite a distinct and purely civil body The Constabulary was first raised in the troublous

times of King Cakobau, and the battalion then enrolled was regarded by the whites as a menace to their freedom. Happily, their fears proved unfounded, and the force was soon usefully employed fighting the cannibal hill tribes of the interior.

In the palmy days of King Cakobau the battalion is said to have been 1,400 strong. The uniform of the



Officers of Armed Native Constabulary.

officers was much more magnificent than the simple, useful one of the present day. They wore French kepis with much gold lace and a gold lace stripe down their overalls. On the other hand, the impecunious Government only dressed the rank and file in Chinese blue blouses. When it came to fighting in the hills, however, leaves and grasses, with much black and red paint, formed the principal field equipment, and it was in that guise that the corps marched past Lord Stanmore (then Sir Arthur Gordon), the first British Governor, upon the day he landed in Fiji. Captain Olive, who was then commanding officer, had an eye for the picturesque and a strong bent for native customs, and the veterans of the hill campaigns marched past the Governor in all their savage bravery. That was in the middle of 1875. Prior to that, in 1873 and 1874, detachments of the force had operated both in the eastern and western highlands. The native rank and file, under their English officers, had proved staunch and loyal on many a hard-fought day. With a brave leader they would go anywhere, and many were faithful unto death

After the landing of the first Governor there was peace for awhile, but the cannibal tribes of the interior rose again in 1876, and once more, and for the last time, the Armed Constabulary took the field against them. The force was then commanded by Lieutenant Knollys, of the 32nd Regiment, afterwards chief of the Ceylon police. Under this officer the campaign was successfully concluded, and is generally known amongst the colonists as the "little war." The Governor, in his exultation at bringing the matter to a successful issue without the costly intervention of white troops, wrote a somewhat jubilant letter to his brother-in-law, the then Speaker of the House of Commons, and alluded to the operations as the "little war," and hence the name. It certainly was a most creditable bit of work, the brunt of which fell on the Armed Constabulary, and practical evidence of it may be found in a perusal of the yearly estimates of the expenditure of the colony, in which provision is made for the payment of the pensions of those who were wounded in action.

The regiment is at present commanded by Commandant Claude Francis, late of the British Guiana police, an officer who has seen active service in South Africa, and who has the medal and clasp for the campaign of 1878-9. Under his active supervision it has been completely reorganised, and strenuous efforts are being made to bring it up to modern requirements and make it fit to take its part in the general scheme of Imperial defence. The headquarters are at Suva, the capital of the colony, but there is also a detachment maintained in the interior at Nadarivatu, the Fijian hill station, under the able command of Major Joske. The garrison there is responsible for the peace of the highland tribes, and has been most usefully employed in the construction of roads, telephones and bridges.

Native Constabulary, Nasova.

Fiji was represented at the opening of the Australian Commonwealth Parliament, in 1901, by a detachment numbering 25 of the Armed Constabulary, who were enthusiastically received and splendidly treated. At the invitation of the British Government a detachment of the force also had the honour of taking part in the Coronation festivities in London in 1902.

CURRENCY.

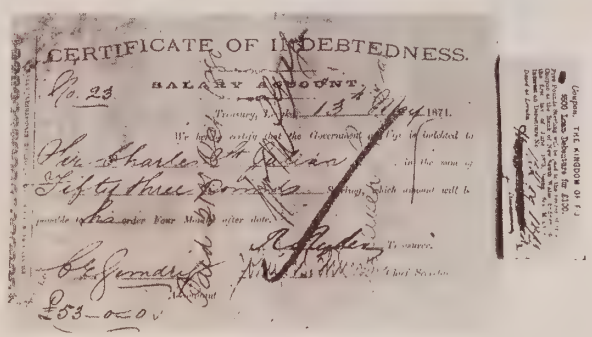
The usual medium of exchange in Fiji is the ordinary British coin, together with the notes of the Bank of New Zealand and Bank of New South Wales, and,

with the exception of a few rupees brought by the coolie labourers and an occasional 25 cent piece from the travellers on the Canadian-Australian liners, there is nothing unusual to be met with. Formerly, however, matters were very different. In the earliest days, when white men first began to trade in Fiji, anything in the shape of a coin easily changed hands, and

even when Levuka had settled into quite an important town, Bolivian dollars, German thalers, French, Dutch American, and, in fact, any sort of money was taken in payment, and with these nondescript coins paper money of all sorts flourished, from hastily scrawled I.O.U.'s to most carefully engraved forms of acknowledgments of indebtedness. Credit was good but actual cash was scarce.

The so-called Government, established when the late King Cakobau had consolidated his power, of the country was not behindhand in finding that paper money had its uses, and various forms were issued. At first there was no difficulty in getting rid of these issues at par, but on some slight difficulty arising about the negotiableness of these documents then everyone began to have doubts about the advisableness of holding them, when coin could possibly be obtained, and that nervously-constructed creature, Credit, began to totter. Fortunately, at this time the Government came to the rescue, and on 23rd July, 1872, King Cakobau gave his assent to "An Act to Establish and Define Legal Tender of Money in Fiji." The preamble

states, "Whereas from time to time there have been issued from his Majesty's public Treasury divers notes payable on demand respectively purporting to certify that the bearer thereof was entitled to receive from the Treasury at Levuka the sum therein mentioned (being the sum of one dollar five dollars ten dollars



twenty-five dollars, or fifty dollars, as the case may be) . . . and whereas there have also been issued from time to time from his Majesty's said Treasury divers other notes . . . bearing the inscription "Ai vola oqo sosomi ni lavo Vakacavacava vaka Viti" . . . and whereas the issue of the notes aforesaid have been of great public convenience," (Clause 1) "All and every notes and note heretofore or hereafter issued . . . shall be legal tender." (Clause 4) "The holder of every such Treasury note shall be entitled to have

and claim from the public Treasury at Levuka at any time within six months after the passing of this Act in exchange for such note or notes the amount thereon mentioned in gold or silver coin *or at the option of the Minister of Finance* in lieu of such gold or silver a Treasury debenture having currency for one year and bearing interest at the rate of 10 per cent. per annum."

This Act evidently served the dual purpose of making the Government's promises-to-pay legal tender and, at the same time, helped them to get rid of the debentures issued under the authority of the Public Loans Act of the previous year, which had evidently not been going as well as they had wished. Treasury notes were issued for 12½ cents (sikisipeni). Clause 1 of a later Act reads as follows:—"That it shall be lawful for the King's Cabinet with the approval of his Majesty to negotiate a loan by the issue of debentures or in any other mode deemed best for a sum not exceeding two hundred and fifty thousand dollars such debentures to bear interest at a rate not exceeding 10 per cent. per annum." A coupon of this loan is shown herewith; it is worthy of note that the debentures of the first loan were for a modest 10 dollars each, and were evidently intended for local circulation, while the debentures of the later loan were for 500 dollars, which it was expected that outside capitalists would use as an investment; this was the loan the responsibility for which was accepted by the British Government on taking over the group, and in a large measure contributed to the necessity for the loan of £150,000 raised by the executive in office in 1880, more than half of which is still owing. Notwithstanding the success of this loan of 1872, which was largely covered in Sydney, the general financial state of the kingdom did not improve, and in 1874 *Certificates of Indebtedness* were issued, one of which is here figured, which on the face certified that each amount was payable to the order of the payee *four months after date;* but in spite of this many of these certificates are endorsed on the back with a statement that 10 per cent. was received on the due date, and payment in full was only made six years afterwards, when the Government of the day raised its large loan. This particular document is interesting, showing, as it does, Sir John Thurston as one of the signatories, Sir Charles St. Julian as payee, and Sir William McGregor as the Receiver-General who actually paid.

Interior of Roko's house, Nailaga, Ba River. The screen is one solid piece of tappa (native cloth).

The circulation of so much paper money and the comparative scarcity of British coin soon resulted in merchants exhibiting extreme reluctance to taking the former, while every sovereign or half-sovereign was a "prisoner," to be duly exported to Sydney or elsewhere where paper money of the Fijian type would not pass muster. Discounting the bills became so common that they went as low as 40 per cent. below par, and a gentleman at present living in Suva had to pay over £500 in discount on this paper money during a period of ten months.

Clause 2 of Act XXII. of King Cakobau reads:—"All genuine gold silver bronze or copper coin passed by and with the authority of his Majesty or of any Sovereign State or the Government thereof shall in

like manner as aforesaid be a legal tender according to their currency value." Unfortunately for numismatologists, his Majesty never issued any coins himself, but the motley assortment of coin passing over the bar of an hotel in a single day, if at present available, would form the nucleus of a good collection. However, with time everything finds its level, and traders in Fiji in the early days knew fairly well the transference value of the various currency. With larger outside interests one may be glad that there is now no necessity to estimate the relative values of, say, the well-designed notes of T. D. Grover & Co. or of the Treasury, or the scraps of paper with I.O.U. scrawled on them by a Levuka hotelkeeper.

THE BEQA FIRE-WALKERS.

On account of the singular power they apparently possess of walking with impunity over red-hot stones, the inhabitants of Beqa, a small island, some fifteen miles from Suva, have become world-renowned, and their performances, which are given from time to time, greatly astonish the large number of visitors that they

attract. No European has as yet been able to solve the mystery that surrounds this well-preserved tribal secret, although many clever people have been permitted every facility by the firewalkers to discover it. The natives themselves assert that no preparation is used to prevent their feet from being scorched, and that the power to walk unharmed through the fiery furnace has been conferred upon the tribe for all time by one of the gods of old. A good description of the performance has been given by various eye-witnesses, notably Dr. Hocken, Mr. Percy S. Allen and Mr. Lindt, and one of the accounts reads as follows :—

"Jonacini led us to where the fire meke was to take place, and we found a large oven—a circular excavation, about 15 feet in diameter and 4 feet deep —filled with flaming logs, throwing out so intense a heat that it was impossible to stand within half a dozen yards of the fiery furnace ; and even at a dozen yards it was mighty warm. The bottom of the oven was paved with stones, white hot, frequently bursting and scattering their fragments around, and shooting out tiny tongues of flame. A gang of almost nude natives came with us to remove the wood. This they did by tying loops of pliant vines to the ends of long poles and slipping them over the logs, which were hauled out of the pit by their combined efforts and dragged to a marshy place some distance away. At length only the embers of the white hot stones were left, and these being roughly levelled, Jonacini held up his hand as a signal to the performers that all was ready. A moment or two before a doctor, who was

present, made an attempt to register the heat of the oven. Securing a thermometer to a pole he held it over the pit, when the solder of the covering immediately began to melt, and the mercury shot up to the dizzy altitude of 282 degrees. Had it been held there a little longer it would probably have burst.

". . . With a wild shout the young warriors dashed forward and jumped, without flinching, into the pit, and promenaded across it without showing any outward sign of suffering. Then heaps of green

leaves were thrown in, causing clouds of steam, and on the leaves the young braves sat for a moment—but only for a moment—and then the fire meke was over.

"We examined the feet of the fire-walkers afterwards. They were not even blistered, nor did the men exhibit the slightest symptom of distress. There is said to be only this one fire-walking family extant, the rest having lost the secret or their self-confidence.

"One may as well attempt to draw blood from a stone as to try to induce Jonacini, the chief, to give the show away. We offered the most tempting baits, but he would not bite. 'All I can tell you,' he said, 'is that only we have this power, but,'—and there was a merry twinkle in the old man's eye—'you could do the same as my men did to-day if you will only put yourself under our guidance and have faith. (That's the secret.) Will you try?' 'No thanks,' said I, without any hesitation about it. 'Ah! you white men are not so very brave after all,' he remarked, laughing. . . After a while we got him to tell us the legend of the fire meke. It was to this effect :—

"A long time ago a meeting for story-telling took place at this village. Inquiries were made whether all present had brought their offerings for Dredre, the story-teller of the evening. One, Nkualita, said he hadn't, but would get an eel if that would do, and, Dredre seeming satisfied, he went away to dig for one. Nkualita put his hand into a burrow where he supposed an eel to be, and came upon a piece of native cloth. He kept on digging, and, again putting in his hand, touched a man's arm; a little further and a head became visible. Making a bigger opening, he caught hold of the body and dragged it up. Then it awoke, as from a dream, and said in a ghostly voice, 'Spare my life, stranger, and I will be your god of war.' 'No use to me,' said Nkualita, 'for mine is a powerful fighting tribe already, and we're not afraid of any of the mainland people.' 'I will be your god of marriage,' pleaded the mysterious creature, but Nkualita had already several wives, and was consequently very unhappy, and so that wasn't any use to him either. 'I will, if you spare me, give you and your descendants power to perform a wonderful feat, that will make you famous throughout the land. You shall walk through fire without being harmed.' 'Now you're talking,' said Nkualita, or something to that effect, and straightway he became possessed of this remarkable power, and the fame of his and his descendants' prowess has, as the strange being had predicted, spread throughout, not these islands alone, but the whole world."

The fire-walkers, it may be mentioned, visited the Christchurch Exhibition in December, 1906, and were one of its principal attractions.

His Excellency Sir EVERARD F. im THURN, K.C.M.G.,
Governor of Fiji and High Commissioner of the Western Pacific.

The Administration.

SIR EVERARD IM THURN, K.C.M.G., born 9th May, 1852, his father being John Conrad im Thurn, merchant of London, and his mother partly a Campbell, *i.e.*, a Scotchwoman. From the first he evinced an insatiable curiosity and a taste for natural history. Educated first at private schools at Tunbridge Wells and in Wiltshire, and then at Marlborough College. At this latter place he took part in the foundation of the Natural History Society and Museum which have ever since flourished. He also, just after leaving, wrote a book on the birds of Marlborough. He then went into a London office, but did not like it. In 1871, went to Oxford to Exeter College, where he took part in the college rowing, and studied, first in the science schools and then in the classical schools. Took his B.A. degree in 1875; and having to earn his living, took to literature—chiefly reviewing, but published articles in "Fraser's Magazine" and in the "New Quarterly," and was in at the death of both—articles of his appearing in the final number of each. In 1877 was offered and accepted the post of curator of the British Guiana Museum — a Government institution. Travelled much in the then unexplored parts of Guiana for the purpose of collecting. Relinquished the post in 1880, and returned to Oxford and literature. Wrote "Among the Indians of Guiana," which is admitted to be the standard work on its subject, but this book was not published till 1883. In 1882 returned to Guiana, and to the curatorship of the museum. But having by that time shown a habit of travelling in the wilder parts and of dealing with the Redskin Indians he was offered and accepted the magistracy of the Pomeroon River — a purely Indian district, the further part of which, towards the Orinoco, had not been visited by Europeans for something like half a century. He was brought into contact with the Venezuelans by the fact that much of his territory was claimed also by the Venezuelans. Finding it necessary, he removed into the more remote parts of his district, and there for some fifteen years gradually established civilisation and the gold industry, and expelled Venezuelan influence. Throughout this time he was much engaged in studying the natural history of the country and in writing many papers on it. He also ascended Roraima, a mountain which had previously been declared inaccessible. Then he gathered an extraordinarily large number of quite new and remarkable plants; and in conjunction with the authorities at Kew Gardens he published a quarto volume (through the Linnæan Society) on the plants of Roraima. When President Cleveland made his celebrated address to Congress on the subject of the opposing claims of Great Britain and Venezuela to the territory ruled over by Mr. im Thurn —which address only just missed leading to war between United States of America and Great Britain —Mr. im Thurn, as the man who best personally knew the disputed territory was chosen to assist in the working up of the case which was presented in 1899 to the International Arbitration Commission who sat that year in Paris. Mr. im Thurn was for the year in the London Foreign Office working on this case, and then for five months in Paris hearing the arguments. The voluminous reports of the arbitration proceedings which appeared in the London *Times* were from his pen. On the conclusion of the arbitration —very greatly in favour of Great Britain—Mr. im Thurn was offered a post in the Colonial Office, and, by accepting this broke off his connection with the civil service of British Guiana. Another two years were spent in the Colonial Office, when he was for some time engaged on the affairs of the eastern colonies, and then he went out to Ceylon, as Lieutenant-Governor and Colonial Secretary. He was in Ceylon for nearly three years, during part of the time acting as Governor. His duties led him to travel much in Ceylon, especially in connection with the annual pearl fishery; and it was then that, anxious to see the pearl oysters in their homes he took to deep-sea diving. In 1903 in consequence of political disturbances in the Maldive Islands—the one dependency of Ceylon—he went down there and deposed one sultan and set up another, or rather restored the old dynasty which a usurper had ejected. In May, 1904, he was offered and accepted the present post, but got permission to stay on in Ceylon till September to finish certain work, and arrived in Fiji on 10th October, 1904. In December and January following he was engaged in the Tonga Islands in an endeavour, which is believed to be successful, to restore order in that distracted little kingdom. As in the Maldives he had deposed the sultan so in Tonga he deported the premier and treasurer. His long connection with natives and the measure of success he has had in dealing with them probably caused his selection for Fiji, with its difficult native question. In November, 1905, his Excellency was made a Knight Commander of St. Michael and St. George.

THE HON. CHARLES HENRY MAJOR, Chief Justice of Fiji and Chief Judicial Commissioner for the Western Pacific, was born in 1860, in the island of Saint Christopher, British West Indies. He was privately educated in England, and in 1887 was called to the bar of the Middle Temple. In that year he proceeded to the West Indies, and commenced to practise at the Leeward Islands bar. He married in 1893, Sarah, the eldest daughter of the late Dr. Charles James Branch, sometime bishop of the diocese of Antigua, in the episcopal province of the West Indies. He was a member, and eventually president of the Island Executive and Legislative Councils, as well as of those of the federated Leeward Islands, performing from time to time the duties of Solicitor-General and Attorney-General of the colony. In 1899 he was appointed to act as second Puisne Judge of the Leeward Islands, and continued in the appointment until 1901, when the post was abolished, and the Supreme Court constituted. In 1901 he re-received the appointment of Attorney-General of Grenada, Leeward Islands, from which, however, he

HON. C. H. MAJOR, CHIEF JUSTICE, FIJI.

was in 1902 promoted to the Chief Justiceship of Fiji. This position includes that of Chief Judicial Commissioner of the Western Pacific. He also holds a Commission to administer the Government in the absence from the colony of the Governor, and did so in 1904. He has acted on several occasions as Deputy-Governor during the Governor's absence on his work as High Commissioner of the Western Pacific.

HON. A. MAHAFFY, M.L.C., COLONIAL SECRETARY, FIJI.

HON. ARTHUR MAHAFFY, M.A., T.C.D., M.L.C., Colonial Secretary of Fiji, is a son of the Rev. John Pentland Mahaffy, D.D., C.V.O. of Trinity College, Dublin, D.C.L. of Oxford, the distinguished author of a large number of standard classical and other literary works, and was born at Howth, Dublin County, Ireland, in October, 1869. He was educated first at Marlborough College and subsequently at Magdalen College, Oxford, and Trinity College, Dublin, in which latter college he graduated in Arts, B.A., 1891; M.A., 1893. For four years Mr. Mahaffy was a subaltern in the Royal Munster Fusiliers. In 1895 he was appointed Government Agent and Resident Officer of the Gilbert Islands' Protectorate, which position he administered until October, 1896, when he was transferred to the Solomon Group as Resident Magistrate and Deputy Commissioner. This office he administered until September, 1904, when he received the appointment of Colonial Secretary of Fiji, his present office. Mr. Mahaffy has always taken a deep and active interest in sport. While at Oxford he took part in various aquatic events. He was a member of the Oxford University trial eights, and won the Oxford University fours in 1889. For four years Mr. Mahaffy was captain of the University of Dublin boat club.

THE HON. FRANCIS RICHARD SALISBURY BAXENDALE, M.L.C., Native Commissioner, is the eldest son of the late Rev. Richard Baxendale, LL.B., Trinity College, Cambridge, Vicar of St. John's, Maidstone, Kent. He was born on 6th September, 1860, and was educated at Sutton Vallence School, Kent, All Hallows' School, Honiton, Devon, and at Charterhouse In 1884 he received his appointment as a cadet in the civil service of Fiji, and arrived in the colony on the 29th April of that year. He was first appointed to act as clerk in the Native Department, and six months later acted as third clerk in the Colonial Secretary's Office. On the 18th August, 1886, he was sworn in as a magistrate, and was temporarily appointed officer in charge of Colo West Province, and also officer in charge of the Armed Native Constabulary stationed at Fort Carnarvon, the headquarters of that province. From the 8th October, 1886, until the 20th April, 1888, Mr. Baxendale acted as Assistant to the Resident Commissioner, Colo West. and European officer of the Armed Native Constabulary. On the 29th September, 1887, having passed his examination as proficient in the Fijian language, manners, and customs, his appointment as a passed cadet was confirmed. In April, 1888, Mr. Baxendale was appointed second Clerk and Interpreter in the Native Department, where he remained until May, 1889, when he was appointed Stipendiary Magistrate of the district of Savu Savu. In March, 1892, he was appointed to act as Stipendiary Magistrate and Tax Inspector for the district of Navua. On the 1st January, 1893, he was appointed Stipendiary Magistrate for the district of Taviuni, and, temporarily, Commissioner of the province of Cakaudrove. In March, 1894, Mr. Baxendale took his first and only leave from the colony and returned to it in March, 1896. In April, 1896, he was appointed Acting Superintendent of Police, Deputy Commandant of the Armed Native Constabulary, Sheriff of the Colony, local authority of the Board of Health, Suva, and, later, Marshal of the Admiralty Division of the Supreme Court. These appointments Mr. Baxendale held until July, 1897, when he acted for a few months as private sec-

retary and A.D.C. to Sir George O'Brien on his arrival as Governor of the colony. After carrying on the duties of Stipendiary Magistrate, for a short period at Rewa, and Commissioner of the Naitasiri Province, Mr. Baxendale was appointed to act as Stipendiary Magistrate of Levuka District, and also of Tailevu Province. Later on he was confirmed in these appointments

Hon. F. R. S. Baxendale.

and also that of Commissioner for the Province of Lomaiviti. In January, 1903, when Mr. W. L. Allardyce, C.M.G., the Colonial Secretary of the colony, went on leave, and Mr. W. Sutherland, the Native Commissioner, acted as Colonial Secretary, Mr. Baxendale was appointed Acting Native Commissioner, and he has continued to act in that capacity until the present date. As Acting Native Commissioner, Mr. Baxendale is *ex officio* a member of the Executive Council of the colony, and a member of the Native Regulation Board. He has also been appointed a member of the Committee for the Revision of the Native Regulations and a member of the Legislative Council.

Hon. ALBERT EHRHARDT, M.L.C., Attorney-General of Fiji, was educated at King Edward's High School, Birmingham, and at Worcester College, Oxford, where, in 1886, he graduated with honours in Modern Languages and Literature. Entering the Inner Temple in that year, he graduated in common law in 1888 and was called to the bar in 1889. In 1896 he was appointed District Commissioner at Lagos, Bight of Benin, on the west coast of Africa. During the following year he filled the position of Travelling Commissioner on the eastern boundary of that colony. In 1898 he was appointed Acting British Resident at Ibadan, an important centre inland from the Bight of Benin, and in June, 1900, Acting Treasurer and Member of the Executive and Legislative Council of Lagos. In September, 1900, he filled temporarily the office of Attorney-General; in June, 1901, that of Acting Commissioner of Railways at Aro; and from August, 1901, to March, 1902, that of Treasurer. In February, 1902, he was again appointed Acting British Resident at Ibadan, and Colonial Treasurer of Lagos in May of the same year. Early in 1903 Mr. Ehrhardt was selected to succeed the late Hon. Cyril Hunter Hamilton Irvine, K.C., as Attorney-General of Fiji, which office he still administers.

Hon. A. Ehrhardt, M.L.C.

He is also a member of the Executive and Legislative Council of the colony.

The late Hon. CYRIL HUNTER HAMILTON IRVINE, K.C., who at the time of his death filled the position of Attorney-General of Fiji, was born in India in 1843. Upon his return in 1862 to India from England, whither he had been sent for his education, he became an indigo planter, in which enterprise he continued until 1870, when Fiji coming to the front as a possible cotton-producing country, he arrived in Levuka in April of that year. In company with the late Mr. Benjamin A. Jones, he took up a large area on the Raki Raki coast and was successful in the production of that commodity. Owing to the sudden collapse in cotton values,

Late Hon. C. H. H. Irvine, K.C.

Messrs. Irvine and Jones, in common with a large number of settlers in Fiji, were forced to abandon the enterprise. Upon the formation of the late King Cabobau's Government in 1872 Mr. Irvine entered the newly established law department, which position he retained under the interim Government, which held office until the arrival of Sir Arthur Gordon after the cession of the group to Great Britain had been consummated. Upon the establishment of a civil service in Fiji Mr. Irvine was offered and accepted the position of chief clerk in the Colonial Secretary's office, which he retained until 1877, when he was appointed Registrar of the Supreme Court. While filling this appointment he qualified for the bar, and in 1883 was admitted to practise as a barrister and solicitor of the Supreme Court of Fiji. In that year he resigned his position and entered into a legal partnership with the late Mr. William Scott, of Suva. This partnership lasted several years when by mutual consent it was dissolved, and he then commenced the

practice of his profession on his own account, eventually building up an extensive and lucrative connection. During this period Mr. Irvine upon several occasions acted as Attorney-General of the colony, to which office he was permanently appointed on July 1st, 1902. He was made a King's Counsel in that year. He married, in 1874, Miss Alice Louise Thorpe, leaving at the time of his decease in January, 1903, two sons —Mr. R. C. M. Irvine, C.P.S., of Labasa, and Mr. A. Irvine, of Lautoka—and two daughters—Mrs. H. G. Carr and Mrs. Boyle, of Lautoka.

THE late MR. WALTER S. CAREW, whose death occurred in London in September, 1906, at the age of 68 years, was a native of New Zealand, and came to Suva in the days when cotton was king, in the late sixties. He was engaged in cotton-planting on the Rewa for some time with his brother-in-law, Mr. Moss, afterwards Commissioner at the Cook Islands. Mr. Carew joined the Civil service at annexation, and in November, 1874, was appointed special agent to the interior tribes of Viti Levu. The following year he was made a stipendiary magistrate. In 1877 he was appointed a Lands Titles Commissioner and member of the Native Regulations Board, and sat on the Lands Commission with Mr. Williamson, the Commissioner from England. In the following year he was a commissioner to settle the native lands boundary, and in 1882 was appointed a member of the Executive Council. For many years he was stipendiary magistrate at Rewa and Governor's Commissioner for Colo East. On September 18, 1898, owing to ill-health, he retired on a pension, and resided for a few years in New Zealand, going to England in 1903.

THE LATE MR. W. S CAREW.

HON. GEORGE WILLIAM AUGUSTUS LYNCH, M.B., M.R.C.S.,

HON. DR. G. W. A. LYNCH, M.L.C.

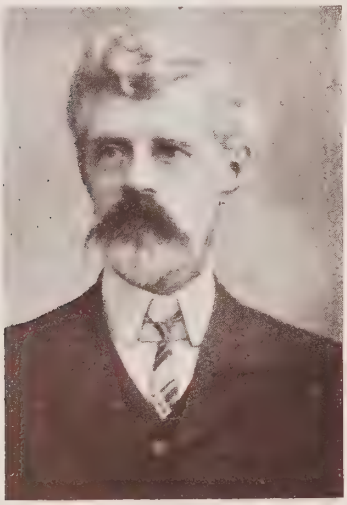
and M.L.C., Fiji, senior medical officer, Medical department of the public service of Fiji. He was educated at Westminster and at Gonville and Cain's College, Cambridge, where he graduated B.A., 1883, and entered St. Thomas' Hospital, London, the following year. He obtained his M.R.C.S., England, and L.R.C.P., London degrees in 1885, and M.B.B.C., Cambridge in 1887. He received his appointment as Government medical officer of Fiji in 1890, and senior medical officer 1898, which position he still administers. He was nominated a member of the Legislative Council of the colony in 1903. During his official career in Fiji Dr. Lynch has filled the position of acting chief medical officer (October, 1899, to January, 1900), and Acting Agent-General for Immigration, from March, 1903.

MR. RICHARD SIMS DONKIN RANKINE, Private Secretary to his Excellency Sir Everard im Thurn, the Governor of Fiji, Clerk to the Executive Council of Fiji, and Secretary to the Consul-General of the Western Pacific, was born at Tynemouth, Northumberland, England, on May 12th, 1875. He is the fourth son of the late John Rankine, of Volga Bank, Grongar, Ayrshire, and was appointed clerk in Treasury, Fiji, on 1st February, 1894, and private secretary to Governor Sir George O'Brien, K.C.M.G, on the 10th September, 1897. This position he retained until May, 1901. He acted as clerk to the Executive Council of Fiji from September, 1899, to March, 1900, filled the position of private secretary to Governor Sir H. M. Jackson, K.C.M.G., from July, 1902, to March, 1904; also to Acting-Governor Charles Major to October, 1904. Upon the arrival of his Excellency Sir Everard im Thurn, C.B, K.C.M.G, on 10th October, 1904, he was appointed his private secretary, also confidential clerk of the Executive Council and Secretary to the Consul-General for the Western Pacific. These positions Mr. Rankine still maintains.

MR. R. S. D. RANKINE.

MR. JOSEPH OGILVIE FORTH, Colonial Auditor of Fiji, was born

on February 1st, 1852, at North Shields, Northumberland. He was educated at various private schools in the north of England, and subsequently engaged in commercial pursuits. Arriving in Suva, Fiji, in 1882, he subsequently joined the civil service of Fiji, his first appointment dating August 1st, 1883. This was as Audit Clerk in the Audit Office. He received rapid promotion occupying in turn that of Accountant for Native Taxes and Clerk for Native Accounts, June, 1889; Chief Clerk in the Audit Office, October, 1890; and Colonial Auditor, his present position, November, 1891. In 1890, during the period of political change and unrest through which at that time



Mr. J. O. Forth.

the native kingdom of Tonga was passing, the finances of the country were reduced to a condition of absolute chaos. The Government of Tonga in its difficulties applied to the Government of Fiji for an officer to make a complete audit of the national accounts and to report upon the same to King George's Government. Mr. Forth was selected for this important duty. After an exhaustive investigation of the books, documents, vouchers, &c., he drew up a full report for which he received the special thanks of the King of Tonga. In private life Mr. Forth takes considerable interest in musical affairs, and for many years filled the position of choirmaster at Holy Trinity Church, Suva. He married in 1888 Emily, second daughter of the late Mr. Francis Spence, of Fiji, and brother of Mr. Percy Spence, the well-known artist in black and white. Mr. Forth has a family of one son and one daughter.

Mr. WILLIAM ALEXANDER SCOTT, Assistant Native Commissioner of Fiji, the eldest son of the

Mr. W. A. Scott.

late Mr. William Scott, barrister and solicitor, of Suva, was born at Levuka, on September 12, 1871. He was educated by private tuition and at the Sydney Grammar School. He joined the Fijian civil service in 1888, as clerk in the Attorney-General's Department. He was appointed one of the stipendiary magistrates of the territory, and as such administered the duties of his office in various districts. Upon the reorganisation of the system of native administration during Sir George O'Brien's regime in 1901 he was appointed a provincial inspector. In 1902 he was given charge of the senior magistrate's station at Rewa, and at the same time he acted as the Governor's Commissioner for the Naitisiri district, administering the native policy in that province. He performed similar duties at Navua, and acted as Governor's Commissioner in the province of Namosi. In 1904, when Sir Henry Jackson again reorganised the Native Department, he was appointed Assistant Native Commissioner. In 1905 Mr. Scott was called upon to fill the position of Acting Deputy Commissioner, which position he still administers. Mr. Scott married the eldest daughter of Mrs. Macdonald, of Suva, and has one son and one daughter.

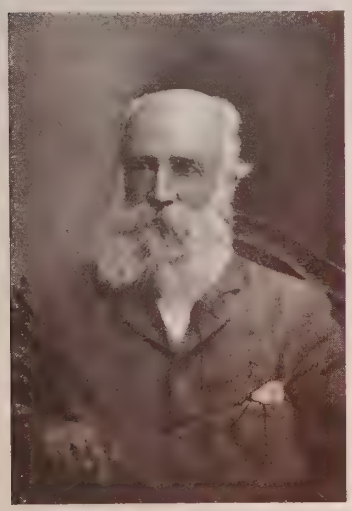
Mr. HERBERT PAUL St. JULIAN, Colonial Postmaster of Fiji, is a son of the late Charles St. Julian, Esq., who filled the position of Chief Justice under the old Fiji Government prior to annexation in 1874. Mr. St. Julian was born in Sydney on 6th July, 1866, and received his education at various schools in that city. Removing with his parents to Fiji in 1883, he joined the public service as a junior clerk in the Post Office at Levuka. In 1888 he was promoted to the position of clerk and accountant in

Mr. H. P. St. Julian.

the department at headquarters, Suva. This position he maintained until 1904, when he was called to fill the chief position in the Postal department, that of Colonial Postmaster and Deputy-Commissioner of Stamps. He married Agnes, the youngest daughter of the late James Butler Swann, of Levuka, one of the oldest planters in Fiji.

Mr. LESLIE JOHN WALKER, who for twenty-five years occupied the position of Colonial Postmaster of Fiji and Deputy Commissioner of Stamps, was born on June 10th, 1832, at Brighton, Sussex, England, and was educated partly at Birkenhead and partly at London, and subsequently by private tuition with a view to entering the British navy. He is the son of the late Captain Levin Charles Frederick Walker, R.N., who for some years was

engaged in the suppression of piracy in the West Indian seas, and who subsequently filled important posts in the Coastguard service of Great Britain. For a lengthened period the late Captain Walker was Surveyor-General of Tonnage, Customs Department. Mr. Walker is a grandson of Admiral James Walker, C.B., who saw active service under Lord Nelson, and was frequently mentioned in despatches for valour. Admiral Walker was descended from the Walkers (Barons) of St. Fort, in Fifeshire, N.B., and on that of his mother's side from the ancient and noble family of Leslie, being grandson of the fifth Earl of Levin and Melville. Through having passed the age limit Mr. Walker was unable to obtain an appointment in the navy, and in consequence entered upon a commercial career. For several years he followed the profession of a public accountant, but in 1871 he joined the staff of the



Mr. L. J. Walker.

Registrar-General of England at Somerset House, then engaged in the compilation of the national census. There he remained for a few years, when he decided upon coming to Fiji with a view to an appointment in the civil service of the colony. He arrived with Mrs. Walker and family in Levuka in the latter end of 1879, and on January 1st, 1880, was appointed Colonial Postmaster, which position he held uninterruptedly until his retirement on pension in 1905. To Mr. Walker belongs the credit of having organised the postal system of Fiji. Mr. Walker married in 1868 Helen, second daughter of the late Mr. William Charles Wood, cousin of Lord Heatherley, by whom he has had two sons (now deceased) and six daughters. His third daughter is married to the Rev. Horace Packe, M.A., Vicar of Holy Trinity Church, Suva, and his second daughter, Maude Sophie, holds the position of first clerk in the Medical department of the civil service of Fiji. Mr. Walker takes an active interest in church work.

Colonel CLAUDE AUGUSTUS FRANCIS, Superintendent of Police, Commandant of Native Constabulary, and Sheriff of Fiji, received his first appointment to the colonial service in 1880 as Inspector of Constabulary and Armed Police in British Guiana. In 1883 he was promoted to a higher grade, and in 1891 was made county inspector in that colony. In 1892 he acted as Deputy Inspector-General of British Guiana, and from February, 1895, to April, 1896, he administered the same office. In the latter year, in the absence of Colonel McInnes, he commanded the force which accompanied the Brito-Venezuelan commission appointed to inspect the disputed frontier line. From May to October, 1906, he filled the post of Acting Inspector-General, and

Colonel C. A. Francis.

received the honour of being eulogised in general orders. In 1895 and 1896 he held, in addition to foregoing office, the position of superintendent of fire brigades, and at various times was a member of the excise, quarantine and health boards. He served with the C.M.R. through the Galeka war of the Gaika Rebellion, receiving the medal with clasp. In 1897 he was appointed superintendent of police, commandant of native constabulary and sheriff of Fiji. The same year he was appointed to the position of inspector of weights and measures, also that of marshal of Supreme Court in Admiralty jurisdiction. In 1898-9 he was instrumental in raising, and organising the Fiji-European Volunteer Force, to which he was appointed Colonel Commandant. Colonel Francis is the author of "A Manual for the Use of Police and Constabulary," "A Criminal Code" (1895), and "A Police Cathecism" (1897).

Mr. FREDERICK SABBEN, Superintendent of Prisons, in the

Mr. F. Sabben.

Fijian civil service, is a son of the late Mr. J. C. Sabben, Deputy Inspector-General of Hospitals and Fleets (Imperial service), and brother to late Staff Commander H. H. Sabben. He was born at Southsea, Hants, England, on August 11th, 1854. He arrived in Fiji in 1878, and in July, 1880, was appointed acting pilot and harbour master of the port of Suva during the absence on leave of Captain Hedstrom. In July, 1882, he was appointed Government agent, and in January,

1883, inspector of emigrants. In November of the same year he joined the Customs department. In May, 1886, was promoted to the Police department, and in July, 1887, to the Prisons department. In 1903 he was called to his present post, that of Superintendent of prisons in Fiji. He married Maud Elizabeth Margaret, second daughter of the late Mr. H. Bentley, of the Fiji civil service, and has one son and two daughters.

MR. CHARLES HENRY KNOWLES, B.Sc., London, Department of Agriculture, Fiji, was born in 1878 at Rollestone, Burton-on-Trent, and was educated at the Burton Grammar School and Mason College, Birmingham (now the Birmingham University). He graduated in the London University, obtaining his B.Sc. degree in 1897. He subsequently filled the position of Science Master in the County Intermediate School at Brynenawa, Breckonshire, South Wales, the centre of an important pastoral and agricultural district, which office he retained until December, 1901, when he was appointed Resident Master in charge of the agricultural school at St. Vincent Island, British West Indies, under Sir Daniel Morris, K.C.M.G., Commissioner for the Imperial Department of Agriculture. In this office he remained until October, 1904, when he came to Fiji to take charge of the newly-formed Department of Agriculture of that colony

MR. C. H. KNOWLES.

SERGEANT-MAJOR EDWARD WILLIAM NEWING, Warrant Officer of the Fijian Police Force,

SERGEANT-MAJOR E. W. NEWING.

and stationed at Suva, was born at Stepney, London, on July 5th, 1867, and is the third son of the late Mr. Thomas John Newing, of Tilbury, Essex. He received his education at Bishopsgate C.E. Public School, and afterwards obtained a position as junior clerk with Messrs. David Baily & Company, Stock Exchange, London. In 1883 he left for Australia, subsequently joining the theatrical profession, in which he remained several years, during which period he toured Australasia. In 1893 he joined the New South Wales police force, in which service he received rapid promotion. For seven years he was in charge of the Newcastle police station, New South Wales. In May, 1902, in response to an invitation from the Imperial Government he came to Fiji to fill his present position. Upon leaving Newcastle Sergeant Newing was presented with a medal from his officers and comrades and a purse of sovereigns and an illuminated address from the public of Newcastle. Under Sergeant Newing's control the police force of Fiji has been completely reorganised. The Sergeant has made a considerable study of the science of criminology, not only conducting practical observations among the classes with which he is brought into contact, but by regular communication with students and observers in other parts of the world. In 1890 he was married at Christ Church, Sydney, to Hetty, second daughter of the late Mr. Henry Heaps, of Sheffield, Yorkshire, England, by whom he has one son and two daughters.

MR. DANIEL YEOWARD, Curator of the Botanical Gardens, Suva, was born in Workington, Cumberland, in 1866. He was educated partly in his native town and partly by private tuition, after entering upon employment, in London. Upon the termination of his school days he was apprenticed to a large nursery, where he served five years. He then became a student under Mr. H. T. Cerwen. He afterwards accepted an engagement in Mr. Hugh Lowe's nursery, near London. From thence he went to the Royal Gardens, Kew. While here, in 1889

MR. D. YEOWARD.

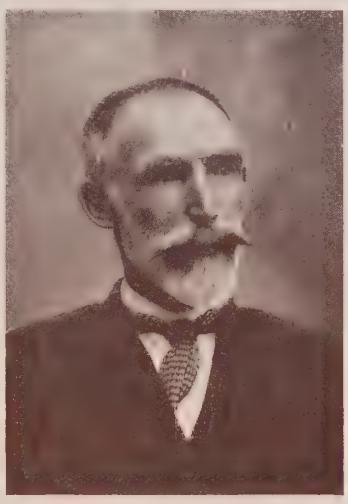
he received the offer for Fiji, which he accepted, arriving in Suva in November of that year. The Botanical Gardens is a portion of the Government domain on the shore of Suva Bay, contiguous to the town, the whole of the domain, including the gardens, being under the care of Mr. Yeoward. The site of the gardens at the time Suva was selected as the capital was occupied by the Kai Suva tribe, of which the present Ratu Ambrose is chief. This people were granted land in exchange on the other side of the harbour. When the domain lands passed into the hands of Mr. Yeoward they were still in their native condition, and notwithstanding that the funds at the disposal of

the Government for the purposes of creating and maintaining a botanical gardens worthy of the name were never large. Mr. Yeoward set to work and commenced the business of reclamation and cultivation. In his work he was supported by his Excellency the Governor, the late Sir John Thurston, as he has been since by succeeding administrators. The present Governor, Sir Everard im Thurn, K.C.M.G., who takes a practical interest in natural history and botanical research, has contributed largely towards beautifying the gardens, the domain, and surroundings. The gardens serve the dual purpose of conserving and raising rare and ornamental plants and shrubs and as a nursery for the propagation and multiplication of useful plants for distribution. From time to time tea, coffee, cocoa, vanilla, allspice, and other valuable species of plants have thus been raised. The work carried on in this respect has proved invaluable. The gardens, which, of course, are free to the public, are beautifully laid out, and furnish a striking contrast to what the site presented a few years back, when the surface of the land, intersected as it was by the trenches and ditches of the ancient native town of the Suvan tribes, had to be levelled and cleared before anything like symmetry and order could be produced.

Mr. ROBERT STOKES BEAGLEY, Chief Clerk and Accountant in the Postal Department of Fiji, is a native of London, where he was born on April 1st, 1874. He is a son of the late Mr. John Beagley, of the London University. He arrived with his parents in Fiji in 1879, thence to New Zealand, and afterwards, in 1880, to Sydney. He was educated at the Sydney Grammar School. In 1891 he returned to Fiji, entering the Government service the following year. The first appointment was at the Government stores, and his promotion was rapid. In 1899 he was called to fill the position of accountant in the Immigration Department. In 1905 he was appointed Chief Clerk and Accountant in the Postal Department, his present office. Outside of his official duties Mr. Beagley takes an active interest in musical affairs.

Mr. R. S. Beagley.

The late Mr. THOMAS KEANEY, who at the time of his death, on June 2nd, 1905, was Surveyor to the Native Lands Commissioner of Fiji, was a native of County Mayo, Ireland, where he was born in December, 1847. His father was a freeholder of that county. Acquiring a liberal education he, upon its termination, joined the Royal Engineers of the Imperial service, and ultimately became attached to the sappers and miners' branch. He accompanied the 6th Company of Royal Engineers to Fiji a few months subsequently to annexation, arriving in Levuka during September, 1875. The corps returned to Great Britain in 1877, after completing important survey work in the principal islands of the group. Mr. Keaney, however, elected to remain, and engaged in survey work in various parts of Viti Levu, Vanua Levu and Taviuni. In 1880 he joined the Fijian Government service, and for the ensuing twelve years continued in field survey work. In 1893 he was attached to the Native Lands' Commission as surveyor, in which position he remained till the day of his death, June 2nd, 1905.



The late Mr. T. Keaney.

Mr. CHARLES AUGUSTUS HUON, Librarian of the Supreme Court, also of the Suva Public Library, is a son of the late Mr. Aimé Augustus Huon, a well-known pastoralist of Australia, and one of the pioneers of settlement in the Riverina district of New South Wales. He was born at Fitzroy, Melbourne, in 1853, and was educated at St. Patrick's College, Melbourne. Deciding upon a commercial career he entered the counting-house of the late Mr. J. T. Fallon, of Albury, N.S.W., and Melbourne, remaining with that firm until 1872, when he came in company with his father to Fiji. He arrived in Levuka in January of that year, and almost immediately entered upon cotton cultivation. This enterprise failing, he engaged for some years in trading in Fijian productions, exporting to Sydney, Melbourne, and New Zealand. More recently he was engaged in banana-growing; until in 1896 owing to heavy losses from a serious disease attacking

Mr. C. A. Huon.

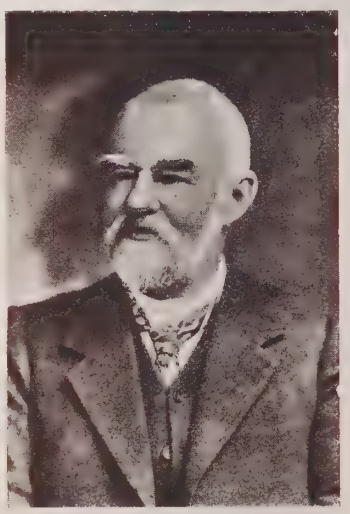
the plantations immediately following up the serious hurricanes of 1895, he was again forced to abandon agriculture. Mr. Huon during his career in Fiji acquired considerable landed property in the vicinity of Suva. This, however, he was compelled to relinquish in consequence of the failure of his plantation enterprises. In 1898 he entered upon his present appointments.

CAPTAIN ARTHUR ALGERNON AUSTIN, Master-in-charge of the Fijian Government steamship, "Ranadi," is a son of Mr. A. H. Austin, well known in the New Zealand mercantile marine, especially with the service of the Northern Steamship Company of New Zealand,

CAPTAIN A. A. AUSTIN.

and was born at Onehunga, New Zealand, in 1874. He received his education at Auckland, upon the termination of which he was apprenticed to a ship engaged in the Australian lumber trade, plying between New Zealand and Australia. After serving his indentures he proceeded to the United States, and subsequently joined the New York pilot service. Here he remained twelve months In 1894 he was appointed a petty officer on the steam yacht, "Normahal," privately owned by Mr. William J. Astor, of New York. A year later he was given charge of the small steamer, "Ossebau," owned by another American millionaire, Mr. J. W. Waterbury. Captain Austin had control of the vessel during the season's shooting expedition to the Susquehanah Flats, Chesapeake Bay. Returning to New Zealand in 1897 he passed the necessary examination which secured to him his second mate's certificate. Proceeding to New York as second officer in an American barque he accepted service in the same capacity in the "Cairnsmore," a barque plying between New York and Great Britain. In this service he remained until the end of 1898. Upon securing his mate's certificate in London he returned to New Zealand and joined the barque "Jasper" as first mate. Arriving in Sydney the following year he passed the necessary examination to entitle him to a master's certificate. He then joined the service of the Union Steamship Company of New Zealand, filling various offices in that company's vessels trading between New Zealand and Australia and the several groups of islands of the Western Pacific. In December, 1900, Captain Austin came to Fiji, and was one of a Levuka syndicate which acquired the auxiliary schooner, "Madora," trading between the various islands of the Fijian and contiguous groups. This vessel shortly after its acquisition was wrecked in a hurricane at Mago Island in the Windward group. He was then appointed master of the "Adi Rarogo," owned by the Fiji Shipping Co. Ltd., which position he retained until the latter end of 1892, when he was selected by the Fijian Government to proceed to Glasgow, and as chief officer brought out to to Fiji the "Ranadi," recently purchased by the Government for its inter-island service. This duty was successfully accomplished, the vessel arriving in Suva in December, 1903. He was subsequently permanently appointed to his present position. The "Ranadi" is splendidly designed, constructed upon the most modern principles, and of 240 tons yacht measurement.

HON. CHARLES RICHARD SWAYNE, C.M.G., M.L.C., Commissioner of Naitasiri and Stipendiary Magistrate of Rewa, is a son of the late Rev. C. B. Swayne, and was born at Dublin, Ireland, on August 26th, 1843. He was educated at Portland House, Brighton, and at Huntingdon Grammar School, Huntingdon. He entered Green's East Indian Troop service, in which he remained several years. In 1872 he arrived in Fiji and entered upon the cultivation of cotton the same year on Vanua Levu, at the Dreketi River, which he followed for several years with varying success. Upon the sudden fall in the value of cotton he abandoned the enterprise and entered the public service of Fiji in 1876 as an inspector of native taxes. In 1878 he filled the appointments of Stipendiary Magistrate and a commissioner of the Supreme Court of Fiji in the province of Lau, which embraces the

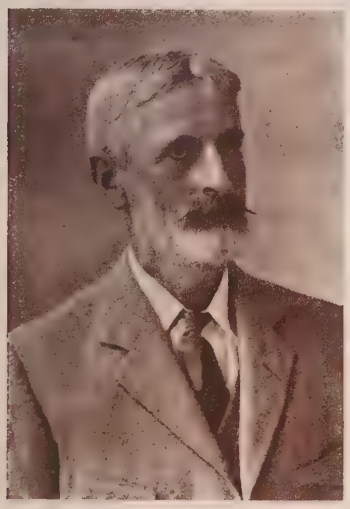


HON. C. R. SWAYNE, C.M.G., M.L.C.

eastern islands of Fiji. In 1879 he was despatched to Kadavu with special authority in native matters. From 1880 to 1883 he filled the appointment of inspector of Indian and Polynesian labour in the Lau province, and in 1885 that of Stipendiary Magistrate, Registrar and Commissioner of the Supreme Court of Fiji at Levuka. In 1893 he was selected for the position of first Deputy Commissioner and British Resident of the recently acquired protectorate of the Gilbert and Ellice islands, in which position he remained until 1895. During his administration of this office he successfully disarmed the natives of these islands, made and introduced written laws, and appointed native

officials to administer them. He also superseded the varied foreign coinage in circulation by British silver. He received a lengthened leave to England in 1896, and, returning to Fiji in 1898, he received the post of Commissioner of Naitasiri and Magistrate of Rewa. From July, 1901, to September, 1902, he was Acting Native Commissioner and a member of the Executive Council. Upon the establishment of the new constitution of the colony he was appointed a member of the Legislative Council of Fiji. In June, 1906, in recognition of his services to the colony, he was made a Companion of the Order of St. Michael and St. George. Mr. Swayne in 1898 married Miss E. F. Pace, of the Chase, Clapham, England.

CAPTAIN FREDERICK LENOX LANGDALE was born in London in 1853. In 1865, then being twelve years of age, he entered the Royal Navy and served on the Mediterranean, East Indies, Australian and Channel stations. After serving twelve years he retired from the navy as lieutenant. During his time of service he received the Royal Humane Society's bronze medal and clasp for saving lives at sea. In 1877 he first came to Fiji and bought the Island of Wakaya, which is situated opposite Levuka. In 1890, being in England at the



CAPTAIN F. L. LANGDALE, F.R.C.S.

time of the Chilian insurrection, he joined that country's navy, serving twelve months as captain of a corvette. He then retired and returned to Fiji. In 1903 Captain Langdale was nominated as a member of the Legislative Council of Fiji. Captain Langdale is well known among the islands. He conducted two expeditions to the Solomon Islands in 1901 and 1905. He is one of the leading figures in Fiji, and is also well known as former agent for Messrs. Lever Bros. Captain Langdale was appointed Governor's Commissioner of Cakaudrove in July, 1905. He is married and has three children. and is a Fellow of the Royal Geographical Society and Fellow of the Royal Colonial Institute.

THE HON. JOHN KENNETH MURRAY ROSS, M.L.C. and Collector of Customs, Fiji, received his first appointment on the clerical staff of the Native Department of Fiji in September, 1879. In August, 1879, he was made a stipendiary magistrate of the colony, and in October, 1882, he filled the position of acting resident commissioner at Colo West, administering the duties of that office until April, 1887, when he accepted the position of stipendiary magistrate at Tailevu and Ra. The following year he acted as resident commissioner at Lomaiviti. In July, 1893, he proceeded to Raratonga and Penrhyn Islands as special judicial commissioner under the High Commissioner of the Western Pacific. In December, 1895, he was appointed collector of customs and chief inspector of distilleries. From May to December, 1897, he administered the office of acting Attorney-General, and that of acting Chief Justice of Fiji from June, 1901, to January, 1902, and again from May to November, 1902, and from January to May, 1903, he was again acting Attorney-General. In August, 1903, Mr. Ross was appointed a member of the Executive Council of Fiji. He was called to the bar of Fiji in March, 1888, and to the bar of the Inner Temple in January, 1900. Upon the inauguration of the new and liberalised constitution Mr. Ross was nominated as an official member of the new Legislative Council, taking his seat at the first session on May 11th, 1905.

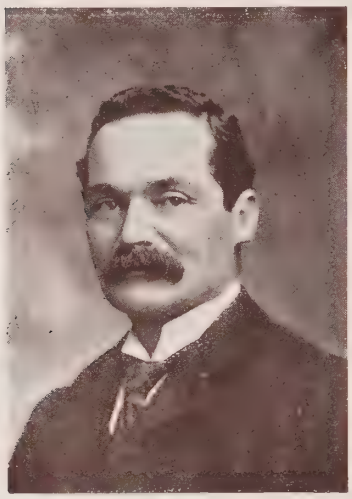
THE late HON. P. S. SOLOMON, Q.C., M.L.C., was for many years the leader of the bar in Fiji, and took an active part in all movements having for their object the advancement of the colony. He

THE LATE HON. P. S. SOLOMON.

was Acting Attorney-General in 1880-2 and on several later occasions, and was the first warden elected under British rule. He was appointed Queen's Counsel in 1889.

MR. ARTHUR ROBERT COATES, Agent-General of the Immigration Department of Fiji, was born at Manchester, England, in 1856, and received his education at the Manchester Grammar School. He came to Fiji in 1880, and in 1889 joined the Fijian public service. For some years he occupied a position in the Immigration Department as an inspector. In 1899 he was appointed stipendiary magistrate at Bua, the duties of which he administered for the three succeeding years. He was then appointed a provincial inspector in the Provincial Department, exercising supervision over an important territory in the group. This position he filled until 1894, when he was selected to administer the Immigration Department, which exercises supervision over the introduction to the colony of Indian coolies, Polynesian and other servile races. This office Mr. Coates still holds.

His Excellency Hon. WILLIAM LAMOND ALLARDYCE, C.M.G., Governor of Falkland Islands and late Colonial Secretary of Fiji, is the eldest son of Colonel James Allardyce, LL.D., J.P., of Culquoich, Glenkendie, Aberdeenshire, Scotland, where he was born on November 14th, 1861. He was educated at Old Aberdeen and at Oxford Military College. He was



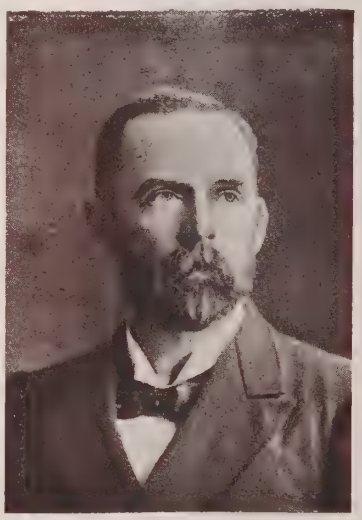
Hon. W. L Allardyce, C.M.G.

appointed clerk and interpreter in the Provincial department, and came to Fiji in 1879; was transferred to Rotumah Island in 1880, first as clerk, and subsequently as stipendiary magistrate. Returning to Fiji in 1882, he received the appointment as native commissioner and stipendiary magistrate at Kadavu. In 1890 he was promoted to the office at Suva of assistant native commissioner, and that of native commissioner in 1896. In March, 1898, he was called to fill the position of assistant Colonial Secretary, and in December of that year the dual positions of Receiver-General and assistant Colonial Secretary. From the 14th February to the 20th February, 1901, he acted as Deputy Governor, and in July of that year, upon the departure of the late Sir George O'Brien, he was commissioned with the administration of the government of the colony until the arrival of Sir Henry Jackson on 9th September, 1902. He was then reappointed Colonial Secretary and Receiver-General, which offices he filled until January 27th, 1903, when he was granted leave in order to revisit Great Britain. He was called to a seat on the Executive Council of Fiji in 1893 and to the Legislative Council in 1904. He was appointed to his present high office as Governor of the colony of the Falkland Islands on 23rd May, 1904. While in Fiji he established and edited *Na Mata*, an official and general newspaper, printed in the Fijian language for the information of the native population of the colony. He is also the author of "A Digest of Native Regulations," issued between 1877 and 1900. Married in 1895 Constance, second daughter of Mr. Molesworth Greene, of Greystone, Rowsley, Victoria.

Victoria Parade, Suva

Mr. KENNETH JAMES ALLARDYCE is the fourth son of Colonel James Allardyce, LL.D., J.P., of Culquoich, Glenkendie, Aberdeenshire, Scotland, where he was born on April 9th, 1881. He was educated at the Aberdeen Grammar School and at Wellington College, Berkshire. He came to Fiji in 1898 to fill a position as clerk in the Colonial Secretary's office. He was appointed a cadet on April 24th, 1901, assistant commissioner and European tax inspector, Colo West, in September, 1901, and assumed his present position, chief clerk and interpreter in the Native department on January 1st, 1903. During the years 1904 and 1905, on various occasions, Mr. Allardyce has acted as assistant native commissioner. In April, 1905, he was granted leave in order to visit Europe. Mr. Allardyce is a younger brother of his Excellency the Hon. William Lamond Allardyce, C.M.G., now Governor of the Falkland Islands, and who for many years filled the position of Colonial Secretary of Fiji, and upon several occasions that of acting Governor.

The late Hon. JAMES STEWART, C.M.G., one time Receiver-General

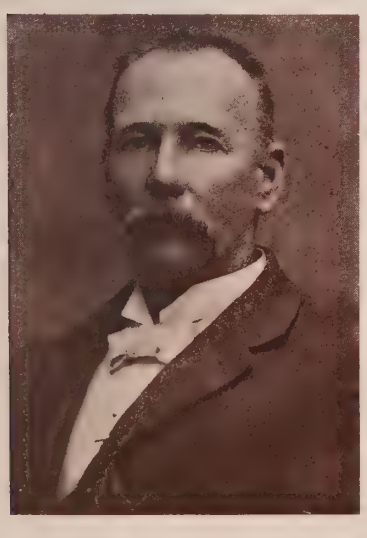


Hon. J. Stewart, C.M.G.

and Colonial Secretary of Fiji, and in 1897 Administrator of the Colony was appointed to the civil service of Fiji in January, 1880. In September of that year he was promoted to the position of boarding officer in the Customs department; in January, 1881, third clerk of customs at Suva; in August, 1882, first clerk of customs at Levuka; in April, 1883, he filled the position of postmaster and deputy commissioner of stamps at Levuka; in January, 1884, he was appointed accountant to the Immigration department, Levuka, and in July of that year he filled the position of chief clerk in the Colonial Secretary's office and clerk to the Legislative Council. From July, 1882, to July, 1884, he acted as secretary to the

Marine Board of Fiji. In 1890 he was appointed assistant Colonial Secretary, and in October, 1891, acting Collector of Customs. In March, 1893, he was appointed a member of a commission to make inquiry into and report upon the decrease of the native population. In October of that year he was called to a seat upon the Executive of the colony, and in July of the following year (1894) he was appointed acting Receiver-General and a member of the Legislative Council. In March, 1895, he was appointed acting Colonial Secretary and Member of the Executive and Legislative Council. These offices he administered until July, 1897. During February and March, 1897, he acted as Receiver-General. In May, 1897, he filled the position of Administrator of Fiji. In the same year he was appointed Receiver-General and assistant Colonial Secretary of Fiji. He also rendered service as a commissioner of customs and as an honorary magistrate of the colony. In 1895, in recognition of his many services to Fiji, he was made a Companion of the Order of St. Michael and St. George.

MR. MARK THOMAS DODS, Chief Police Magistrate at Suva, Registrar-General and Registrar of Titles, was born at Fremantle, Western Australia, in 1853, and is a son of the late Mr. James Dods, of that city. In the following year his parents, with the family, removed to Melbourne, Victoria. The



MR. M. T. DODS.

subject of this notice was educated at Bendigo. In 1868 he removed with his parents to Fiji. Later on he engaged with his father in cotton cultivation, and in 1878 entered the public service of Fiji as clerk to the Superintendent of Police at Levuka and interpreter at the Police Court. He was subsequently transferred to the Lands Office at Levuka as second clerk. In this department he received rapid promotion. In 1882 he was appointed clerk to the Executive Council, and in that year he was also appointed a member of the Royal Commission granted by the Imperial Government to investigate a number of land claims and appeals with regard to grants and purchases obtained by European settlers from Fijians, mostly before annexation. He was subsequently reappointed to a position in the Lands Office, which he retained until 1887. In that year he was elected to fill the dual office of Registrar-General and Registrar of Titles, to which was added, in 1901, that of Chief Police Magistrate at Suva. He is also the official receiver of bankrupt estates. In 1897 he was nominated by the Government as one of the three official representatives on the Suva Public School Board. Mr. Dods married the second daughter of Mr. J. P. Hathaway, by whom he has three daughters and two sons.

MR. FRANK SPENCE, Stipendiary Magistrate and Inspector of Native Taxes for the district of Navua, is a son of the late Mr. Francis Spence, of the New South Wales public service, and was born at Sydney, March 24th, 1861. He came to Fiji with his parents in 1871. He received the elements of his education in Sydney, which was subsequently completed by private tuition. He entered the Fijian civil service on October 1st, 1881, and obtained rapid promotion. Upon the appointment of the late Mr. (subsequently Sir J. B. Thurston as acting Governor, Mr. Spence was selected to fill the position of private secretary, with which office was afterwards combined that of secretary to the High Commissioner of the Western Pacific and Consul-General. These positions he likewise filled during the terms of office of the Hon. Dr. (now Sir) William McGregor and the Hon. Sir Henry H. Berkeley, who administered the

MR. AND MRS. F. SPENCE.

Government at various periods between the years 1885 and 1896. In the latter year Mr. Spence was appointed stipendary magistrate for the provincial districts of Cakaudrove and Bua, which office he administered until January 1st, 1899, when he was entrusted, with five others, with the working of the new native policy, incepted by the then Governor, the late Sir George O'Brien. As a provincial inspector under this system Mr. Spence rendered exceptional service, and he continued in that office until the system was abrogated a year or two later, when he was appointed assistant Native Commissioner. In January, 1904, he was reappointed a stipendiary magistrate and was entrusted with the administration of the Navua province. Mr. Spence has always evinced the deepest and most practical interest in the well-being of the native race. With him, as with Mrs. Spence, the preservation, progress, prosperity happiness and comfort of the Fijians are no mere fads, but constitute a true undying principle. He believes that no effort should be spared to preserve the race, which he regards as one of the most interesting in the world—a race which possesses inherent possibilities for a higher and more advanced civilisation than that already attained by them. Mr. Spence married in 1887 Laura, daughter of Mr. Henry Niemann, a leading planter of the colony.

Mr. THOMAS RAWDON WARD, Commissioner for Lands, Works and Water Supply, and Crown Surveyor of the Fiji public service, was born at Dover Court, Essex, in 1859, and is a son of Captain Ward, of the Royal navy. He was educated at Stratford-on-Avon and at King's College, London. He obtained an appointment in the Ceylon public service, and for sixteen years occupied an important post in the Works department of that country. In 1904 he was offered the control of the Public Lands and Works department of Fiji, which he accepted, arriving in Suva in that year.

Mr. CHARLES ALEXANDER CHALMERS, a native of Otago,

Mr C. A. Chalmers

New Zealand, was born in 1857, and educated at the Auckland College and Grammar School. He arrived in Fiji in the year 1868, and followed various occupations, among others that of assistant manager of the Penang Sugar Estate, and for some years an officer of the Bank of New Zealand in this colony and in New Zealand. He was appointed in 1899 by the late Sir George O'Brien as Assistant Governor's Commissioner for the province of Colo West and a stipendiary magistrate for the colony, and was promoted to the magistracy of the provinces of Cakaudrove and Bua in 1901.

Mr. JOHN WILLIAM PHILPOTT, Assistant Native Commissioner, was born in Cook Island in 1848, and educated principally at Port Arlington and Bandon. On leaving school he came out to New Zealand, and remained two years on a station, coming thence to Fiji, arriving in 1869. He at once commenced planting cotton in Savu Savu and Taviuni. This he continued until 1878, when the fall in prices compelled him to abandon it for coffee-planting, which he followed up for nine years. For some years he managed a cocoanut plantation with the intention of purchasing, but the hurricane of 1886 forced him to abandon the idea. For several years he, in the vicinity of Suva, grew and shipped bananas, and in 1895 he took the management of the Fiji Banana and Produce Co., remaining in that position until 1901. In March, 1902, he joined the Government as provincial inspector and magistrate on the island of Kadavu, remaining there until appointed to the position of assistant native commissioner for the islands of Vanua Levu and Taviuni in 1904.

Mr. ARTHUR BAYNES EDWARDS, Stipendiary Magistrate, Island of Kadavu, was born in Antigua, West Indies, 1877, and

Mr. A. B. Edwards.

was educated at King's College, Taunton, England. Leaving college he studied medicine at Bartholomew's Hospital, London, but decided to enter the colonial service, and was sent out to Fiji by the Home Government as a cadet, and arrived in Suva in April, 1899. In July, 1899, he was sent out with the provincial inspector in Tai Levu and Ra. This position he filled under various inspectors in different parts of the group, and in 1901 was with the stipendiary magistrate at Labasa, thence to Lautoka for post office and customs duties, and from there came to Kadavu as assistant magistrate and European tax collector. He was appointed acting stipendiary magistrate, also acting assistant native commissioner, which positions he now holds.

Members of the Legislative Council.

THE HON. MAJOR HENRY MARKS, J.P., M.L.C., of Fiji and Chairman of the Board of Directors of Messrs. Henry Marks and Company Limited, was born in Melbourne, Victoria, in October, 1861, and was educated at Scotch College, of that city. Following the natural bent of his inclination, he, upon the termination of his school days, entered upon a mercantile career. His restless activity could not be bound by the conventionalities of the commercial life of a great city, and Fiji coming into prominence just at that time, by reason of its recent annexation to Great Britain, together with a promise of a considerable development in all producing enterprises, Mr. Marks, although not then quite twenty years of age, came to the new colony. He arrived in Suva in 1881, then newly selected as the site for the seat of government, immediately establishing himself as a commission agent and an export and import trader. In the following year, with a view to thoroughly acquainting himself with the commercial possibilities of the other groups and islands of the Western Pacific, he accepted an appointment as a labour agent, and for several months he, in turn visited the New Hebrides, New Caledonia, the Solomon Islands and other groups. Finding Fiji to be more preferable as a scope for his business energies, he returned to Suva and once more established himself as a general merchant and commission agent in the business centre of the embryo city. From that day his future was assured. His business career is bound up with the history of the firm which bears his name, and which may be read with interest elsewhere in this Cyclopedia. Independently of his association with the firm of Messrs. Henry Marks & Company Limited, Mr. Marks fills the position of chairman of the board of directors of Messrs. Corbett & Hunt Limited, a great Fijian enterprise, owning and controlling horse and cattle raising runs at Ellington and Raki Raki. This company is responsible for the raising of the best breeds of horses of all classes for the stud, livery and farm, also of cattle and sheep. The firm at least has proved the adaptability of Fiji for this important enterprise. Mr. Marks is also managing director of the Suva Soap and Oil Company, as well as chairman of directors of the Fiji Shipping Company. He has also taken an active

HON. MAJOR H. MARKS, J.P., M.L.C.

interest in the cultivation of sugar, bananas, and other products, and, independently of the firm with which his name is associated, has been and still is an extensive grower. He is also a considerable land and property owner in and around Suva. His private residence, "Waverley," is charmingly situated in the centre of beautifully laid-out grounds, on an elevation overlooking Suva harbour. From the outset of his commercial career in Suva Mr. Marks has evinced an unflagging interest in the progress of the capital and has taken part in every movement that has for its object the advancement of the town and the colony as a whole. For many years, and on various occasions, he has sat as a member of the Town Board (municipal council) and of the Public School Board. In 1892, 1893, and again in 1902 he filled with honour the position of Warden (mayor) of Suva. During his wardenship in 1902 the scheme was inaugurated for the erection of a public hall for Suva—one which would combine a headquarters for the municipality as well as a meeting-place for the general public. It had already been resolved that some permanent memorial should be erected in honour of the lengthened and happy reign of her late Majesty Queen Victoria, and it was further determined that the public should be appealed to for the necessary funds to build a Queen Victoria Memorial Hall. Citizens responded generously, with the result that nearly £1,000 were raised for this laudable purpose. Whilst filling the position of warden in 1893 he was presented with a silver cradle by his fellow-members in honour of the birth of his only son, which took place during that term. Upon the institution of the Fiji Volunteer Force, in 1898, Mr. Marks was appointed captain, and in November, 1902, was raised to the rank of major. In 1904 a new and more liberal constitution was granted Fiji. This constitution conferred upon the European residents of Fiji a measure of representative government. The citizens of Suva were enfranchised to the extent of being permitted to send to the Legislature Council of Fiji two representatives. In the early part of the year following the first writs under the new measure were issued, and the election which ensued evoked considerable public interest. There were no less than

nine candidates for the honour, and it speaks volumes for the respect in which Mr. Marks is held and the confidence reposed in him by his fellow-citizens that he was returned at the head of the poll by a large majority. Mr. Marks takes a deep and active interest in all healthy sport. He holds the position of steward of the Fiji Jockey Club, and is a vice-president of the Suva cricket, and football and swimming clubs. In the Masonic body he has attained a high position, and is a Past Master of Suva Lodge, No. 1,931 (E.C.). In 1902 he was elected a Fellow of the Royal Colonial Institute. In 1892 he was appointed to the Commission of the Peace for the colony of Victoria. He has always taken a great interest in the Suva Mechanics' Institute and has liberally contributed towards its usefulness by the presentation from time to time of many valuable books and magazines. In 1904 he was appointed a Justice of the Peace for Fiji. Mr. Marks married in 1883 Annie, second daughter of the late Mr. Joseph Abrahams, of Carlton, Melbourne, a lady who has seconded the efforts of her husband for the advancement of Suva in countless ways. Mr. and Mrs. Marks have a family of one son and four daughters. The daughters were educated at the Presbyterian Ladies' College, Melbourne, and the two eldest have passed the matriculation examination at the Melbourne University.

HON. CAPTAIN DAVID ROBBIE, M.L.C. for Levuka, was born at Forfar, Forfarshire, Scotland, in 1849, and is a son of the late Mr. David Robbie, a then leading coal merchant of that town. He received a liberal education in the Forfar Grammar School, subsequently joining the service of the Scottish Railway Company as a railway and telegraph clerk. Having a desire for the sea, he joined a ship trading between Great Britain and the East Indian and Australasian ports. In 1872 he arrived in New Zealand as second mate in an emigrant ship. For a year or two he engaged in mining on the Thames goldfield, then he returned to sea and was employed in the New Zealand coasting trade. In 1876 he came to Fiji as master of the schooner "Nymph." He subsequently traded in a vessel of his own and sailed between Fiji and Samoa, the New Hebrides, the Solomon Islands, and other groups of the Western Pacific. In 1882 he settled in Suva as manager for Messrs. Kopsen & Company, ship chandlers and general merchants. A few years later he removed to Levuka and started independently as an auctioneer, commission agent, exporter of Fijian and other island produce, and general merchant, eventually building up an extensive business, which he still controls. During the latter eighties he embarked on tea cultivation on a large scale on Vanua Levu. He also proved the adaptability of that island for the growth of cocoa, coffee, vanilla and other valuable tropical products. The tea produced by Captain Robbie

HON. CAPTAIN D. ROBBIE, M.L.C.

is of the finest flavour and of the most delicate aroma, and is without doubt equal in quality to the best Ceylon or Indian article. He has also engaged in other enterprises with success and has acquired large landed properties on Ovalau and Vanua Levu and other islands. Captain Robbie has taken a deep and active interest in all public affairs, especially in Levuka, the scene of his main operations. For over twenty years he has been a member of the Town Board, and upon many occasions has been re-elected to the position of Warden (mayor). That position he still occupies (1905). He is also chairman of the Levuka School Board. Upon the granting of a new and more liberal constitution to Fiji, embodying a measure of representative government, in 1905 Mr. Robbie was elected to the Legislative Council as member for Levuka without opposition. Captain Robbie is an active supporter of all healthy sport, amongst other things was foremost in the promotion of the annual regatta, now an institution of Fiji.

HON. SIMEON LEWIS LAZARUS, M.L.C., managing partner in Fiji of the firm of Messrs. A. M. Brodziak & Co., Suva, Nasouri, Navua and Labasa, was born in London on June 14th, 1845. He is a son of the late Mr. Lewis Emanuel Lazarus, a freeman of the city of London, and was educated at various schools in that city. Upon the termination of his school career he entered the employ of his father, and carried on business for his mother upon his father's demise until 1865, when he resolved to enlarge his scope and opportunities by emigrating to one of the British Colonies. Deciding upon New Zealand, he arrived in Auckland in that year, and at once started business. A year or two later, in 1867, he proceeded to the Thames River goldfields, then newly discovered. He was one of the first to arrive on the field, and at once plunged with vigour into mining operations, making at the same time considerable purchases of land and property. In these speculations he was at the outset uniformly successful, and upon the fuller development of the field established himself as a general merchant. Upon the decline of mining in the district a few years later, he turned his attention to Fiji, then coming into prominence as a cotton-producing country. Arriving in Levuka in 1870, he at once launched out upon various commercial and other enterprises. His business transactions at this period included the purchasing and export of cotton, beche-de-mer, pearlshell, and other native productions. He operated also in maize, peanuts, and other cultivated products of marketable value. Most of these enterprises were first entered upon in the days prior to annexation, even before there was any settled government, when what

government there was, was crudely administered by native chiefs, advised in many instances by the Consuls or other representatives of civilised nations stationed at Levuka, as well as by prominent European settlers. The establishment of the semblance of a government under the late King Cakobau was a step in advance, but it failed to meet the growing requirements of the European residents. Upon its disappearance an interim government was established, in the immediate prospect of annexation, which took place in 1874. During these political change, Mr. Lazarus carried on his business interests without break or interruption and took an active part in public affairs during this period and after. Upon settled government being inaugurated he assisted in the formation of the Levuka Chamber of Commerce, and for several years was a member of its committee of management, also of the Planters' Association, another useful organisation established during the early years of settled government in Levuka. In addition to his commercial enterprises, Mr. Lazarus went in largely for cultivation, acquiring from time to time large tracts of land, upon which he raised considerable produce. In later years he has confined his attention largely to bananas, of which he is the largest producer to-day in Fiji. He is part owner of the island of Mago, one of the most fertile and picturesque of the Windward group, utilising it for the production of copra and the grazing of cattle and horses. Mr. Lazarus has been associated with the history of Suva from its foundation. He entered with vigour into the public life of the new capital, and has done much in guiding its destinies and making it the principal mercantile and political centre among the groups of the Western Pacific. For some years he occupied a seat on the Town Board (municipal council), and on several occasions filled with credit the highest position in the gift of his fellow-citizens—that of Warden (mayor) of Suva. He occupied this chair between 1887 and 1891. He also did much in the cause of primary education in Suva, and for some years was chairman of the Suva Public School Board. He was the first to convene a public meeting to wait upon his Excellency Sir Henry Jackson seeking a liberalisation of the system of government, which would confer upon the citizens of the colony some measure of represenstation in the legislature and government. After persistent agitation, petitions to the Imperial authorities were acceded to and a new constitution, containing a small measure of representation, was provided for. This Act came into operation early in 1905. Mr. Lazarus on that occasion became a candidate for one of the two seats of Suva. There was a vigorous contest, no less than nine contestants having been nominated for the honour. Mr.

HON. S. L. LAZARUS, M.L.C.

Lazarus failed to be returned, but only by a few votes. In the latter part of the same year (1905), however, Mr. Lazarus was elected by the planters of Fiji to represent their interests in the Legislative Council, *vice* the Hon. J. Murray resigned. He is vice-president of the Suva Chamber of Commerce and of the Planters' Association, and for a lengthened period he filled the position of chairman of both bodies. It would be difficult to emunerate the many interests in which Mr. Lazarus has been and is at present identified. Every project and scheme calculated to advance the progress and prosperity of the colony or by developing its best interests Mr. Lazarus has uniformly granted it his practical support. He was a member of the first syndicate which made the first legitimate effort to grow and manufacture tobacco within the colony, and later was one of the promoters of the Fiji Tobacco Company. The experiences of these companies proved without a doubt the soil and climate of Fiji to be eminently adapted for the production of a high-class tobacco. Amongst other species which Fiji can grow to perfection is the famous Sumatra leaf, so useful because of its texture in the manufacture of cigars. And what is more, the leaf in Fiji has acquired to itself an aroma which in its native habitat it did not possess. In the cultivation of vanilla, too, Mr. Lazarus has expended considerable labour and capital. He is part owner of a vanilla plantation in the vicinity of Suva, but owing to a chemical production having superseded the genuine article in the world's markets, the enterprise is not successful. Mr. Lazarus is part owner of the Verea estate, on the Upper Rewa, consisting with other blocks in the district, of over 2,000 acres. Of this, 500 acres are under cultivation in bananas. The remainder is utilised for the grazing of first-class stock. There are over 800 head of cattle on the Verea estate at the present time. Mr. Lazarus formed one of the syndicate to prospect Vanua Levu for gold, which, with the consent of the Government, sent out several prospecting parties, with the result that gold is proved to exist on that island. On all public questions Mr. Lazarus has pronounced opinions, and is fearless in giving expression to them. He is opposed to the native policy which has been followed by the Government ever since annexation. He designates the system of native taxation in vogue as conducive to practical slavery and destruction of individualism. The natives under it have no incentive to work or to progress. The late Ratu Epeli, Chief of Bau, and a son of the late King Cakobau, once remarked to Mr. Lazarus, knowing where his sympathies lay, "Forty years ago our people used the digging stick. To-day they are using the digging stick still." This sententious remark conveys the truth in a nut-

shell, and Mr. Lazarus contends that the Government policy should be designated the "digging stick policy." Now that he has been elected to a seat in the Legislative Council there need be little doubt but that Mr. Lazarus' best efforts will be in the interests of the native race. Mr. Lazarus takes a keen interest in racing affairs and in all healthy outdoor sport. He is one of the stewards of the Suva Racing Club, and for many years has granted his practical patronage to cricket, football, and athletics generally. As an active and earnest member of the Jewish faith, and in the absence of a duly accredited Rabbi, he acts as head of that community in Suva, and is authorised to conduct services when necessary, especially during the great festivals and fasts of the year.

HON. JAMES BURTON TURNER, M.L.C., of Fiji, was born at the Bay of Islands, New Zealand, in 1849, and was educated at Wesley College and the Auckland Grammar School. He served his articles with a Mr. T. B. Cameron, a well-known architect of Auckland, upon the acquisition of which he went to the Thames diggings and engaged in several enterprises with varying success. In the sixties he went to San Francisco, and accepted an engagement with the Central Pacific Railway Company, and helped in the construction of the snow sheds across the Nevada mountains. Returning to New Zealand in 1869, he decided for Fiji, and arrived in Levuka the following year, subsequently taking up an area on the Rewa River, upon which he embarked in cotton cultivation. This failing, owing to the remarkable shrinkage in cotton values, he turned his attention to bananas, and ultimately to sugar-planting. Sharing the vicissitudes of all the pioneer planters of Fiji, Mr. Turner, by his sagacity and indomitable perseverance, ultimately overcame all difficulties, and to-day he stands among the most successful of all those who have embarked their all in the cultivation and occupation of Fijian soil. His estates in the Rewa alone consist of some of the finest plantations of sugar-cane in the world, and the area under cultivation is very extensive. The cane-fields are to be found on the rich alluvial flats, while the hilly country of the estate is applied to the grazing of horses and cattle. The Rewa district contains some of the finest pasturage country in Fiji, perhaps in the world, for here no drought ever occurs and the land will carry more herds to the acre and show as fine results as upon any equal area on earth. As in agriculture so in pastoral pursuits, Mr. Turner has conducted his enterprises on a strictly scientific basis, and has spared neither expense nor trouble in the raising of fine classes of animals. Upon his Rewa estates he has raised some fine breeds of horses of all classes—draughts, carriage horses, riding hacks, and some of the best racing bloods in Fiji.

HON. J. B. TURNER, M.L.C.

Cattle breeding, however, has commanded Mr. Turner's chief attention, and he has gone to considerable expense in importing the best and most suitable breeds to the colony—first-class pedigree animals. Among others, he is responsible for the introduction of a superior strain of shorthorns, his chief importation being the Earl of Auckland bull, which cost him four hundred guineas in New Zealand. Mr. Turner has proved himself a foremost patron of the turf and has done excellent work in encouraging first-class racing in Fiji. He is one of the original founders of the Fiji Racing Club, and, later still, of the Suva Racing Club, and from the very foundation of the colony he has identified himself in all projects for the advancement of racing in Fiji. Mr. Turner is one of the foundation members of the Fiji Planters' Association. Even before the existence of this organisation he was instrumental in the formation of the original Planters' Association of the Rewa district. In the public life of the colony Mr. Turner has always taken a strenuous part. In the stirring days of Fiji immediately preceding annexation, Mr. Turner, as a foremost settler, was always to the front in the maintenance of law and order. His services in this respect, in those far-off days, obtained recognition, for upon the dissolution of the old Fijian Parliament, which was brought into existence by the late King Cakobau with the aid of a number of Australian settlers, under the premiership of Mr. G. A. Woods, and upon fresh writs being issued for the election of a new legislature Mr. Turner stood in the interests of the planters. The writs, however, were subsequently cancelled in the prospect of early annexation. In 1872 Mr. Turner formed one of a punitive expedition to the Ba district to avenge the murder of Messrs. Speers and Macintosh. Upon the granting of the new constitution in 1904, which accords to the colonists a measure of representation, Mr. Turner received a cordial invitation to stand for election in the planters' interests, to which he responded by permitting himself to be nominated. After a strenuous contest he was returned by a considerable majority. In all his public activities Mr. Turner has laboured independently of cliques or parties. His one object is, as it has always been, the advancement and progress of Fiji as a whole. His election, therefore, in 1905 to the first Legislative Council, partly elected by the people, has given unqualified satisfaction.

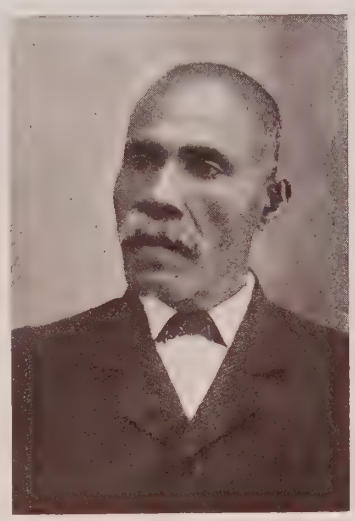
HON. WILLIAM McRAE, M.L.C., Manager of the Bank of New South Wales in Suva, was born at Stroud, New South Wales, in September, 1862. He was educated at the Sydney Grammar School, and joined the service of the Bank of New South Wales in 1883. He has had

a large and varied banking experience. For many years he acted as manager to important branches in the mother State of Australia, and immediately prior to coming to Fiji was attached to the inspection

HON. W. MCRAE, M.L.C.

department, where he was the senior relieving manager in New South Wales. Under Mr. McRae's management the interests of the bank have made large progress in Fiji. He was made president of the Fiji Chamber of Commerce, 1902, and re-elected to that office in 1903, 1904 and 1905. Upon the granting of the new constitution to the colony embodying a measure of representative government, Mr. McRae, in the early part of 1905, was elected one of the two councillors for Suva against strong opposition. The Hon. Henry Marks is his fellow-representative.

THE HON. RATU JONI (JOHN) MADRAIWIWI, M.L.C., Roko Tui of Ra, also of Bua, was born at Levuka in 1859. His father was a cousin of the King of Bau (Cakobau). His mother was a sister of the same royalty. He was educated at the Methodist Mission High School at Navaloa, under the presidency of the Rev. J. Waterhouse, and later of the distinguished Rev. Dr. Lorimer Fison, of whose tuition he is justly proud. Tui Joni is a member and an earnest supporter of the Methodist missions in Fiji. His father died during the year that saw his birth. Upon the termination of his school days he received an appointment on board the yacht "Victoria" (which was presented by her late Majesty Queen Victoria to the late King Cakobau on the annexation of the group in 1874), subsequently becoming captain of the vessel. Upon the death of his uncle, King Cakobau, in 1883, the late Hon. J. B. Thurston (afterwards Sir J. B. Thurston), then Acting-Governor of Fiji, offered him an appointment in the Government service, which he accepted. He entered the Audit Office as second clerk, which position he retained until 1889. He was then selected to fill the position of assistant commissioner at Ra, and in 1896 was promoted to the office of Roko of that province.



HON. RATU J. MADRAIWIWI M.L.C.

In November, 1904, there was added to his jurisdiction the important province of Bua. Ratu Joni Madraiwiwi in his official career, equally in his private life, furnishes a splendid example of the inherently high qualities of the Fijian race. Highly educated and animated by the loftiest principles of right and honour, he has always performed his duties, especially those associated with the administration of his provinces, to the entire satisfaction of the Government. He is absolutely beloved of his people, and is likewise held in the highest esteem by all classes of the European population of Fiji. His name throughout the colony is a synonym for rectitude of purpose and high endeavour. Upon the granting of the new constitution to Fiji in the early part of 1905, which embodied a measure of representation to the native population, out of the six high chiefs named by the Bose Vakaturaga, Ratu Joni, together with the late Ratu Josefa Lala, was selected by his Excellency for the distinguished honour of sitting as a member of the Legislative Council. It is said that had a poll been taken afterwards among the native population, the Kai Vitis (Fijians) to an individual would have ratified his appointment to the office. He married in November, 1886, Maopa, daughter of the late Roko Tui, Lau.

THE late HON. RATU JOSEFA (Joseph) LALA, M.L.C., of Fiji, Roko Tui Cakaudrove, whose death took place at Somosomo, Fiji, on June 6th, 1905, was born November 1st, 1860. He was a son of the late Ratu Golea, Tui Cakau (King of the Reefs), and a grandson on the maternal side of the late King Cakobau. Ratu Lala, as a youth, was a protégé of the late Sir J. B. Thurston, K.C.M.G., an early Governor of Fiji and a commanding figure in the colonial history of Fiji. It was through his advice that the late chief was sent to Sydney for his education. Entering as a pupil

THE LATE HON. RATU J. LALA, M.L.C.

Morven College, Double Bay, then conducted by Mr. C. T. Norton, he made rapid progress, and there are many prominent citizens of New South Wales and Queensland to-day

who will remember the generous-hearted, keen-witted young Fijian who during the seventies was a fellow-scholar with them at that school. While still at college he received news of his father's death, which compelled his return to Fiji in order to take up the responsibilities of the vacant chieftainship. In 1880 he was appointed by his Excellency Sir Arthur Gordon to the position he filled to the day of his death, that of Roko Tui Cakaudrove (provincial governor of Cakaudrove). In April, 1895, just a month prior to his lamented demise, he was selected, under the new Fijian constitution, by his Excellency Sir Everard im Thurn, out of six others nominated by the Bose Vakaturaga (council of high chiefs), to fill one of the two seats in the Legislative Council granted to the native population. Ratu Madraiwiwi, Roko of the province of Ra, was his fellow-member in this representation. The late Ratu Lala spoke the English language with fluency and polish, and without the slightest indication of a foreign accent. He was well read in English literature, and understood the principles and responsibilities of government. His untimely death at this important juncture, therefore, is to be regretted. He married in 1880 the late Adi (Lady) Furi, of royal Tongan descent, by whom he had a family of two daughters and a son. His latter years were clouded by the death of his eldest daughter, a young lady of rare refinement and intellect, who, like himself, was educated in Sydney ; and by a still greater bereavement in 1903 in the loss of his wife, to whom he was devotedly attached. His two orphan children, Adi Taufa, now a bright and pleasing girl of thirteen years of age, and Granville, a sturdy, well-set boy a year or two younger, who succeeds his father in the chiefship, are both being educated in the English language and up to English ideals. Somosomo, the capital of the province of Cakaudrove, is on the island of Taviuni near to the coast of Vanua Levu, and is one of the historic places of Fiji. It was there in 1839 that the early missionaries of the Wesleyan Church were first brought into contact with cannibalism in all its unmitigated ferocity. Tui Cakau, the then reigning King of Somosomo, with a retinue of inferior chiefs, had two years previously visited the island of Lakeba, in the Windward group, where missionary enterprise had already been sufficiently long established to show good results. What chiefly struck the visitors at Lakeba were the knives, hatchets, iron pots, and other useful articles in the possession of the Lakebans, and it is therefore not to be wondered at that the visiting king extended an invitation to the missionaries to come to his dominions, promising that at least the children of the tribe would be allowed to attend the schools, with a saving proviso that they themselves would accept their teachings if such could be proved to be true. The missionaries accepted the invitation with the conditions, but it was some years before the Somosomons accepted the new faith. In the meantime the missionaries were unwilling witnesses of many a scene of carnage and cannibalism. The present generation of natives nor that of the immediate past know little of the horrors of those days. Such very probably have even faded from their imaginations. To-day a more docile, mild-mannered or more sunny-dispositioned people does not exist, and it was over such that the late Ratu Josefa Lala governed so wisely and well. The funeral obsequies were conducted at Somosomo in the presence of his Excellency the Governor of Fiji, Sir Everard im Thurn, the Colonial Secretary, Hon. A. Mahaffy, the Native Commissioner, Hon. F. R. S. Baxendale, and other high officials, as well as many of the leading chiefs of Fiji. The Rev. Horace Packe, M.A., vicar of Holy Trinity Anglican Church, read the funeral service, which was followed by an address in Fijian by the Rev. A. J. Small, superintendent of the Methodist Missions in Fiji.

THE HON. RATU KADAVU LEVU, M.L.C., son of the late Ratu Epeli, and grandson of King Cakobau, has been Roko Tui Tailevu since his father's death in 1901 He is a highly educated and popular young man, speaks English perfectly, and is the leading chief of Fiji.

. . Suva . .

SUVA, the capital of Fiji, is not an imposing city considered as a metropolis, but it is pretty in its own scattered way and delightfully situated on a hill that slopes down to one of the most beautiful of bays, land-locked and reef-sheltered, with but one passage, forming a smooth lagoon that is the paradise of boating parties. In the distant background rises an amphitheatre of mountains, grand and impressive. On the west a curious conical mountain crag stands fantastically out from the general range, and has been not unfitly named "The Devil's Thumb." The Governor's residence, the Government offices, and an esplanade of shops fronting the water are the chief buildings that catch the eye; but there are many attractive and comfortable villas dotted over the hill, each nestling in its own grove of tropical vegetation. The pleasant walks in and around Suva are numerous. By walking up and along the hill one may command extensive views of the lovely bay on the one side, as he looks towards the island of Beqa, whose inhabitants are said to possess the singular and useless power of walking with impunity barefoot over red-hot stones; on the other, of the back country toward the magnificent Rewa River.

Suva came into notice first in 1843, when the Rewans—assisted by a white desperado then living with them—made an attack upon the strongly-entrenched position of the Suva tribe, burnt their town and slew about one hundred people. The next event which marked the locality of Suva for distinction was the advent of the Polynesian Company of Melbourne, which obtained possession of the district under charter from Cakobau in 1868, and set apart that portion on the west side of the harbour, between Lami River and the little island formerly known as Quarantine Island, as the site of a town. The plan of the proposed town included an area two-and-a-half miles along the coast; and was laid out with a view to development into a large and important place. The streets were all at right angles to one another, and proper provision was made in the way of reserves for public institutions of every class. Surrounding the town allotments was a belt of half a mile, divided into suburban sections of five acres each, while outside this again was another belt of fifty-acre sections, for farm holdings. However, the "best laid schemes gang oft a-gley," and it is well known what the fate of this particular scheme was. The claim of the Polynesian Company to the land was disallowed, and on the area that was to be the location of "a beautiful town" is settled the native community, who were removed from Suva to make room for the site of what is now Government House Domain. There are still many holders of scrip and titles in the old company who have hopes of their claims being some day recognised.

The first European settlement was Levuka, the pioneer traders centralising at this point seventy years ago. But, although as an ideal beauty-spot the charms of Levuka are unassailable, it has nothing but its great natural attractions to recommend it for the site of a city, the mountain range sloping off steeply right on to the beach, leaving but little level ground for building and no room for future expansion. When the question of finding a more suitable site for the capital of the colony was being discussed and fought out in Levuka, of the several sites mentioned as being most suitable, Suva was not considered as being worthy of much attention, and there can be no doubt that the Government was largely influenced by the liberal and far-sighted offer of the then holders of the Suva property, Messrs. Thomson and Renwick. In consideration of Suva being proclaimed the capital and being laid out as a town, the Government were to receive every alternate allotment, also a site for Government offices. The bargain was concluded, and in October, 1880, the first land sale of Suva allotments took place. Mr. James McCulloch, the auctioneer, coming from Levuka, held a sale under the famous ivi tree, which grew where Messrs. Brown and Joske's premises now stand. The sale was not a success, not more than half a dozen allotments being sold. This was attributed to the opposition of the Levuka settlers, who still had hopes of having the capital retained in the old town. About this time the Government decided to employ the Indians, who had but shortly before arrived by the ship "Leonidas," in forming and making the new town, and, under the overseership of Messrs. Partridge and Crapp, Victoria Parade and Thomson Streets were roughly formed and the reclamation for the wharf commenced. The original survey of the town was made by the Royal Engineers under Colonel Pratt, and to-day residents are lamenting their want of knowledge in laying out the town; but then the Government Survey Department, when it completed the work and made extensions, did not attempt to correct any of the errors which it was aware had been made.

The removal of the capital having been decided upon, the Melbourne firm of Messrs. James McEwan and Co., who had large commercial interests at stake, induced a number of settlers to start in Suva. This may be said to be the founding of the town, which soon began to lose its backblock appearance. By 1882, when the Government formally removed to its new quarters, the works had extended very considerably and land was being rapidly taken up. The first attempt at municipal rule was now experimented upon, and the control of the town was vested solely in a Government nominee warden, Mr. John Berry, the then Commissioner for Works, being

appointed. A rate of one shilling in the pound for general works and sixpence for educational purposes was levied on all ratable property. Needless to say the money thus raised did not go very far, yet it is significant that out of the school rate the present public school was built.

In December, 1883, the Towns Ordinance came into operation, and then it was that the ratepayers of Suva first had control of their own affairs. The following members formed the first Town and School Board of Suva:—Archibald McGregor, Charles A. Huon, Robert Robertson, William Scott, Richard H. Talbot and Alexander Cockburn. The contest for warden resulted in Mr. Archibald McGregor being returned, beating his opponent, Mr. William Scott, by 56 votes. Messrs. Moore and Coward were appointed the first valuers ; and Mr. Coward town clerk, a position which he retained for a few months, when Mr. Barnett was appointed, the other applicants being Messrs. J. B Birch, George Rego, Walter Horne, T. D. Grover, Henry Marks, F. E. Riemenschneider, J. G. N. Mumford, C. J. Truscott, E. J. Turpin, A. Buchanan, Jos. Hill, J. W. Davidson, F. Spence and D. Paul.

The assessment in 1905 of the town property (based on a valuation of nine-tenths of the fair average rental of buildings and cultivated lands, and 10 per cent. of the capital value of the fee simple of unimproved land) was about £22,000.

The town can boast of nothing very substantial in the way of buildings, nor is there any study of the ornate in the matter of civic architecture. The Roman Catholic Church, built of concrete, is the most imposing edifice ; the hospital is a fine building ; the rest are of wood and iron, and are altogether innocent of architectural pretension.

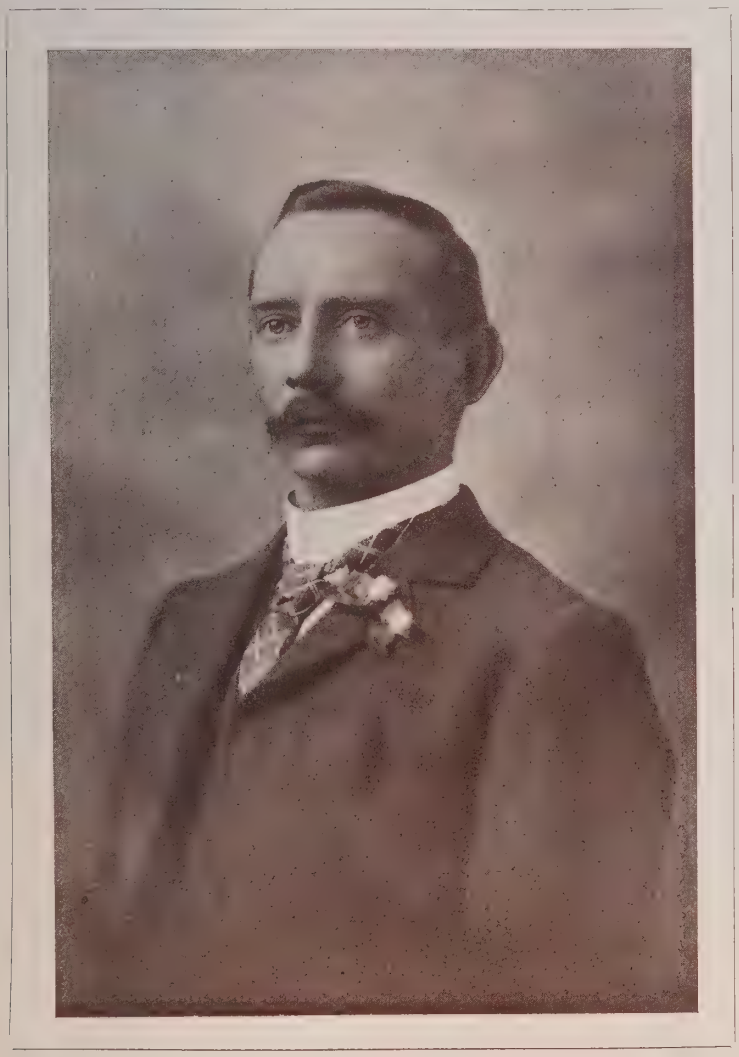
The stranger on landing at Suva is likely to be not too favourably impressed with the place—apart from its great natural attractions. He will be interested in the spectacle of Fijian humanity on the wharf, and will be struck with admiration of the splendid physique of the natives. Their robust figures and brawny athletic limbs, with their copper-coloured skins shining with oil, are liberally displayed ; their solitary garment being a "sulu," a piece of cloth (an elaboration on the original native scanty fringe), of about four yards, wound round the waist and generally covering about down to the knee. Their magnificent mops of hair, dispensing with all necessity for protection of artificial headgear, challenge conspicuous notice. The mooring and unmooring of vessels at the wharf is performed by the natives, and as soon as the gangways are let down by an incoming boat an army of Fijians will pounce upon the landing passenger, and, *nolens volens*, seize upon his baggage, dividing it up among as many as possible, so that each of the insistent servitors may be able to demand a separate porterage fee. Then, after managing to satisfy the rapacity of his porters, the passenger has the pleasure of custom house inspection to undergo.

For the streets of the town little can be said ; they are narrow, crooked alleys. And, narrow as they are, tramlines are laid down through the main thoroughfares for the conveyance of merchandise to and from the wharf, the cost being contributed by the merchants benefited This disparagement must be taken as applying solely to the town viewed from a commercial or business aspect. From an artistic point of view Suva is certainly a beauty-spot, and one would be hard to please indeed who did not yield a high tribute of admiration to its exquisite picturesqueness. Nor are the very defects mentioned as to the streets, from this point of view, altogether devoid of attractiveness, as they lend to the picture—together with the scantily but gaily draped figures of Fijian men and women, and the occasionally passing 'rickshaw—a novel quaintness, which enhances the enjoyment of the inanimate beauties of nature.

Suva, with its suburbs, has a population of about 1,100 whites and 3,500 of coloured and half-caste race.

MR. ALEXANDER M. T. DUNCAN ex-Warden of Suva, General Shipping Agent and Manager for the Union Steamship Company Ltd., at Suva, Fiji, is a son of the late Mr. G. O. Duncan, one-time Inspector-General of Penal Establishments in Victoria, and was born at Pentridge, Victoria, on February 2nd, 1862. He was educated at Carlton College, Carlton, Melbourne. Deciding upon a mercantile career he entered the Melbourne business house of Messrs. James McEwan & Co., as a junior clerk, and obtained rapid promotion. In December, 1882, he was offered and accepted the charge of the shipping department of Messrs. James McEwan & Co. Ltd., at Suva. In 1885 Mr. Duncan was appointed accountant, and in 1887 general manager of the firm's interests in Fiji, remaining in that position until 1892, when the commercial section was transferred to Messrs. Henry Marks & Co., and the Melbourne shipping trade was taken over by the Union Steamship Co. of New Zealand Ltd. Mr. Duncan retained the agencies in Fiji for that and other companies. These ever-expanding interests he still controls. Mr. Duncan has always taken an active interest in the public affairs of Fiji, and has done much to promote its commercial progress and development. In 1886 he was nominated by his Excellency the Governor to a seat in the Legislative Council of the colony which dignity he retained until 1898. In 1887 he was appointed a member of the Marine Board of Suva ; and two years later a member of the Board of Health, which latter position he still retains. Among other special public duties he was one of the Royal Commissioners appointed to revise the towns ordinances of the colony. From 1891 to present date he has filled the position of chairman of the School Board of Suva, and as such has rendered exceptional service in the cause of public education. He has occupied a seat on the Town Board of the Suva municipality for many years, and upon five occasions has been elected to the office of Warden (mayor), each time by

increased majorities. This position is now occupied by Mr. G. Marks. Mr. Duncan may be regarded as the founder of the Presbyterian Church at Suva. Upon his arrival in Fiji, in 1882, he brought with him the deeds of the site of land upon which the present Presbyterian Church is erected, also £100, both of which were presented by Mr. W. K. Thompson, of Melbourne.



Hon. A. M. T. Duncan, Ex-M.L.C., Late Warden of Suva.

Encouraged by these munificent gifts an effort was immediately incepted, and the church soon afterwards established on a permanent basis. Since that date Mr. Duncan has taken an active and uninterrupted interest in the management of the church's affairs in Suva. In Masonic affairs he has taken a similar interest. He is one of the early members of the Lodge of Fiji, No. 1,931 (E.C.); has passed through the various degrees and offices, and upon two occasions filled the high office of master. During the coronation celebrations he was honoured with a Commission of the Peace for the territory of Fiji. In public recreations Mr. Duncan has done much to encourage all healthy sport, and for some years has taken considerable interest in cricket, tennis, rifle shooting, and athletic sports generally. Independently of any public organisation he has extended hospitality to visitors of every class and from every country. Indeed there is scarcely an arrival of note from abroad who has not met with a cordial welcome from Mr. Duncan.

Mr. WILLIAM GOOD, Town Clerk, Suva, is a native of County Cork, Ireland, and arrived in Melbourne, Victoria, while still a youth, in 1859. After working for some time on the Victorian goldfields, and meeting with varying success, he went to New Zealand in 1861, attracted thither by the discovery of gold in the then province of Otago, where he again engaged in mining pursuits. He afterwards established himself in business as a general storekeeper on Miller's Flat. Upon Fiji coming into prominence as a cotton-producing country and the value of the commodity reaching an abnormal standard through the shrinkage of production in America consequent upon the civil war, his attention was directed to the possibilities of that industry in the islands. Disposing of his interest in New Zealand, he proceeded to Fiji, arriving in Levuka during January, 1870, and embarked at once in cotton cultivation at Savu Savu, Vanua Levu. Owing, however, to the sudden collapse in the price of cotton, through the output increasing in the Southern States of America and elsewhere, his venture proved disastrous. By 1874 cotton production in Fiji had practically ceased, and Mr. Good, in common with many others was compelled to abandon the enterprise. Returning to Levuka in 1874 he accepted a position in the Customs department of the Fijian civil service, under the interim government covering the period while negotiations were pending for the cession of the islands to Great Britain. In October of that year annexation was consummated, and upon the establishment of a permanent administration he was transferred to the Attorney-General's department, remaining in that position until 1880, when he resigned in order to embark once more in agriculture. A partnership was established, which comprised Messrs. Carl Ludwig Sahl (now deceased), of Sydney, German Consul for New South Wales, Mr. J. H. Garrick, barrister and solicitor, of Suva, and Mr. Good, which carried on extensive operations under the title of C. L. Sahl and Company. A large area, comprising over 1,300 acres, was acquired at Muanaweni, on the Rewa River

650 acres of which are cleared and placed under sugar-cane. Of this enterprise Mr. Good acted as managing partner until 1892, when the partnership expired through efluxion of time, and he became manager for Mr. Sahl, who took over the property ; this position he maintained until the end of 1895. Upon the retirement of Captain Ambler from the position of Town Clerk of Suva in January, 1903, Mr. Good was appointed his successor, which office he still holds. In 1871, when the Fijian Government was being organised under the late Tui (King) Cakobau, Tui Cakau, father of the late Ratu Lala, and a powerful chief, was invited to allow his territory to form part of the kingdom. The old

Mr. W. Good.

chief, not possessing sufficient confidence in himself to deal with so august a body as the Turaga ni Papalagi (white chiefs), requested Mr. Good, then of Vanua Levu, and two other gentlemen, from Taviuni, to accompany him to Levuka as advisers in the negotiation of conditions upon which the territory was to be amalgamated with that of Cakobau and other powerful chiefs. Mr. Good is one of the few Europeans now living who was present at the hoisting of the British flag upon annexation on October 10th, 1874.

Captain FREDERICK JOSHUA BARNETT was born at Geelong, Victoria, in 1859, and is a son of Mr. A. A. Barnett, J.P., who arrived in Otago from Victoria in 1862 and for many years subsequently was a prominent citizen of Wellington, New Zealand ; was educated at the Otago High School and Highbury College, London. Upon his return to New Zealand, in 1875, he served his articles as civil engineer and surveyor, and afterwards practised in those professions. He arrived in Levuka, Fiji, in 1880 and immediately engaged in commercial pursuits. Subsequently coming to Suva, he built up a progressive business as a general export and import merchant, shipping and commission agent, and auctioneer. He was also interested in banana-planting and other Fijian products, and was the first to ship local products to Auckland and other New Zealand ports. In this connection it must be mentioned that Mr. Barnett was among the first to open up a regular trade between Suva and New Zealand. During his long mercantile career, besides acting as agent for several important shipping companies in Suva, he for a considerable period was engaged, and to a considerable extent, in the labour trade, and acted as agent for several labour vessels. He is now a director of Messrs. Corbett & Hunt Limited, the largest firm of graziers, horse-breeders and cattle-raisers in the colony, with large landed estates in Viti Levu and other islands of the group. Mr. Barnett has been associated with every prominent movement in Suva since its foundation, especially such as have had for their object the material advancement of not only the capital, but the colony generally. For a lengthened period he was a member of the Suva Town Board (municipal council), and in 1904 held the position of warden (mayor). He has also been a member of the Public School Board of Suva. He took a prominent interest in the formation of the Fiji Volunteer Force (European), and holds in that body a captain's commission. He also takes a deep and active interest in all sporting matters ; is one of the founders of the local rifle association ; was a member of the Fiji Racing Club, now merged into the Suva Jockey Club ; and was, and still is, a leading spirit in the promotion of athletic sports meetings held at intervals in Suva. He is one of the earliest and most active members of the Fiji Planters' Association, and for a lengthened period has acted, and still acts, as the honorary secretary of that body. In the annual exhibitions held in Suva of agricultural and other products of Fiji Mr. Barnett has taken a prominent part, either as a member of the executive committee or as organising secretary. He has been on the list of assessors of the Supreme Court since 1887. During Mr. Barnett's term of office as Warden of Suva the project of erecting the Queen Victoria Memorial Hall was carried to completion. This splendid building is, in fact, the Town Hall of Suva, and constitutes a real credit to the capital town of Fiji. A description of the Memorial Hall appears in the sec-

Captain F. J. Barnett.

tion of this work devoted to the municipality of Suva, in which Mr. Barnett's services in connection with its erection will be found recorded.

Mr. JOSEPH HECTOR GARRICK, the senior partner in the firm of Messrs. Garrick and Caldwell, Solicitors, Suva, Fiji. Mr. Garrick is also a member of the bar of New South Wales. He arrived in Fiji in 1873, prior to the cession of the islands by the late King Cakobau to the British Government, which was occasioned by the endeavours of the Tongans, assisted by foreign residents, to acquire the supreme power and to administer the Government. This object they

would have unquestionably achieved had it not been for the opportune offer of the British Government to accept a cession of the islands, and the sagacity of King Cakobau in recognising the necessity of such a cession to escape the designs of the Tongans. Mr. Garrick occupied the position of a judge of the Supreme Court of Cakobau's Government, and on the

Mr. J. H. Garrick.

cession being accomplished was appointed first judge of the highest court of the colony, and subsequently for five years Attorney-General of the colony. During the period of Mr. Garrick's residence in Fiji the colony has undergone many vicissitudes but always of a progressive nature. The staple product was in 1873 cotton, sugar being for some years an unknown product. Communication in those days with Australia and New Zealand was carried on exclusively by sailing vessels.

Mr. HUMPHRY BERKELEY, Barrister-at-Law, and Member of the Inner Temple, practising at Suva, Fiji, was born on October 13th, 1860, at St. Kitts, Leeward Islands, West Indies. He is a son of the Hon. Thomas Berkeley, C.M.G., President of the Federal Council of that colony, and a younger brother of Sir Henry Berkeley, K.C.M.G., late Chief Justice of Fiji, now Chief Justice of Hongkong. Mr. Berkeley was educated at Cheltenham College, England, and at Brussels. He was called to the bar of the Inner Temple on June 6th, 1883; admitted to the bar of the Leeward Islands, 1883; to the bar of Fiji, 1892; to the bar of New South Wales, 1895; to the bar of the Western Pacific, 1896. He arrived in Fiji in 1892; and immediately upon his admittance to the bar of the Supreme Court of the colony commenced the practice of his profession. Because of his high legal attainments and forensic ability he quickly attained to a leading position, not only at the bar but also in the public life of the colony. In the practice of his profession he has been actively associated with all the more important and celebrated cases which have engaged the attention of the Supreme Court of Fiji during the past twelve years. Of these cases none excited a greater degree of public attention, not only in the colony itself, but throughout the British Empire, than those which arose between the Government and a number of native chiefs in connection with the administration of native affairs. The established policy of the Government ever since the year of annexation has been to deal with absolute fairness towards the Fijian race. It has been the desire of successive Governments to keep faith with the people, and in strict conformity with the provisions of the deed of cession. Indeed the first administration went further than the deed of cession warranted by returning to the various tribes the complete ownership of the lands they occupied previously to annexation, and this was done notwithstanding the fact that the lands had been ceded unconditionally to the Crown of Great Britain, by the signatory chiefs. In lieu, however, of taking over the lands absolutely, a system of native taxation was inaugurated, which, however wise and just in its intention, proved in many instances exacting, in that it pressed unduly upon the individual members of many of the tribes. An agitation developed in 1898, during which the Rev. Mr. Slade, a Wesleyan missionary, very vigorously denounced the system of taxation in vogue, affirming that it practically reduced the Fijians to the condition of slaves—slaves not only to their chiefs, but to the Government as well. The poll tax especially came in for a vigorous condemnation at his hands. In this matter Mr. Slade was strongly supported by Mr. Berkeley. A crisis culminated, and Mr. Slade was eventually ordered to leave the country within twenty-one days. Mr. Berkeley immediately communicated with the Premier of New Zealand (Mr. Seddon), and the Premier of the Australian Commonwealth (Mr. Barton), who intervened, with the result that the late Sir George O'Brien, then Governor of Fiji, reversed the order of expulsion. The difficulty, however, was far from settled. The chiefs of Fiji, whatever may have been their faults have ever observed the strictest loyalty to Great Britain, but, becoming restive because of the real or fancied oppression which had developed under the system of taxation, a number of them

Mr. H. Berkeley.

commenced to articulate their grievances. The leaders in this native agitation were Matanitobua, Tui Namosi (King of Namosi), who also was Roko (native governor) of the province of Namosi, Alivati (his son) and Verebalivu and Turagas Vakacaba and Emoni, his two brothers. Associated with the foregoing in this protest, also, were Roko Tui Suva and Ratu Savanaca, likewise two of the leading chiefs of Fiji. Matanitobua is one of the only two surviving chiefs who

signed the deed of cession in 1874. He is also the possessor of a sword of honour, which was presented to him by her late Majesty Queen Victoria, in recognition of his services in suppressing a serious disturbance among the mountain tribes during the year following annexation. His loyalty, therefore, was undoubted. The result of his agitation was in the Government ordering his and his colleagues' deportation. In this extremity these chiefs placed the conduct of their case in the hands of Mr. Berkeley. A writ of *habeus corpus* was applied for, and it is said that while this was being argued before the Supreme Court by Messrs. Berkeley and Edlin, Roko Tui Suva and Ratu Savanaca were taken out of the custody of the police at Suva and conveyed to a distant island of the group, where Matanitobua and his confrères had previously been removed. At this juncture Sir H. Berkeley, the then Chief Justice, returned to the colony. Because of the relationship which existed between Mr. Berkeley and the Chief Justice, the former refused to lead in the case, resigning the business into the hands of Mr. Edlin. The result of the argument on the writ of *habeus corpus* before the Supreme Court was the release and return of all the deported chiefs, with costs against the Crown. The chiefs then raised among their people the sum of £1,500 and retained Mr. Berkeley, whom they despatched to England to state their grievances to the Secretary of State for the Colonies. In the meantime Mr. Chamberlain had been misinformed with regard to the matter, and had even denied in the House of Commons that any of the native chiefs had been deported. Mr. Berkeley was afforded an opportunity of being heard on the matter, and delivered a lengthy address before a large number of members of the House of Commons, in room No. 15, rendered historic because of its associations with the Irish Home Rule movement. In this address Mr. Berkeley created something of a sensation by producing the six deportation orders signed by the then Colonial Secretary of Fiji . But the main result of his visit to Englandwas the recall of the late Sir George O'Brien to report to the Home authorities the condition of things in regard to native affairs. This ultimately resulted in the granting of the new constitution, which confers a measure of representation in the Legislative Council to the native race as well as to the white population.

In all the great public movements of Fiji designed to advance the colony during the past twelve years Mr. Berkeley has taken a prominent part. In the agitation which sought to establish a federation with New Zealand, and which contemplated the inclusion of other groups of the Western Pacific, Mr. Berkeley was the leading spirit. He also took an important part in the agitation which resulted in the removal of the leper station from Suva to the Island of Bcqa. The presence of the plague hospital in the capital was naturally regarded by the citizens as a standing menace to the health of the community. Mr. Berkeley took the lead, and arranged a deputation on the matter to his Excellency the Governor, who recognised at once the righteousness of the demand, and it was not long before the wishes of the citizens of Suva were complied with. Mr. Berkeley is a deep student of the customs, traditions, and history of the Fijian people. His intercourse with them has enabled him to gather from the various tribes considerable information which sheds much light on their origin, as well as some of their remarkable ceremonies and customs, most of which have been abandoned since their conversion to Christianity. Mr. Berkeley, in 1884, married Miss Cheyne, daughter of Mr. Charles Cheyne, of the Indian civil service, and has a family of two sons, the eldest of whom is now acting as his managing clerk.

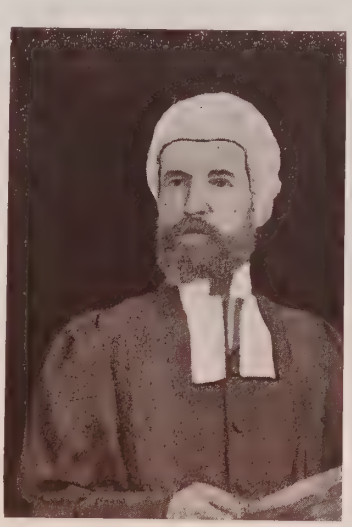
MR. HENRY MILNE SCOTT, Barrister-at-Law, of the firm of Messrs. W. Scott & Company, Barristers and Solicitors, is the youngest son of the late Mr. William Scott, the founder of the firm. He was born at Levuka on April 10th, 1876, and was educated at the Sydney Grammar School, articled to his father, and studied law under his guidance. He was called to the bar on the 6th April, 1899. Upon the death of his father he assumed his position in the firm, which now enjoys an extensive practice. Mr. Scott is a commissioner of the Supreme Court of New South Wales, also of that of Victoria. In October, 1900, he was appointed a Notary Public of England. He is a member of the council of the Suva Chamber of Commerce, and holds a commission in the Fijian Volunteer Force. Mr. Scott takes a deep and active interest in all manly sport—cricket, football, athletics and tennis. He is a member of the committee of the Fiji Jockey Club, and is one of the stewards of that body. He is captain of the Suva eleven of the Suva Cricket Club, and during

MR. H. M. SCOTT.

the visit of the 1905 Australian team of cricketers while on their way to England via Canada, he captained the Suva eighteen which played on the local field in March of that year. He was also a member of the team of cricketers (comprising eight whites and six natives) which toured New Zealand in 1895, winning four matches, losing two, and two being drawn. This team was captained by the Hon. J. S. Udal, formerly Attorney-General of Fiji, now Chief Justice at Antigua, Leeward Islands, W.I. Mr. Scott married in 1900 Nellie Weir, fourth daughter of the late Rev. William Weir Lindsay, chairman for many years of the Methodist Missions in Fiji.

THE late MR. WILLIAM SCOTT, who for many years practised as a

Barrister and Solicitor of the Supreme Court of Fiji, and who founded the well-known legal firm of Messrs. William Scott & Company, of Suva, arrived in Sydney, New South Wales, from England in the early fifties. After remaining for some years in the mother State of the Australian group he was attracted to Fiji, then coming into prominence as a cotton-producing country, and started in the cultivation of that product at Laucala Bay, and afterwards at Nukulau Island (now the quarantine station of Fiji). He subsequently removed to the island of Ovalau and proceeded with the same enterprise near Levuka, but, owing to the sudden collapse in cotton values he, with others, was compelled to abandon it. In 1873 he joined the British Consulate, and while in that position used his influence with the Fijian chiefs to ceding the group to the British Government. Having studied for the legal profession, upon the constitution of the Supreme Court, immediately after annexation, he was called to the bar, and subsequently built up the extensive practice, which he enjoyed until his lamented demise in July, 1898. During his professional career he was a leading counsel in nearly all the celebrated cases, civil and criminal, that came before the Supreme Court for adjudication. Amongst the more important criminal cases tried was that of Regina *versus* Weaver in 1889, a murder case, which riveted public attention at the time because of its peculiar features and many complex surroundings. Mr. Scott was retained as counsel for the defence, and conducted his case with such ability that his reputation as a barrister was permanently established. But it was in civil cases, and especially in disputes regarding the occupation and transfer of Fijian lands that Mr. Scott excelled. The intricacies of land tenure by the natives and the complex relations which existed between the natives and the early settlers in the transfer and occupation of lands prior to annexation, were productive of much difficulty when the system of British administration was first established and afterwards. The late Mr. Scott had made this involved subject his special study, consequently his services were in great request in cases of dispute and appeal. He took a prominent part in the Lands Court appointed by special commission by the Imperial Government. He was also actively associated in the claims put forward by the Polynesian Company. He took great interest in literature and was an omnivorous reader. As a founder of the Suva Mechanics' Institute, and as a member of the first and subsequent committees of management of that body, he will be long remembered in Fiji. Coming to Suva in 1882, he was elected a member of the first Town Board, and was re-elected on every occasion he presented himself. He was also a member of the Board



THE LATE MR. W. SCOTT.

of Health, and took a foremost part in all movements that had for their object the conservation of the public health. His death in July, 1898, after a long and painful illness, was deeply regretted throughout the colony by all sections of the community, native as well as European.

MR. G. L. GRIFFITHS, the Proprietor and Editor of the *Fiji Times*, is a Fiji colonist of thirty-six years' standing. He issued the first number of this, the first newspaper in the Western Pacific, on the 4th September, 1869, and ever since that date he has been daily busily engaged in journalistic work, recording the social, political and commercial affairs of the land of his adoption. This is a record in journalistic work. The tomes of the *Fiji Times* contain a history of the country, and the thirty-six volumes are a cyclopedia of all its affairs for more than a third of a century. Mr. Griffiths takes a great deal of pride in the fact that his paper has never missed a publication since it was first launched. This he regards as noteworthy, considering that all material for its production—especially in the early years—had to be imported in small and irregular sailing craft from the mother country or New South Wales, not to speak of the many periods of political unrest and climatic disturbances in the shape of hurricanes. The paper was published in Levuka for the first seventeen years, and since then at Suva, the new seat of government. In 1869, when Mr. Griffiths landed in Levuka, there was no form of government whatever, and the advent of a press in this, the then commercial and shipping centre of the group, and, indeed, the centre of enterprise in the South Pacific islands, was heartily welcomed by the scattered settlers as a vehicle of public opinion on matters social and "political." Considering the freedom from restraint which the settlers enjoyed, every man doing as he thought right in his own eyes, the community was an exceedingly orderly one, and comparatively few disturbances occurred. For the first two years after the establishment of the press, and before the formation of any description of governmental control, and while settlers were fast arriving in the country, the press played an important part in the preservation of order. Mr. Griffiths says the greatest difficulty he had to contend with was the distribution of the *Fiji Times* over two thousand miles of coast. In the absence of any postal facilities the production of a newspaper was much easier of accomplishment than its dissemination after printing in a new country. Nothing daunted, he set to work and established a post office of his own, under the title of the "*Fiji Times* Express," with some fifteen branches in the more populous islands. Stamps were printed and a regular postal service inaugurated for the carriage of letters and papers very much as

is the post office in existence to-day. A few years later Mr. Griffiths' enterprise led him to establish a

Mr. G. L. Griffiths.

newspaper at Apia, Samoa, under the title of the *Samoa Times*, and the same difficulty of circulating it was experienced in that group, but was surmounted by the establishment of a "*Samoa Times* Express" post office agency. This later enterprise did not meet with the success it deserved, attributable to the vacillating policy of Great Britain in these seas, with the result, in conjunction with the sudden death of the manager in charge (a Mr. Agar) the *Samoa Times* and Express were discontinued. In 1871 a Government was started in Fiji by a few adventurous Britishers hailing from Australia. It was sprung upon the community in the way of a surprise, and the fact that such was the case did not meet with general approbation, more particularly among a community which had been free from every description of taxation, and which did not relish the prospect of contributing towards the support of an establishment which it had taken no part in bringing about. Cakobau was selected as a puppet monarch, under the title of Cakobau Rex, and a constitution drawn up and proclaimed. But, from first to last—about two years—this native Government had a turbulent time, and never at any period received the hearty support of the settlers. The columns of the *Fiji Times* are in testimony as denouncing the weakness of the so-called Government, and its end would have been precipitated sooner had not Great Britain, in place of annexing the country—which all the leading chiefs had asked her to do on more than one occasion—elected to recognise the spurious Government as a *de facto* one. It was unfortunate that British ships of war were compelled to recognise the so-called Government and accord it support. These were in the days when the Little Englander was in power in the councils of Great Britain, and at a period when all the groups of islands in the Pacific, which have since been greedily annexed by the leading nations of the world, lay at the feet of Britain—and were rejected. All these groups, too, had been explored by the British mariner and partly civilised and Christianised by the British missionary, and made ripe for British trade and British settlement. The two thousand or three thousand British settlers who had taken possession of the islands and had spied out the Fiji land were determined that the country should be none other than British. Amongst these, Mr. G. L. Griffiths, with his press, laboured assiduously. Agitation in Australia and Great Britain was kept up until in 1874, when every Britisher in the group, thanks to Mr. W. M'Arthur, M.P., was gratified in beholding the national flag unfold over the group. From that date onwards the rôle of the leading columns of the *Fiji Times* has been that of his Majesty's Opposition, and the duty cast upon it by reason of the character of its administration — a Crown colony—has been vigorously conducted, so much so that the reforms which the paper has advocated through a long series of years are now (in 1905) in process of being given effect to, and afford capital testimony of the judgment which has guided the editorial pen. In recounting his Fijian experiences Mr. Griffiths groans again and again at British policy in the Western Pacific and its near eastern portion, and denounces the old-time Little Englander and "cut the painter" colonial policy of Britain of thirty or more years ago. Mr. Griffiths, together with 99 per cent. of the colonists, has never been in accord with the native policy pursued towards the aboriginal population by the Colonial Office, and thinks they have been, if anything, harshly treated—and recognises that the country has been subjected to an experimental policy, very much to the injury of the natives and colonists, and the material welfare of the colony. With a change in the policy of the Government, which includes many reforms, and the endowment of the colony with a modified form of elected representatives in the Legislative Council, Mr. Griffiths is of opinion that the country has a big future before it. The climate, he says, is excellent, for a tropical one, and is well adapted to the constitution of the ordinary Britisher. The subject of this sketch is a married man, and possesses a family of ten children, all of whom are as healthy and robust as he is himself. Mr. Griffiths says the climate of Fiji is splendidly adapted for the rearing of young children, as there is an entire absence of infantile ailments so common in most other lands. The mortality among infants is marvellously small among European settlers. Mr. Griffiths has been town councillor for many years at Levuka and Suva, and for two years in succession was mayor of Suva.

Mr. ALEXANDER GAULT, Surgeon Dentist, of Suva, is a

Mr. A. Gault.

native of Belfast, Ireland, where he was born in 1875. Coming with his parents to New Zealand in the early eighties he was educated in Christchurch, and studied dentistry in all its branches in that city. Arriving in Suva, Fiji, in 1903, he immediately commenced the practice of his profession, and quickly built up an extensive and permanent practice.

MR. HOWARD BIRKENHEAD RILEY, Dental Surgeon, of Suva, is a son of the late Mr. A. J. Riley, for many years an alderman of the city of Sydney and ex-mayor, was born in Macquarie Street, Sydney, on December 25th, 1879. He was educated at the Sydney Grammar School and at King's School, Parramatta. He, upon the termination of his school days, entered upon a commercial career, the meanwhile taking up the study of dentistry. He ultimately articled with Mr. C. G. Hodgson, of Macquarie Street, Sydney, and subsequently studied and practised at the Sydney Hospital, and afterwards established himself in private practice in Sydney. He is also a member of the Odontological Society of New South Wales. He came to Fiji in

MR. H. B. RILEY.

1904, and immediately established himself in his profession in Suva. Mr. Riley married, in 1905, a daughter of Captain Calder, manager for the A.U.S.N. Company Limited in Fiji.

MR. ERIC EMBERSON, Boat Builder of Suva, is a son of the Hon. H. G. C. Emberson, one-time Receiver-General of Fiji, also an ex-member of the Legislative Council. He was born at Levuka on August 24th, 1874, and was educated in the public school, Suva, and by private tuition. He served an apprenticeship with Mr. T. P. K. Nicholson at the boat-building

MR. E. EMBERSON.

industry, and subsequently was employed by Messrs. Henderson and McFarlane, whose interests were ultimately taken over by the Pacific Company, a firm of merchants and general agents, with stations in the Gilbert Islands, and whose enterprises extended through the Marshall and Ellice groups. Upon the termination of his connection with this firm Mr. Emberson went to Sydney, where he obtained further experience in his business. Upon his return to Suva in 1899 he entered into a partnership with Mr. Arthur, which was subsequently dissolved, Mr. Emberson continuing the business. Mr. Emberson controls a rapidly increasing trade, and undertakes the construction of every class of craft, cutters, schooners, rowing boats of all classes, and steam and oil launches.

MR. ERNEST EDWARD DE MOLE, Aerated Water Manufacturer, of Suva, was born at Kew, Victoria, in 1866, and was educated at the Hawthorn Grammar School, Melbourne. Upon the completion of his education he engaged in photography and survey work. In the latter capacity he went to Queensland, where he remained several years. He arrived in Suva in 1894 and started an aerated water industry in the interests of Messrs. Brown, Joske & Co. In 1899 he established a factory upon his own account, which has been developed under his control to its present proportions. The premises in which his plant is housed, together with stores and office, are commodious and well-built, and were erected under his own supervision. The plant is new and up to date, built by the celebrated firm of aerated water machinery builders, Messrs. Hayward, Tyler & Co. The plant supplied has a capacity to meet every demand of the local trade. Mr. De Mole does an extensive trade throughout the islands and provinces of Fiji. In the manufacture of aerated waters Mr. De Mole uses nothing but the purest essences and materials, and as the water of Fiji is beautifully pure and exactly suited for the purposes of aeration, De Mole's waters are quite equal

MR. E. E. DE MOLE.

to the best in the world. In addition to his aerated factory, Mr. De Mole goes in extensively for the cultivation of ginger, vanilla, and other similarly useful products.

MR. FRANCIS H. DUFTY came to Levuka in the s.s. "Egmont" in June, 1871, and opened a photo studio next to the Fiji *Times* office. He was very active in local affairs, was a prominent member of the British Subjects' Mutual Protection Society," in opposition to Cakobau's Government, and a staunch advocate of annexation to Great Britain. He was one of the promoters of the

MR. F. H. DUFTY.

Mechanics' Institute and Rifle Association, and a charter member of the first Masonic lodge. For three years he was president of the Levuka Mechanics' Institute, and held various other offices. He remained in Levuka until 1886, when he removed to Suva. In 1883 he was married to Louisa, eldest daughter of Mr. James Palmer, of Vagadace, Levuka. He left the colony in 1892, and is now settled in Melbourne.

MR. THOMAS PATTERSON KNOX NICHOLSON, partner in the firm of the Fiji Ship-building Company, is a native of Auckland, New Zealand, where he was born in 1865. He is a son of the late Mr. John Nicholson, a builder and contractor of that city. Upon the termination of his school career he was apprenticed to Messrs. White Bros., a well-known firm of coach-builders of Whitiangi, North Island, New Zealand. He came to Fiji in 1883 and subsequently established himself in the ship and boat building industry at Suva, and soon built up a lucrative connection. In 1903 in company with Mr. Terrie Smith, he established the present firm. Some of the best style of craft ever built in Fiji have been turned out by this firm. The construction of all descriptions of steam and sailing yachts and cutters, oil launches, pulling boats,, auxiliary crafts, lighters, punts, barges, are undertaken by the Fiji Ship-building and Engineering Company. Already a fleet of small craft has been built for hire to meet the requirements of the general public. In the engineering departments every class of iron, copper, brass and tin work is carried out. Coach-building is another important department of industry undertaken by this enterprising firm. A full stock is kept of all lines of ship chandlery, ironmongery, paints, oils, varnishes, &c. In fact there is nothing associated with ship-building or with the repairing or fitting up of the same, or with carriage-building of all descriptions, that cannot be undertaken or supplied by the Fiji Ship-building Company. Mr. Nicholson, outside of his business, takes a keen interest in all descriptions of sport —the turf, athletics, boat-racing. Of the Fiji Racing Club he was the first handicapper and starter. He married, in 1892, Rose, daughter of the late Mr. John Burke, of Christchurch, New Zealand, by whom he has one son and three daughters.

MR. JOHN J. BARKER, Superintending Engineer of the Fiji Shipping Company Limited, and Commodore of the Fleet, was born at Banks' Peninsula, New Zealand, in April, 1869. He is a son of Mr. Thomas William Barker, who arrived in New Zealand from Yorkshire, England, in the early sixties. He was educated at the High School, Christchurch, and immediately afterwards entered upon an apprenticeship to the engineering with a leading firm of that city. His parents leaving for Fiji in 1885, he only served part of his time, but upon arrival in Suva he obtained employment in the same trade, and for several years in succession filled several positions in the engineering with various sugar-mills. For three years he was with the Holmhurst mill at Taviuni. He subsequently spent three years on the Western Australian goldfields, during which period he had charge of several mining plants on the Murchison and other mining centres. During his sojourn in Western Australia he took up several mining leases, some of which proved remunerative, others the reverse. Returning to Fiji in 1896, he started the Pioneer steam service and established daily communication between Suva and Navua. In 1898, in partnership with Mr. T. B. Nicholson, he founded the Fiji Steam Packet Company, inaugurating a bi-weekly service with Levuka, also a daily return service between Suva and the Rewa. In 1899 the operations of the company were largely extended in the establishment of a service at regular intervals between Suva and Lautoka. In 1901, upon the starting of the great sugar-mill by the Colonial Sugar Refining Company Limited at Lautoka, the Fiji Steam Packet Company placed the s.s. "Pioneer" on the service, running at weekly intervals, with Mr. Barker as skipper. In 1902 the Fiji Steam Packet Company, which had built, purchased and chartered quite a respectable fleet, including steamers, launches and cutters, all of which were employed in the interport service, was floated into a limited liability company, with Mr. Barker as superintending engineer and commodore of the fleet, under the title of the Fiji Shipping Company Limited. Through the energy and enterprise displayed by this company a regular and reliable means of communication has been established between the more important ports of the colony. Previously to this excellent service being brought into existence the means of communication was most erratic. Travelling but a few years back between island and island and port and port had mainly to be undertaken in cutter or pulling boat, a method which at once was costly, uncomfortable, and oftentimes attended with danger. It was a frequent occurrence that no mails were despatched between Suva and Levuka for weeks together, and it is known that upon more occasions than one it has taken travellers fourteen days to cover the distance between Suva and Ba—150 miles. It was quite a common occurrence to hear of some hapless settler taking more than a week in negotiating the voyage. All this has been altered through the

enterprise of the Fiji Shipping Company Limited. Even between Suva and the Rewa, before the company was inaugurated, there was no regular communication, and what there was was both inadequate and costly. Formerly the fare between Suva and the Rewa was ten shillings return and between Suva and Navua ten shillings each adult passenger. Now the respective tariff stands at: for Suva, two shillings each way for Europeans and one shilling each way for the coloured races, and from Suva to Navua five shillings each way for Europeans, coloured races two shillings per trip. It may be said that the trip to the Rewa is one of the cheapest in the world, as it certainly is one of the most beautiful. The fleet controlled by the Fiji Shipping Company Limited at present (1905) consists of steam launch "No. 1," the "Adi Quila," "Adi Cakobau," "Adi Rorogo," the ketch "Alice," the small steam launch "The Langham," and a number of chartered launches and cutters. Every year the company is enlarging its service and extending its operations. Most of the steamers and launches in daily service have been built in Fiji. The trip to the Rewa ends at Nausori, the headquarters of the Colonial Sugar Refining Company Limited in Fiji. This gives the visitor to Fiji the opportunity of seeing the largest river in Fiji, with its varied and beautiful scenery, also the cultivation of sugar and its manufacture at the great and up-to-date mill erected by the company. The same remarks apply to the Navua trip. A launch daily runs from Suva to Naitonilini, where the magistrate of the district resides and dispenses justice. A walk of half a mile brings one to the Navua River, second only in beauty, size and importance to the Rewa, and the Tamunua mill. When the Fiji Steam Packet Company started operations in 1897, its engineering works were housed in the cabin of an obsolete paddle steamer, with Mr. Barker and an assistant. When it was taken over by the Fiji Shipping Company Limited, in 1902, no less than ten Europeans, besides Mr. Barker, were continually employed and forty coloured men. Since then there has been a regular and steady increase in their number. In private life Mr. Barker takes a citizen's interest in all public affairs. He is a member of the Suva Chamber of Commerce and an ex-member of the Levuka Chamber of Commerce. He takes a deep interest also in all recreations, especially in athletics, football and cricket. In the old days he was a prominent footballer, and did much to maintain alive the good old English game in Fiji. Having full confidence in the country and a supreme faith in its future prosperity, he has retained a large proportion of interest in the enterprise over which he presides, besides considerable investments in land and house property in and around the capital. His private residence is in Foster Street, one of the finest sites in Suva.

MR. WILLIAM BAYLY is a native of Suva, Fiji, where he was

born on June 26th, 1883, and is a son of Mr. John Bayly, an old and well-known resident of the colony. He was educated at the Grammar School, Auckland. The business over which he presides was established in the early nineties by Messrs. J. C. Smith & Co. in Suva, and was taken over by Mr. Bayly in 1903. The livery contains a complete plant of every kind of vehicle requisite for a first-class trade—carriages, landaus, buggies, sulkies—while the stables are equally complete in the classes of animals kept, which are continually being added to by purchases from local stock-breeders and by importations from Sydney and New Zealand. Tourists especially are glad to patronise the firm, because of the knowledge possessed by the proprietor and staff of the various places of beauty and interest, not only in the vicinity of Suva, but in situations more remote, and are fully acquainted with the routes by which they are reached. Mr. Bayly takes great interest in sport, and especially in the turf. He is the owner of several racehorses and has met with fair success at recent meetings. He is also treasurer of the Suva Swimming Club.

MR. ANDREW QUENTIN McGOWAN, managing partner of the firm of McGowan Bros. at Suva, was born at Levuka in 1879. He is a son of Captain McGowan, who was for many years in the Government service of Fiji. He was educated mainly at Levuka. He commenced business in a shipping office at Levuka, and afterwards filled various engagements in several commercial houses. In 1900 he entered

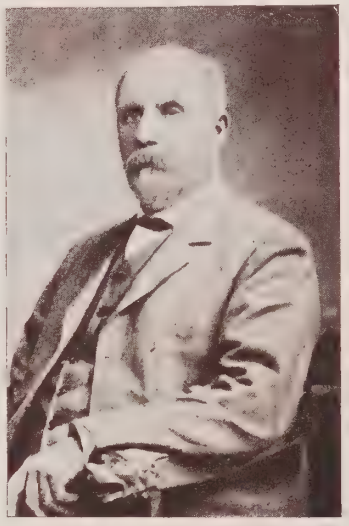
the firm of Messrs. McGowan Bros., and in 1904 came to Suva to establish operations in that centre.

MR. CHRISTOPHER SUNDERLAND, Wholesale and Retail Butcher, of Suva, was born in Hereford, England, where his father was a well-known farmer. He went to

Queensland, Australia, in 1883 and engaged in the pastoral industry. In 1888 he went to New Zealand, and in the north island continued in the same industry. He afterwards went in for butchering in Auckland.

In 1893 he left New Zealand for Fiji and accepted an engagement with Messrs. Corbett & Hunt, with whom he remained six years. For five years he was manager of the Ellington estate, a cattle station on the Ra Coast. He subsequently purchased his present business in Suva from Messrs. Corbett & Hunt, which he has extended very considerably. Mr. Sunderland is a member of the Suva Chamber of Commerce, also of the Fiji Planters' Association.

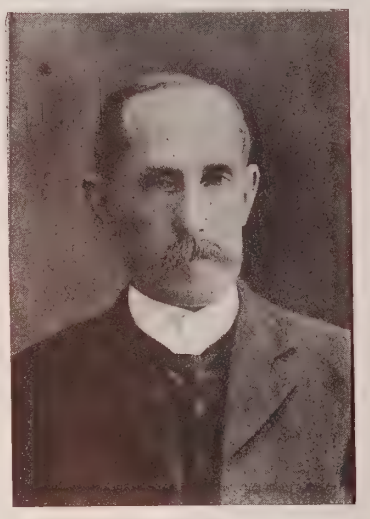
THE late MR. JOHN WISHART, Sen., was born at Stromness, Orkney Islands, in September, 1835, and resided there till about twenty years of age. He then went to Victoria, and worked on the gold-fields for some time, shortly afterwards commencing business as contractor. In 1865 he left Victoria for South Australia, where he resided until he came to Fiji, in April, 1901. Since commencing business he had by himself and with partners carried out large works of varied descriptions the principal being in South Australia. These include the second section of the Intercolonial railway, from Mount Lofty to Nairne. This is a heavily-constructed line passing through the ranges, and having one tunnel and four large iron bridges. This line is twenty-two miles long, and cost about £150,000. Iron railway bridges at Hamley and Morphett Street, Adelaide, and the Robinson swing bridge, Port Adelaide were also built under the supervision of the late Mr. Wishart, as well as the iron bridges over the Torrens, near the City, also at Frome, Hindmarsh, and Hackney. Larg's Bay pier (coaling and landing place for mail steamers) and railway, and numerous other bridges, buildings, jetties, wharves, are additional monuments to Mr. Wishart's constructive ability. In brief, the following more or less



THE LATE MR. J. WISHART, SEN.

important works throughout Australia were undertaken and carried out by Mr. Wishart, sen.:— In Victoria — The first section of the Melbourne water supply, from Preston to Kangaroo Ground, costing about £110,000; and numerous smaller works in the early days In Tasmania—The road bridge over the Derwent River, £20,000; and the Mount Cameron water race, £26,000. In Western Australia—Jetties at Albany, £25,000; Fremantle, £12,000; Carnarvon, £10,000; Busselton, £8,000; Broome, £30,000 (this last work includes a tramway and water supply) and smaller ones at Esperance Bay and Eucla. Railway bridge at Guildford, £10,000; and the Cape Leeuwin lighthouse, a masonry structure, 145 feet high carrying a Chance's first-order dioptric light, visible 28 miles. The freestone for the masonry was procured from a quarry about half a mile away. In New South Wales —Dry docks on the Clarence and Tweed Rivers, and the Cowra Bridge. The latter is a unique structure, the three large spans being 165 feet, resting on cylinders sunk 50 feet into the ground by the airlock system. The top cords and braces are of ironbark timber, and the bottom cords are of steel. The approach truss spans are 90 feet. Since coming to Fiji the firm renewed and extended the Queen's Wharf, Suva, and also the Queen's Wharf, Levuka; erected the Wakaya lighthouse; Sabeto bridge, and numerous bridges on Viti Levu, Ovalau, and Vanua Levu. The firm, which consists of the late Mr. Wishart's two sons, started as timber merchants in 1902, and later bought out the old-established business of Messrs. J. C. Smith & Co. Mr. Wishart died at Suva, on July 20, 1906.

MR. JOHN WISHART, Jun., was born at Geelong, Victoria, in 1863, went to South Australia two years later, and was educated at Prince Alfred College, Adelaide,



MR. J. WISHART, JUN.

and Scotch College, Melbourne. He entered the South Australian Government service in the Engineer-

in-Chief's Department as cadet in 1881; but left in 1885 to enter the service of his father, and has assisted in carrying out some of the works already enumerated. He joined the present firm in 1888, and came to Fiji in 1901.

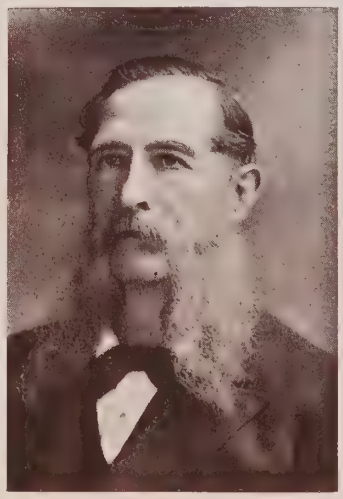
MR. JAMES B. WISHART, born at Adelaide, South Australia, was educated at Whinham College, and served an apprenticeship with Messrs. G. E. Fulton & Co., and James Martin & Co. Ltd. He entered the firm of John Wishart and Sons during the construction of Cape Leeuwin lighthouse, in 1895, and came to Fiji, in 1901.

MR. J. B. WISHART.

MR. JOHN MURCHIE, founder and senior partner in the firm of Messrs. John Murchie & Co., Timber Merchants, of Suva, was born at Arran Island, Scotland, in 1832. He emigrated to New Zealand in 1855, and immediately established himself as a builder and contractor in Auckland, the then capital of the colony. In 1871, Fiji came prominent before the world as a cotton producing country, Mr. Murchie decided to try his fortunes there, arriving in Levuka in September of that year. As in Auckland, so in Levuka, he set up as a builder and contractor, which business he followed with considerable success. As a result of annexation, in 1874, and the establishment of the seat of government at Levuka the town progressed rapidly, and Mr. Murchie embarked in the timber trade, which he carried on in addition to his contracting business. Upon the removal of the seat of Government to Suva, in 1881, Mr. Murchie removed thither, and met with the same success he had formerly commanded at Levuka. In 1884 he entered into partnership with Mr. Mathew Wilson, under the title of Messrs. Murchie & Wilson. In 1891 the firm was reconstructed, Mr. Wilson retiring and the late Mr. Robert Milne taking his place as junior partner. Mr. Milne died in 1903. In May, 1905, Mr. Murchie entered into partnership with Messrs. Kraft and Smith under the title of John Murchie and Co. The headquarters and yards of the firm are at Nabakolo Creek, Suva Harbour, on land leased from the Government. The firm does a large and growing trade throughout the islands in timber of all kinds, and with Sydney and various ports of New Zealand. Mr. Murchie has always taken a deep interest in the affairs of the Suva Presbyterian Church and in all charitable projects independently of creed or section.

MR. J. MURCHIE.

MR. WILLIAM THOMAS STURT (Messrs. Sturt, Ogilvie & Co., Merchants, Suva) was born at Brighton, England, on December 15, 1844, and is a son of the late Mr. William Sturt, of that town. He was educated at the Brighton High School, where he was a schoolmate of the distinguished novelist and writer, the late Mr. Walter Besant. He arrived in Bluff harbour, New Zealand, from London in the "Charlotte Jane," in January, 1864. From thence, in the same year, he went to Invercargill, afterwards to the diggings, Matawra River, near Otago, where he engaged in various mining ventures. Remaining there twelve months, he visited in succession Nokowi (Otago), Tepaki (Otago) and the Hokitika diggings. Here he remained three years, various mining operations occupying his attention, with fair success. In 1868 he left New Zealand for Victoria, and prospected the quartz deposits of the Jim Crow field, in the Daylesford district. The following year (1869) he left for Fiji in the schooner "Pilot," then navigated by Captain Flynn, and soon after arrival entered upon cotton-planting at Tai Levu with Mr. W. H. Lee. After six months' experience there he purchased 1,500 acres of land on Vanua Levu, but the Government subsequently disallowed the purchase. He then went to Levuka, and, still in partnership with Mr. Lee, purchased the schooner "Argo," a labour vessel trading between Fiji and the New Hebrides, the Banks and other groups. In this vessel he made five trips, recruiting labour and returning time-expired men. Subsequently the larger schooner "Bismarck" was chartered and the partnership continued, trading



MR. W. T. STURT.

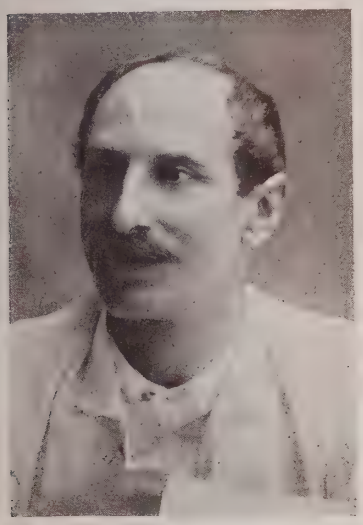
on a more extended scale. While navigating this vessel in a voyage from the island of Tanna, and near to Erromanga, the ship was caught in a severe hurricane, during which the deck was swept clean and the skipper and mate swept overboard. Only three were left to navigate the ship, and Mr. Sturt taking charge returned to Port Resolution, Tanna Island, and temporarily repaired the vessel. Securing the services of another skipper, he delivered the return men, and after obtaining new recruits from the Banks group he once more sailed for Fiji. While in the vicinity of the New Hebrides the vessel was caught in another heavy squall, during which the mainmast was carried away. Putting back into Havannah harbour, Sandwich Island, the most southerly of the New Hebrides group, damage was repaired and the voyage to Fiji resumed. Two or three days out another serious and unlooked-for contretemps overtook them in a sudden development of madness on the part of the skipper, and Mr. Sturt was again compelled to take charge. In the course of eleven days the vessel reached Tai Levu, and the labour recruits, forty-nine in number, were safely landed, all for the plantations of Messrs. Sturt & Lee. In 1872 Mr. Sturt took the Levuka Hotel, formerly owned and controlled by Mr. Manton. This property he greatly improved and enlarged, which was long acknowledged to be the finest establishment of its kind in the Pacific. Over sixty handsomely appointed rooms were contained in the hotel, the main building being surrounded by a verandah, which in front measured no less than fourteen feet in width, running the whole length of the structure. This verandah was artistically decorated with ferns and fountains, and at night-time brilliantly lighted. Upon the removal of the seat of government to Suva in 1882 Mr. Sturt transferred his interests thither and purchased the old Suva Hotel, which he demolished and rebuilt. Here, likewise, he built a very fine hotel, which was unfortunately destroyed in the great fire at Suva of 1891. This hotel was erected on the site now occupied by Messrs. Brown & Joske's warehouse. After the conflagration just referred to, in which Mr. Sturt lost £7,000, the property being uninsured, he erected the Club Hotel on Victoria Parade, fronting Suva harbour. Two years later the Government granted a license to Mr. Sturt for a second hotel in Suva, making the concession solely because it had always been Mr. Sturt's aim to conduct his hotels up to the highest possible standard of excellence. In 1893 he disposed of his hotel interests and joined the firm of Messrs. Henry Marks & Co. This association continued two years when the partnership was dissolved and the present firm of Messrs. Sturt, Ogilvie & Co. established. Mr. Sturt has always taken an active part in public affairs. During his residence in Levuka he assisted in the formation of Lodge Polynesia, No. 562, the first lodge of Freemasons ever established in the islands of the Western Pacific. This body met in a special room fitted up at his Levuka hotel. For a term he filled the office in this lodge of senior warden. He has always proved himself a patron of all healthy sport. On coming to Suva he organised and continued annually, for many years in succession at his own expense and risk, a day of athletic sports, consisting of footracing, jumping, feats of strength, and similar contests. These were generally held at the local cricket ground. During his extended career in Fiji Mr. Sturt has been an ardent collector of shells and of other natural specimens and curios identified with the islands. His conchological collection embraces almost every known specimen, many of which are rare and valuable. Mr. Sturt married, in 1873, Elizabeth, eldest daughter of Mr. William Penman, a leading builder and contractor of Sydney, who during his business career was the erecter of many public and other important buildings in that city. He has a family of four sons and two daughters, the eldest of the former being a partner in the firm add another assisting in its management.

MR. SYDNEY GEORGE STURT, partner in the firm ot Messrs. Sturt, Ogilvie & Co., is the eldest son of Mr. W. T. Sturt, and was born at Levuka, October 3rd, 1875. He was educated at the Sydney Grammar School, and upon his return to Suva entered the service of Messrs. A. M. Brodziak & Company, passing in succession through the several departments. He subsequently accepted and filled an engagement with Messrs. Henry Marks & Company, which he resigned in order to join in the establishment of the firm with which his name is associated. Outside of his business, Mr. Sturt takes a keen interest in sport of all kinds, in musical matters, and public affairs generally. He is a member of the committee of the Suva Jockey Club, and is also a member of the local cricket and football clubs. He was one of the promoters as well as an active member of the first Suva brass band, and has always evinced an active interest in the promotion of concerts, &c., for charitable affairs. In the promotion of athletic sports he has always taken a prominent part, and generally acts as handicapper for footracing. Mr. Sturt married, in 1902, Muriel Kate, second daughter of Mr. William Leadenham, of Auckland, New Zealand, and has one son and one daughter.

MR. ALFRED ERNEST STURT is a son of Mr. Sturt (Messrs. Sturt, Ogilvie & Co., Suva), and was born at Levuka on January 6th, 1879. He was educated at Suva and by private tuition, under the Rev. J. F. Jones, of Suva. Upon the termination of his education he was apprenticed to Messrs. Henry Marks and Co., of Suva (now Henry Marks and Co. Limited), whose interests throughout Fiji are outlined in this Cyclopedia. In 1903 he was offered and accepted the control of the grocery department at the Nausori branch, which position he still holds (1905). Mr. Sturt takes a deep and active interest in sport and musical matters. He is a member of the Nausori Sports Club, and takes a prominent part in the promotion of public entertainments for charitable and general objects.

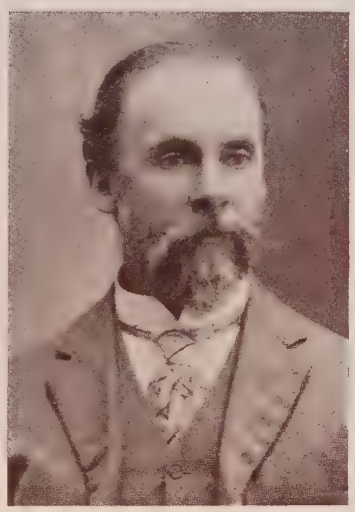
MR. SIEGFRIED PORGES, of Suva, was born on October 16, 1867, at Hamburg, and arrived in Fiji in 1891. He has a baking and confectionery establishment, and be-

sides conducts well-appointed refreshment rooms.



Mr. S. Porges.

Mr. ARTHUR HEBDEN OGILVIE, of the firm of Messrs. Sturt, Ogilvie & Co., is a native of Tynemouth, Northumberland, England, where he was born on 24th October, 1863. He is a son of Mr. Joseph Ogilvie, well known for many years in political, religious and social circles in the above-mentioned county, also as a large salt and chemical manufacturer. The subject of this notice was educated at Mill Hill and at London Hospital Medical College, matriculating at the London University. He left England in 1887 for Mackay, Queensland, and embarked in the sugar industry, but, owing to the vacillating and equivocal policy of the Queensland Government with regard to black labour, he abandoned the enterprise. In 1889 he joined the London Chartered Bank of Australia at Townsville. While at that town he joined the local defence force, subsequently being raised to the rank of lieutenant. In 1892 he was transferred to Sydney to fill a position at head office, and afterwards in one of the city branches of the London Chartered Bank. Here he remained until 1894, the year of the bank crisis. Leaving this service, he came to Fiji and established himself as an indent and commission agent at Suva. This venture proving successful, he was joined in 1896 by Mr. S. G. Sturt in the establishment of the present firm of Messrs. Sturt, Ogilvie & Company. Mr. Ogilvie ever since his arrival in Suva, has taken a deep interest in all public, religious and social movements and affairs. In 1890 he was licensed as a lay reader in the Anglican Church by the Bishop of Honolulu, and for a period prior to the arrival of the Rev. Horace Packe, M.A., in Suva conducted public service in Holy Trinity Church. He also takes a great interest in musical matters, especially in connection with the church. He is a member of the Town Board of Suva (municipal council), and during the latter end of 1900 filled the position of Worshipful Warden, having been elected to that position by the members of the Board. He is on the council of the Suva Chamber of Commerce and fills the position of treasurer of that body; he is also a member of the Fiji Planters' Association, a member of the board of visitors to the lunatic asylum, and chairman of committees of the Suva Cottage Home and Relief Fund—a charitable institution



Mr. A. H. Ogilvie.

for the relief of cases of destitution. He holds a commission of captain in the Suva Volunteer Force. Upon the inauguration of the new constitution for Fiji in the early part of 1905, and the issue of writs Mr. Ogilvie entered the contest as a candidate for one of the two seats for Suva in the reformed Legislative Council of the colony. There were nine candidates, and after a keen contest, although a large number of votes were cast in Mr. Ogilvie's favour, he failed to be returned.

Mr. GABRIEL JACOB MARKS, a director of the firm of Messrs. Henry Marks & Company Limited of Fiji, was born in Melbourne, Victoria, on September 6th, 1870. He received his education in various schools of the Victorian metropolis, and in 1885 came to Fiji to enter the employ of Messrs. Henry Marks and Company. Upon the firm establishing a branch business at Navua in 1889, a district then coming into importance as a sugar-producing area, Mr Marks was

Mr. G. J. Marks
(Warden of Suva).

selected to take charge of affairs there. He remained at Navua ten years, and under his guidance and control the greatest possible progress was made at this centre. In 1897, upon the merging of the firm's interests in a limited liability company, Mr. Gabriel Marks, having been appointed a director, returned to Suva to assist in the management of the general interests of the company throughout Fiji This position he still occupies. Mr. Marks is also a director of Messrs. Corbett & Hunt Limited, an important concern with considerable vested interests in Fiji, and owning vast tracts of country in Viti Levu, upon which are raised the best breeds of horses and cattle. During Mr. Marks' ten years' residence at Navua he secured by purchase the freehold of large areas of land, sections of which have been placed under cultivation and others leased, from which he derives a considerable income. He has also acquired by purchase valuable landed and other properties in the

vicinity of Suva. His investments also extend to other parts of the group and to Australia. He is also interested as shareholder in various Fijian enterprises. Indeed, there is scarcely a commercial project having for its object the development of Fijian interests in which Mr. Gabriel Marks is not associated. In the control and management of the considerable interests of Messrs. Henry Marks & Company Limited Mr. Gabriel Marks takes a place second only in importance to Mr. Henry Marks, the managing director. The special department over which he presides is the control of the branches at Levuka, Navua, Rewa, Lautoka, Loma Loma, Lakeba, Matuka, Totoya and Ono. Some conception of the extent and variety of the interests placed under Mr. Marks' management may be gathered from the fact that at Loma Loma, Lakeba, Matuka, Totoya and Ono copra production is the paramount industry, and throughout these islands some thousands of native Fijians are thus engaged. In addition to the cultivation interests controlled by Messrs. Henry Marks & Co. Limited in the Lau group, the general mercantile operations are upon a vast scale. All of these are under the direct control of Mr. Gabriel Marks. Outside of his business affairs, Mr. Marks takes a considerable interest in sport, racing, athletics, cricket, football and tennis. He is Worshipful Master of the Suva Lodge of Fiji, No. 1,931 (E.C.), of the Free and Accepted Masons, and the present Warden of Suva. Mr. Marks married in 1896 Marian, second daughter of the late Mr. George Alexander, J.P., of Melbourne, Victoria.

Mr. THOMAS GERALD FITZGERALD, Managing Partner of the firm of Messrs. Walter Horne and Company, in Suva, is a son of the late Mr. Thomas Fitzgerald, one of the pioneers of Ballarat, Victoria, and was born in that city on January 23rd, 1872. He was educated at Scotch College, and subsequently entered upon mercantile pursuits. For a considerable time he managed an important department in the firm of Messrs. Snow & Room, of Ballarat. In 1893 he left Victoria for Western Australia, and was among the first twenty at Hannan's (Kalgoorlie), where he at once plunged into mining investments, meeting with varying success. He returned to Melbourne in 1899. In the following year he proceeded to Fiji to fill the position of warehouse manager for Messrs. Walter Horne & Company. In 1903 he was admitted to partnership. Outside of his business, Mr. Fitzgerald takes an active interest in the Planters' Association.

Mr. T. G. Fitzgerald.

He is also a member of the executive of the Fiji Annual Exhibition committee.

Mr. WILLIAM FRANCIS TATE, senior partner in the firm of Messrs. W. F. Tate & Co., Chemists and Druggists of Suva, was born in London, in 1853, and is a son of Mr. Robert Tate of London, and subsequently of Melbourne, Victoria. He was educated at his father's school in Victoria, and afterwards apprenticed to Messrs. Hood and Co., the well-known chemists and druggists of Elizabeth Street, Melbourne. He studied the science and practice of chemistry under the late Mr. Cosmo Newbury, Government analytical chemist of Victoria, and under his tutors he passed through the several examinations. For a period he acted as travelling manager in the firm of Messrs. Hemmons, Laws & Co. He arrived with his family in Fiji in 1880, and embarked in sugar cultivation at Waimanu River, Rewa. In this enterprise he remained a few years when he accepted an appointment as manager for Messrs. T. Jones & Co., Chemists, of Suva, eventually purchasing the business. The firm of Messrs. W. F. Tate and Co. are the leading chemists of Suva, and their establishment is fully equal in appointment and management to a first-class one in any Australasian metropolitan city. The firm are also manufacturing chemists, and their proprietary productions are known throughout Fiji and the Western Pacific. In addition, and as an adjunct to the main business, Messrs. W. F. Tate & Co. have fitted up a saloon next to the principal shop for the supply of American iced drinks, in which a handsome soda fountain, imported directly from America supplies the coolest of cool drinks to the public of Suva the year through. Outside

Mr. W. F. Tate.

of his business Mr. Tate takes an active interest in public affairs. He has been elected on more than one occasion a member of the Suva Town Board, and for twelve years has been, and still is, a member of the Suva School Board. He has been married twice; his first wife being Mary, eldest daughter of Mr. Henry Nickoll, of Coleraine, Victoria, who died in Fiji, in 1889; and his second wife, Clare, a younger sister of the first. He has a family of one son and two daughters. The former now assists him in the management of the firm.

MR. ALBERT V. SMITH, of Victoria Parade, Suva, was born, 1875, in Melbourne, Victoria. The year following his birth he came to Fiji, and was educated at Suva public school, Marist Brothers' school, and afterwards at the private school of the Rev. F. Jones, M.A. Mr. Smith follows the profession of pharmaceutical chemist, and was in 1891 apprenticed to Dr. Corney, chief medical officer, and served four years at the Colonial Hospital. He successfully passed the examination prescribed by the Government and went to Melbourne,

MR. A. V. SMITH.

where he spent eight years in further pursuit of knowledge. Returning to Suva in 1903, he opened a pharmacy, which is now conducted under his direct supervision.

MR. GEORGE MOORE, I.S.O., late Commissioner of Public Works, is one of the oldest and most popular residents of the group. Though no longer "in the government," he still remains in Fiji, preferring the pleasant life there to that of Melbourne, where most of the members of his family reside.

MR. WILLIAM HENRY TERRY SMITH, partner in the firm of the Fiji Shipbuilding and Engineering Works, of Grumming Street, Suva, was born at South Melbourne, Victoria, on August 25th, 1867. He is a son of the late Mr. John Vincent Terry Smith, master, shipbuilder of Melbourne, who was one of the pioneers of the eight-hours system in Victoria. The son was educated at Carlton, Melbourne, and at Levuka and Suva. He came to Fiji with his parents in 1875. Upon the removal of the seat of government to Suva, in 1881, his father, with the family, removed to the new capital and established himself in business, subsequently purchasing the trading interests of the late Mr. Lomax, to which he added ship chandlery. Upon the retirement of Messrs. James McEwan & Co. from the commercial life of Fiji, the late Mr. J. V. Terry Smith bought out the engineering and blacksmithing plant belonging to that firm, and secured the bulk of the trade of Suva. Upon his father's demise he assumed the full control of the business which he carried on until 1903, when he established the present partnership with Mr. T. P. K. Nicholson, who had already built up a similar enterprise at Walla Bay, Suva Harbour. Previously to this Mr Terry Smith, in conjunction with Mr. William Good, the present Town Clerk of Suva, ran a steamer and traded with the several ports terminating at Lautoka, on the north-west coast of Viti Levu. About sixty hands are kept constantly employed in the works, and the firm is fully able to meet every demand and requirement in the engineering, shipbuilding, and ordinary building lines. The construction of every description of steam, sailing, or pulling craft, or oil or steam launches barges, punts, &c., is undertaken by the firm. Amongst other important land works carried to a successful issue by the Fiji Shipbuilding and Engineering Works was the erection of the Queen Victoria Memorial Hall (the town hall of Suva). This was completed in 1904. It is of chaste design, and altogether a credit to Suva. A view of this building appears elsewhere in this Cyclopedia. The firm are contractors to the Government for the supply of iron work and farriery work. They are likewise agents for Truscott's (Michigan) celebrated oil engines, for Martin's acetylene gas—the firm carrying out the installations—and for Wunderlich's patent zinc ceilings. Mr. Terry Smith was a member of the Suva Town Board (Municipal Council), in 1898-9, and is a Worshipful Past Master of the Masonic Lodge, Suva, 1,931 (E.C.). Upon the formation of the Fiji Volunteer Force, Mr. Terry Smith was appointed a second lieutenant, and is now first lieutenant of the corps. He married in 1894, Amy Helena, third daughter

LIEUT. W. H. T. SMITH

of the late Mr. Thomas Edward Fisher, of Taviuni, and has four daughters and one son.

MR. FREDERICK ARTHUR THOMAS, principal partner in the firm of Messrs. F. A. Thomas and Company, Shipping and Commission Agents and Wine and Spirit Merchants, Suva, was born at Hobart, Tasmania, in 1865, and is the second son of Mr. W. J. Thomas, barrister and solicitor, of that city. His education was completed at the High School, Hobart, upon the termination of which he entered upon a commercial career. In 1883 he came to Suva as a representative for Mr. F. W. Wilham, general merchant and shipping agent. In 1888 he started in Suva his present business, which has developed year by year into its present proportions. The agencies held by Messrs. F. A. Thomas & Company are the Oceanic Steamship Company Ltd., the South British Fire and Marine Insurance Company Ltd., the New Zealand Fire and Marine Insurance Company Ltd., the London Guarantee and Accident Company Ltd. and the New Zealand Express Company Ltd.

Messrs. Thomas & Company are also exporters of Fiji products and carry

MR. F. A. THOMAS.

on a large trade with New Zealand and the Australian States. Mr. Thomas was appointed in 1893 Consul in Fiji for Sweden and Norway.

CAPTAIN ERNEST WILLIAM GAINE TWENTYMAN, Master of the s.s. "Yaralla," of the Australian United Steam Navigation Company Limited, engaged in the inter-island traffic, was born at sea while crossing the Bay of Biscay, in March, 1872, He was educated at Capetown, South Africa, and was apprenticed on board the ship "Highland Forest," Glasgow, trading between Great Britain and the Australasian colonies and elsewhere. He served also with success of various ships

CAPTAIN E. W. G. TWENTYMAN.

belonging to Skinner's Castle Line trading between Great Britain and China. In 1893 he came to Australia and joined the A.U.S.N. Co. as a third officer, and received rapid promotion, obtaining his master's certificate in 1898. In 1904 he was appointed captain of the "Yaralla," which had previously obtained the mail contract from the Fijian Government between the various islands of the group. He married in 1895 May, second daughter of Captain W. Sinclair, of Sydney, trading between Australia and China, and has issue one son and one daughter.

MR. LESLIE EDWARD BROWN, principal and resident partner in the firm of Messrs. Brown & Joske, a leading firm of Wholesale and Retail Merchants, of Fiji, and whose headquarters are at Suva, is a native of Pembrokeshire, South Wales, and was educated in Germany and France. Upon the termination of his school career he entered a leading broker's office in Mincing Lane. Here he remained until 1883, when he left London for Sydney. From thence he came to Fiji, arriving in Suva in the latter end of that year, and accepted an appointment in the service of the Colonial Sugar Refining Co. Ltd., which he retained but for a few months only. He then transferred his services to Messrs. James McEwan and Co. Ltd. In 1884, in conjunction with Mr. Hartenstein, he established the firm of Messrs. Hartenstein & Brown, which remained in existence until 1888. In that year he amalgamated his interests with Mr. Alexander Brewster Joske, forming the present firm. From that day to the present the business of Messrs. Brown and Joske has steadily increased until at present it stands one of the chief commercial enterprises of Fiji. In addition to the main house, which is at Suva, a large branch business has been established at Lautoka, on the opposite side of Viti Levu from Suva, the centre of a rich sugar country, and where the largest sugar-mill in the world, belonging to the Colonial Sugar Refining Co. Ltd., is in full working order. The business interests of the firm are not confined, however, to these two districts, since their operations extend to every part and almost every settled island of the group. The firm carries on a large exporting business in addition, dealing in all island produce, principally in copra, bananas and other fruits and productions; and holds agencies for the Colonial Sugar Refining Co. and the Fiji Sugar Co. The firm also possesses large shipping interests, controlling a fleet of chartered vessels trading between the various ports and islands of the group. In 1892 Messrs. Brown and Joske were appointed agents for Messrs. James Huddart & Co. Ltd., whose interests were subsequently merged into the Canadian Pacific Co. Ltd., Suva being the first port of call for this line between Australia and Vancouver. The firm are also agents for the Fiji Shipping Co. Ltd., of which corporation Mr. Brown is a director. This Company was started in 1902, and its fleet of craft supplies the chief means of

MR. L. E. BROWN.

communication between the various ports of the colony. Messrs. Brown and Joske likewise are largely interested in hotel property. In Suva the firm controls the Club Hotel and the Pier Hotel, two first-class houses on the Victoria Parade, overlooking the waters of Suva Harbour; also one at Navua, and another at Rewa, both important sugar-producing centres. Independently of the partnership Mr. Brown has large vested interests in various parts of the colony. He holds a large estate a short distance out of Suva for the breeding of cattle and horses. Here are raised some of the finest animals in the

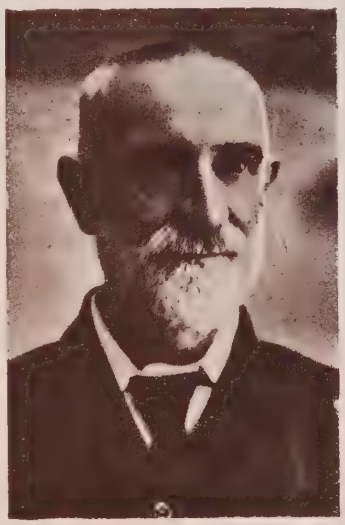
colony. Amongst other classes of cattle Mr. Brown has recently imported three valuable heifers and a bull of the Indian humpbacked type direct from India, with every prospect that they will thrive in the Fijian climate. He has also gone to considerable trouble and expense in the breeding of horses, and has met with every success in his many ventures. He takes an active interest in racing and sporting generally, and is the owner of several racehorses. As a patron of the turf he has done much to raise the status of racing in Suva of late years. Mainly through his instrumentality the present fine racecourse was acquired and improved. He is chairman of the Fiji Jockey Club, and takes an active interest in cricket, football, and athletics. Upon the formation some years back of the Fiji Volunteer Company Mr. Brown identified himself actively with the movement, and was subsequently gazetted lieutenant-colonel and commandant. Mr. Brown married in 1886 Jessie, second daughter of Mr. W. Harness, a well-known resident of Suva, and a colonist of many years' standing. The private residence of Mr. Brown is situated on an area of 11 acres of elevated country overlooking the waters of the harbour. These grounds are magnificently laid out, and the home harmonises entirely with its prospect and surroundings. Mr. Brown has gathered together a choice collection of Fijian curios consisting of implements of war, clubs, spears, &c., and other articles. This collection is probably one of the best of its kind in the colony—perhaps in the world.

Mr. HENRY COOTE LIFFORD PLUNKET, of Suva, was born on January 6, 1875, at Londonderry, Ireland, and is the second son of the late Hon. Arthur C. C Plunket, nephew of Lord Rathmore (the Right Hon. David Plunket), and a cousin of Lord Plunket, governor at New Zealand. He was educated at a private school, "Colwall," near Malvern, and at All Hallows school, Honiton, Devon, and in 1892 joined the staff of the Brazilian Submarine Cable Company, being stationed at Sao Vicente and Porto Praia, Cape de Verde Islands, till December, 1901. In January, 1902, he was engaged in London by the Pacific Cable Board for the Suva Station, and arrived in the Colony on March 9, 1902.

Mr. OLIVER JAMES LE FAIVRE, Photographer and Proprietor of the Art Studios, Victoria Parade, Suva, was born in Clayton, New York State, America, and is a son of Mr. Moses Le Faivre, a well-known ship-builder of that State. Upon acquiring a liberal education, he entered upon commercial pursuits, and later on went to the city of Syracuse (N.Y.), where he entered a leading music warehouse. Thence he entered Baxter's University of Music, Dunkirk (N.Y.), where he studied music for three years, obtaining his diploma of music with honours. He then followed entirely the profession of music, holding musical conventions and instructing brass bands. During this period and previously he, as an amateur, studied photography, and subsequently took up the business professionally in New York State. He came to Sydney in 1889 under engagement as a traveller to a leading American firm of publishers. During his five years' connection with this firm he visited in succession every Australian State and New Zealand. In 1895 he again took up his old profession of photography, opening a high-class studio in Pitt Street, Sydney. In 1899 he bought out the Ideal Photographic Company of Sydney, and a year later opened the Queen Victoria Markets studio, now known as Tesla's In 1893 he went to Wellington, New Zealand, and opened the Le Faivre Art Studios in the Hotel Cecil buildings. These he disposed of a year later in order to come to Suva. His studios in the Fijian capital are handsomely fitted up. In addition to photography in all its branches, Mr. Le Faivre makes specialities of water colour and oil enlargements.

The late CHARLES THOMAS AUGUSTUS St. JULIAN, the son of an officer of the French Imperial Guards was a native of London, and arrived in Sydney about the year 1831, where he engaged in journalistic work. For some 25 years or more he was the law reporter of the *Sydney Morning Herald*. In 1867, when municipal government throughout New South Wales was at a very low ebb, Mr. St. Julian supplied a long-felt want by compiling a Municipalities Act, which was introduced into the Parliament by the Parkes Government and afterwards became law. At this time, too, he issued a valuable work upon municipal law, and was recognised as an able writer upon all legal subjects. For many years Mr. St. Julian was Consul-General for the then kingdom of Hawaii, and for the many valuable services he rendered that Government received from its King an order of knighthood, a distinction which he valued highly. In 1872 Mr. St. Julian accepted the position of Chief Justice of Fiji under the old regime, being selected on account of his extensive knowledge and experience of the law in its various branches, his intimate relations and sympathy with the working of island Governments, and notably his very comprehensive acquaintance with international law, many questions of an intricate nature connected with which often, during his tenure of office, brought him into controversy and prominence with the Imperial and other Governments. Mr. St. Julian filled the office of Chief Justice to the satisfaction of all and with credit to himself, and at the time of the annexation of the islands, in October, 1874, he was offered the same position under the new Government, but just about then, owing to overwork, his constitution gave way, and he passed away, to the great regret of the colonists.

Mr. HENRY ALFRED TREACY, Na Sinu Plantation, Suva, was born



Mr. H. A. Treacy.

at Hawthorn, Victoria, in January, 1852, and educated at the public school, Hawthorn. After leaving

school, he was employed by Mr. Chaplin, accountant, of Melbourne, from whose service he went to Dickson Bros. & Co., warehousemen, of Flinders Lane, as invoice clerk. Seeking a new field for his energies, he arrived in Fiji, September, 1870, and took to planting. He was employed at Holmhurst and other estates on the island of Taviuni till 1880, when he set out on his own account, planting fruit trees and cane in the neighbourhood of Suva. Mr. Treacy is hon. treasurer of the Planters' Association and also of the Fiji Agricultural and Industrial Show for 1906.

MR. ERNEST G. BEDDOES arrived in Fiji from Auckland, New

MR. E. G. BEDDOES.

Zealand, with his parents in 1872, being then only seven years old. The first thirteen or fourteen years of his life in Fiji were spent on the island of Taviuni. Removing to Suva in 1886, he was for a time engaged in the banana trade. For many years he has been in business as a building contractor, most of the work being for the Government, not the least important of his undertakings being the building of offices and residences for the Pacific Cable Board's staff in Suva.

MR. EDWARD ASHER BENJAMIN, Sydney representative of Messrs. Henry Marks & Co. Ltd., of Fiji, was born in Melbourne in the year 1864, and educated at the Melbourne Hebrew School. On leaving school he entered a merchant's office, where he remained until eighteen years of age. Early in 1884 he went to Fiji in company with his brother, Mr. Leopold E. Benjamin, and together they started trading in a very small way, under the name and title of Benjamin Bros. The business prospered from its initiation, and they soon came into contact with Messrs. Henry Marks & Co. Ltd., that firm at the time consisting of Mr. Henry Marks and Mr. Moss Marks. In 1889 an amalgamation of the two firms took place, Mr. Benjamin assuming the management of the concern in Fiji, while Mr. Henry Marks went to Melbourne to control the buying. Two years later Mr. Benjamin went to Levuka and opened a branch there, Mr. Henry Marks joining him a little later. About 1892 Mr. Benjamin returned to Suva, and a year later came to Sydney and for a time represented the firm in the State of New South Wales; but, owing to the rapidly increasing business attending their Fijian enterprise, his services were again required at Suva, where he remained until the year 1903, when he returned to Sydney to take up his permanent residence as representative for the firm. He has been a director of Henry Marks & Co. Ltd. from the inception of the company.

MR. E. A. BENJAMIN.

The burden of establishing the business to its present prominent position fell upon Mr. Henry Marks and Mr. Benjamin. During his residence in Fiji Mr. Benjamin took a great interest in all sports, particularly cricket. Municipal affairs also received his attention, and for a time he was an active member of the town board of Suva. In charitable matters in Fiji Mr. Benjamin took the deepest interest, being at one time chairman of the Suva Relief Fund, which has had his practical sympathy and support from its inception. In addition to being one of the principal shareholders of Messrs. Henry Marks & Co. Ltd., he is also interested in the Fiji Shipping Company, Messrs. Corbett and Hunt, and the Suva Soap and Oil Company. He was one of the original promoters of the present form of elected non-official members from the old system of nominee non-official members.

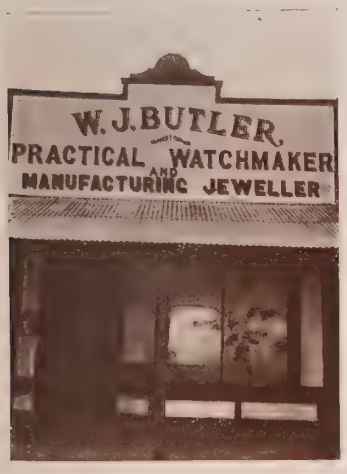
MR. ADOLPHUS MEYER BRODZIAK, senior partner in the firm of Messrs. A. M. Brodziak and Co., Fiji, was born in Sydney in 1850, and received his education

MR. A. M. BRODZIAK.

there. On leaving school he entered the employ of Messrs. D. Cohen & Co., remaining about six years, leaving while in his teens to go to Fiji, where he arrived in 1870. Before there was any form of government or customs in Fiji, large bottles of square gin J.D.K.Z., were sold for 1s. 6d. per bottle. Mr. Brodziak opened business in partnership with Mr. L. Cohen (since Mayor of Adelaide for several terms), under the name of Cohen and Brodziak. After a partnership of three years, and as he wished to

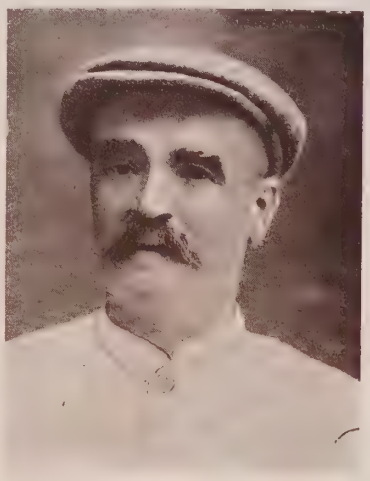
live in the colonies, Mr. Brodziak purchased his interest; the firm then evolved into A. M. Brodziak and Co. Towards the close of 1875 Mr. Brodziak came to Sydney to reside, whereupon Mr. G. L. Lazarus entered the business as manager, and has since become the managing partner in Fiji. Mr. Brodziak was in Fiji when the mountaineers of Ovalau were at war with the coast natives, owing allegiance to Cakobau. They were subjugated, and many were made prisoners and allotted out to planters. Mr. Brodziak was thoroughly conversant with Cakobau's Government. The people who were dissatisfied with that Government, and refused to recognise it, bound themselves into a band called the Ku Klux Kahn, whose object was to defy the Government and resist anything they wished to do against their members, and their call was notified by the firing of a cannon three times. Mr. Brodziak witnessed the arrival of Sir Hercules Robinson and the subsequent proclaiming of Fiji a British colony. After annexation came the advent of Sir A. Gordon and his policy. Mr. Brodziak, though he left shortly after his arrival, has ever kept in touch with Fiji, and pays periodical visits thereto.

Mr. JOHN HENRY BUTLER was born in Durham, England, in



December, 1873, and came with his parents to Sydney, New South Wales, in the early eighties. He was educated at Wallsend, Newcastle, New South Wales, and afterwards was apprenticed to the watchmaking and manufacturing jewellery trades, with Mr. G. Harvey, of Wallsend. He subsequently worked with firms at Sydney and Goulburn, New South Wales, and came to Fiji in 1895. In the following year he started the enterprise in Suva, and gradually built a successful business, which he disposed of to his brother in 1904.

Mr. JAMES CROMAN FORBES was born in Brechin, Scotland, in 1857. At an early age he went with his parents to Melbourne, his father, the late Mr. Forbes, going there to build the first paper mill for Mr. E. Ramsden. After eight years in the colonies, Mr. Forbes came to Fiji



Mr. J. C. Forbes.

as overseer on a cotton plantation. He has followed various occupations; he has recruited labour, kept an hotel, and has a sailing master's certificate. Five years ago he joined Messrs. Henry Marks & Co. Ltd., of Suva, as traveller, which position he holds to-day, visiting the whole of the group every three months, and no man is better known than "Truthful James."

Mr. FRANCIS ALEXANDER READE was born at Bendigo, Victoria, on January 21st, 1866, and is a son of Mr. George Reade, late manager of the Oriental Bank, of that city. He was educated at the Sandhurst High School, Bendigo,

Mr. F. A. Reade.

and afterwards entered the service of the Oriental Bank. He afterwards joined the Bank of New Zealand at Christchurch, and after being stationed at most of the principal branches in New Zealand, he was transferred to Sydney, and from thence to Fiji to join the staff of the branch at Suva. He left the bank some years previously to engage in mercantile pursuits. Since his arrival in Fiji he has taken a keen interest in racing and has done much to revive the sport in Fiji in later years. In 1902 he, with other leading citizens, started the Suva Jockey Club, and is a horseowner and gentleman rider. As such he holds a unique record, having ridden fourteen winners out of twenty rides. At one meeting he rode all the winners on the programme. Mr. Reade imported one of the best stallions in the country. He is a member of the executive committee of the club.

Mr. MING TING, resident partner in Suva of the firm of Messrs. Zoing Chong & Co., of Canton, China, and Suva, arrived in Fiji in 1894, for the express purpose of opening up trade relations on behalf of his firm with

the islands of the Western Pacific. The business in Suva does not confine itself to imports to Fiji, and their distribution throughout the colony, but an extensive export trade has been developed with Canton, Hongkong, and other Chinese ports, in beche-de-mer, copra, pearlshell, timber, and other island products, natural and cultivated. An export trade is also done with New Zealand and the principal Australian States, consisting largely of bananas and other fruits, rice, ginger, and other commodities. The firm has a large banana plantation at Tamavua; also several ricefields elsewhere. The purchase of rice by this firm from small Indian growers is also extensive. To meet the requirements of this trade Messrs. Zoing Chong & Co. has erected a rice factory in Suva for the preparation of the product for the local and outside markets. The firm imports all descriptions of oriental and other goods, including Chinese and Japanese silks, and other fabrics, fancy goods of all kinds and general drapery. In addition to these various enterprises the firm controls a large furniture and cabinet factory, and has a numerous staff of employees. Picture-frame-making is another speciality of the business under review. Mr. Ming Ting has a brother in the business with him who assists in the management of the various industries.

MR. MING TING

The Rewa.

THE regulation trip from Suva for the tourist is that up the Rewa River, as far as the Colonial Sugar Company's mill at Nausori, which wonderful scene of life and industry is usually made the terminus. The Rewa, the largest of the many streams that irrigate these well-watered islands, is formed by the junction of the Wainibuka and the Wainimala, and drains the eastern half of Viti Levu. For twenty-five miles from its mouth it is in many places about 200 yards wide, and it is navigable by vessels of light draught for a distance of forty or fifty miles, although he who voyages on the Rewa has to "reckon well his tides."

To come upon a river of such size in an island of the Fiji group astonishes the visitor; and the broad stream is to him a highway through impressive scenery right up into the heart of the country. The district is the most important in Fiji, from the great quantity of remarkably good land on the banks of the river available for planting purposes, from the large native population, and from the extensive operations conducted here by the mammoth enterprise of Fiji, the Colonial Sugar Refining Company.

The Rewa enters the sea by four different mouths, enclosing a large delta. Opposite the northern mouth is the small but important island of Bau, the native seat of the highest Fijian aristocracy; and opposite another mouth is the little island of Nukulau, one of the first places in which Sea Island cotton was grown in 1861. Many years ago this island, now used as a quarantine station, belonged to the late Mr. Williams, American Consul, and it was the destruction of his property here by fire on the 4th July, 1849, and the subsequent raiding of cotton plantations in the Nadi district, belonging to American citizens, which led to the famous claim of £9,000 enforced by the American Government against Cakobau.

The approach to the river proper lies up an estuary some two miles broad, known as Laucala Bay, a beautiful sheet of water, fringed with low banks of mangrove thicket. The mouth once passed the river narrows considerably, but it is still a broad and noble stream, its width being about that of the Thames at London Bridge at the native town of Rewa, whence the river has derived its name with Europeans, though with the natives it was always the Wai Levu, or Great Water.

The passage up the river is one shifting scene of interest and beauty, presenting, as it does, in constant succession, glimpses of tropical forest, of sugar and fruit plantations, and of native village life. The higher the river is ascended the bolder, more striking, and more lovely grows the scenery. Numerous fine tributaries swell the Rewa's volume and open up waterways into an otherwise difficult country to travel in. After passing the sur-

passingly rich Viria basin, the hills begin, clothed with woods, and roll on to the craggy mountains that form a grand background to an enchanting picture. Forest scenery of every description abounds, from park-like expanses on the level, with clusters of fruit trees here and there, to dense woods and shaggy uplands. The natives here live in most picturesquely situated villages, and before peace set in they inhabited commanding hill sites, "where they strongly fortified themselves with an engineering skill" says Rev. A. J. Webb "that military men have been much surprised to find in such a people. Until near the close of Cakobau's reign these mountaineers were incessantly fighting and, until conquered, caused considerable anxiety and disturbance to the inhabitants of the main river."

When the cotton rush set in a number of enterprising men took up land along the river. But the cotton industry has long since been abandoned, and the planters who have remained are, almost without exception, growing sugarcane, for which the rich alluvial flats are so admirably adapted.

The Colonial Sugar Company's mill at Nausori is one of the largest in the southern hemisphere. The works cover a great space, crowded with cottages, factories, offices and stores, as well as lines of barracks, for coolies and other coloured labourers, and a hospital. At the water's edge are divers appliances, and on the river is a fleet of various kinds of vessels employed by the company, such as steam launches, lighters, and huge cane punts. These constantly moving up and down the stream give, together with the boats of planters and the quaint canoes of the natives, a very animated appearance to the river. A crowd of people move about at Nausori, and at night electricity lights up the whole most brilliantly. To feed their extensive machinery the company has a number of estates of its own planted with cane; takes the produce of most of the other plantations on the river; and also a large quantity grown by Indians and Fijians.

MR. ROBERT GEMMELL SMITH, Manager in Fiji for many years for the Colonial Sugar Refining Company Ltd., Nausori, Rewa, Fiji, was born at Eastwood Park, Renfrewshire, Scotland, in 1850, and educated at High School and Academy, Glasgow, and at Cannstatt, Germany. In 1869 he started as an overseer in Demerara and, with the exception of a few years

MR. R. GEMMELL SMITH.

in England and Scotland, has been connected with sugar ever since. In 1880 he was General Manager of Punjab Sugar Works, Sujanpore, Punjab, India; joined the Colonial Sugar Refining Company Ltd., in 1881, and has held present position since 1892 to date. He was an official member of the Legislative Council of Fiji from 1900 to the present year. He received nine months' holiday leave from the 1st July, 1905, after which he retired on a pension.

MR. LIONEL CHARLES RAYMOND, Deputy-Manager for the Colonial Sugar Refining Co., at Nausori, Rewa River, Fiji, is a son of the Rev. O. E. Raymond, rector, of Middleton, near Sudbury, England, where the subject of this notice was born on March 20th, 1868. He received his education at Brighton College, upon the termination of which he proceeded to Australia, arriving in New South Wales in 1886. He then applied himself to the study of land surveying, and for five years practised that profession in New South Wales, Queensland and South Australia. In July, 1893, he accepted an appointment in the service of the Colonial Sugar Refining Co. Ltd., and came to Fiji in that year to fill a position at the Rarawai mill, at Ba; where he remained until March, 1900, when he was appointed Deputy-Manager and Cane Inspector at Nausori, a position he still administers. Mr. Raymond takes an active interest in sporting matters, particularly

MR. L. C. RAYMOND.

cricket and tennis. He is a vice-president of the Rewa Sports and Recreation Club.

MR. JOHN G. MORRISON, Chief Engineer of the Nausori Mill, Rewa River, was born in Aberdeenshire, Scotland, in 1861, and is a son of the late Mr. William Morrison, of Keilyford, of that county. He was educated at Barthol Chapel Public School, Aberdeenshire, and served an apprenticeship to the engineering in the city of Aberdeen.

In 1884 he came to Fiji to fill the position of engineer at the Ellington mill, Ra Coast, where he re-

Mr. J. G. Morrison.

mained until 1887, when he transferred his services in the same capacity to the Koronivia mill, on the Rewa River. Here he remained until 1893, when he accepted an appointment in the service of the Colonial Sugar Refining Co. Ltd. as second engineer at Rarawai, Ba. In 1896 he was promoted to Labasa, Vanua Levu, as chief engineer, which position he filled until 1900, when he was transferred to Nausori in a similar capacity. Mr. Morrison is vice-captain of the Rewa Rifle Association, and president of the Rewa Sports and Recreation Club. He married, in 1892, Miss Mune, daughter of the late Mr. William Mune, then manager of the Koronivia mill, and has one daughter and two sons.

Mr. WILLIE ADAMS, Accountant at the Nausori Mill, Rewa River, was born on September 7th, 1873, at Camberwell, London, and is a son of the late Mr. George Adams, a well-known *litterateur* of the British metropolis. He received his education at various schools in London, upon the termination of which he entered a merchant's office. In 1894 he proceeded to Canada, subsequently accepting an appointment at Vancouver, which he retained until the following year. In 1895 he came to Fiji and accepted an appointment in the service of the Colonial Sugar Refining Company Limited as clerk in their Nausori office. In 1901 he was promoted to the position of accountant at Labasa, which he retained for a few months only, when he was recalled to Nausori in order to take charge of the office of accountant there. Mr. Adams is a vice-president of the Rewa Sports and Recreation Club,

Mr. W. Adams.

and takes an active interest in the promotion of all classes of sport and in other affairs of public interest.

Mr. GEORGE GORDON, Muanaweni Estate, Rewa River, was born in Aberdeenshire, Scotland, and is the son of the late Mr. John Gordon, of that county. He was educated at one of the leading schools of Aberdeen, and subsequently entered an advocate's office. The law having little attraction for him, he came with his brother, Mr. Peter Gordon, to Fiji in 1883, and accepted an appointment in the Colonial Sugar Company's service, first as an overseer, then as cane inspector, and subsequently as manager of the Viria mill, Upper Rewa. He remained in this service until 1896, when he obtained a lease of the magnificent property known as Muanaweni, acknowledged to be one of the finest in Fiji. The Muanaweni estate consists of fifteen hundred acres of rich arable flats on the River Rewa, the finest watercourse in all Fiji. Nearly the whole of the estate is laid down in sugar-cane, which is supplied to the Nausori mill. The residence is beautifully situated on an elevation overlooking

Mr. G. Gordon.

the river, and is surrounded by a beautiful garden of native trees, shrubs and flowers, as well as many exotics. Here is to be seen one of the finest collection of English roses in Fiji, proving beyond doubt that the climate of the islands, although tropical, is suitable for the growth of other than tropical plants and flowers. Mr. Gordon married, in 1898, the youngest daughter of the late Mr. Ebenezer Bain, a well-known citizen of Aberdeen, Scotland, and has a family of one son and one daughter.

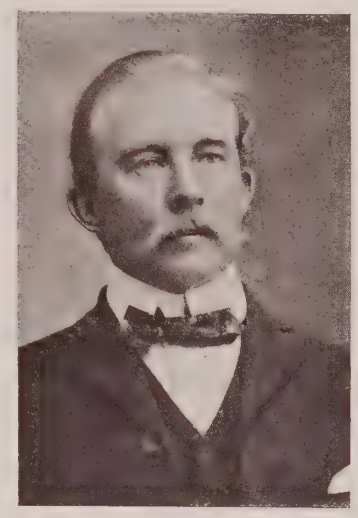
Mr. PETER GORDON, Naitisiri, Viti Levu, is a son of the late Mr. John Gordon, of Aberdeenshire, Scotland, where he was born in 1862. He came to Fiji with his brother, Mr. George Gordon, in 1883, and entered the service of the Colonial Sugar Refining Company. He subsequently acquired the well-known Naitisiri estate, on the Rewa River, which consists of 1,750 acres of the finest land in the colony, 600 acres of which are under cane cultivation, and the remainder is used as a cattle run. Upon the Naitisiri estate stood an ancient Fijian town, the vestiges of which in the form of numerous mounds and ditches still remain. This town was situated on the boundary between the respective territories of the

mountain tribes and those of the Southern Rewa, and because of its situation was the battle-ground of many a sanguinary conflict. There are still alive to-day among the European residents of Fiji some who remember the last of these engagements. Upon Mr. Gordon's estate, too, there is still standing one of the sacred stones of the Fijians. These stones were firmly set in the ground, generally erected at an angle of 45 degrees, and against which the heads of captives in war and other victims were dashed. This stone is of cylindrical form, well cut, and weighs something like five or six hundredweights. Remembering the primitive tools of the islanders, the mystery is how was this stone fashioned? and, again, how was it brought to the place where it now stands? For of this class of stone there is none in any of the islands of Fiji. Near to its present site stood in olden times the Bure Kalou

Mr. P. Gordon.

(native temple) of the town, the scene no doubt of many a tragic rite. Upon the estate, and near to this relic of an extinct superstition, stands the hospital for the relief of the sick and maimed of the native and Indian populations. Upon the bank of the river and upon an elevated position stands the homestead of the estate, surrounded by a beautifully laid-out garden, with avenues of indigenous trees, ferns and flowers. Mr. Gordon married, in 1902, Miss Morrison, stepdaughter of the Hon. Captain Robbie, M.L.C., of Levuka, and has a family of two daughters.

Mr. RICHARD FRANK FREEMAN, of Bau Levu Estate, Upper



Mr. R. F. Freeman.

Rewa, was born at Reading, Berkshire, England, on May 1st, 1868, and is a son of the late Mr. Walter Freeman, of that county. He arrived in New South Wales with his father and family in 1880, and settled at Bodalla, in the South Coast district of that State. He was educated at St. Mark's, Darling Point, and in 1884 entered the service of the Colonial Sugar Refining Company as a junior in their laboratory at Sydney. Here he remained two years, when he was transferred to Mackay, Queensland, in the same department. In 1889 he was selected to fill the position of chemist in Fiji, arriving at Nausori in the earlier part of that year. A few months later he was appointed field overseer for the company at Viria, in which district he remained until 1891, when he was transferred to Nausori in the same capacity. In 1894 he accepted charge, on behalf of the company, of the Navouso Estate, which he retained until 1898, when he secured the leasehold of Bau Levu, one of the magnificent areas of country on the Rewa devoted to sugar cultivation. Mr. Freeman obtained this leasehold in 1899, since which year approximately 500 acres of the estate have been annually under cane. This is supplied to the Nausori mill. Mr. Freeman is a deep student of scientific agriculture, more especially with regard to the cultivation and production of sugar. His attention is not, however, entirely devoted to this subject, since he takes a keen and active interest in the development of all Fijian resources. He married, in October, 1897, Isabella Louisa, only daughter of Mr. Frank Harcourt Rossiter, by whom he has two daughters and one son.

Mr. CHARLES HUTCHINGS, Planter, of the Upper Rewa, arrived in Suva in 1883. He is a native of New South Wales, where he was born in 1862, and was educated in various schools of that State. Upon arrival in Fiji he accepted an appointment as junior overseer with Mr. William Orr. Two years later he was promoted to the position of general overseer for the same gentleman.

Mr. C. Hutchings.

In 1895, upon the transfer of the estate to the late Mr. H. C. Tucker, Mr. Hutchings was entrusted with its management, which he continued to hold after his decease for his executors until 1903, when he purchased the freehold of the estate and is now carrying it on in his own interest. The estate is one of the finest on the Upper Rewa, and consists of 523 acres of the best class of land in Fiji. The larger portion of this area is devoted to the cultivation of sugar-cane, which

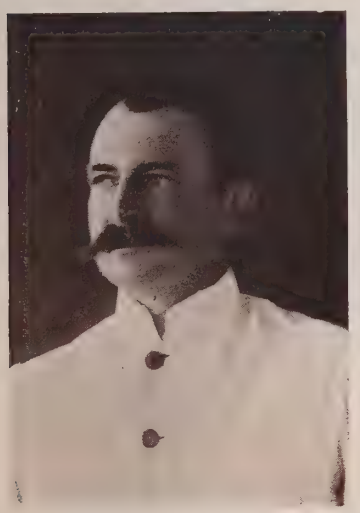
is supplied to the Colonial Sugar Refining Company's mill at Nausori. In sugar-growing Mr. Hutchings has been pre-eminently successful. The remaining sections of this fine area, which consists of well-grassed, hilly country, are applied to the raising of the most superior classes of horses and cattle in the colony. In this enterprise Mr. Hutchings has met with a success equalled only to his efforts in agriculture, and he enjoys an enviable reputation throughout Fiji for the high-class stock, both in horses and cattle, that he raises. It is doing no injustice to other Fijian stock-raisers to refer to Mr. Hutchings' efforts in such laudatory terms, since not only his horses, but his herds of cattle, too, are recognised to be among the best in the islands of the Western Pacific. It has been his single object to improve the breeds in order that a reputation shall be created for Fijian stock. Although an earnest and enthusiastic sportsman Mr. Hutchings does not confine his attention to racing horses, in the raising of which he has succeeded to a very high degree, but in draughts, roadsters and saddle horses as well he has been able to produce samples which compare favourably with the best that can be imported. He has proved beyond a doubt that Fiji can produce horses in every class equal to the best in the world. Among other services rendered the colony Mr. Hutchings has imported a number of first-class stallions and mares. As a racing horse his last importation was Bastian. In the breeding of cattle likewise Mr. Hutchings has been equally enterprising and successful. His herds include almost every approved class, and every animal he possesses is a picture in itself. No expense has been spared by him to improve his stock, and in order to advance the enterprise he has imported a number of the best sires and heifers of the best milking strain from the famous dairying herds of Bodalla, New South Wales. As has been already suggested, Mr. Hutchings takes a keen interest in all branches of sport. In his younger days, during his career in New South Wales he was classed among the best footrunners in that State, and on more than one occasion carried off first-class prizes. Since his arrival in Fiji he has actively participated in this and other manly sports and has done much to maintain athletics on a superior level. But it is in racing that Mr. Hutchings has rendered invaluable service, not only in the importation and raising of first class animals, but in the conduct of the sport itself. He is an earnest and active member of the Fiji Racing Club, and participates in most of the leading events arranged year after year by that body. He also takes a prominent interest in public affairs, and in all movements that have for their object the material advancement of Fiji Mr. Hutchings is invariably associated. He is a prominent member of the Masonic body, being a Past Master of Lodge of Viti, No. 2238 (E.C.), which meets regularly at Nausori. He has also worked up to second principal in Royal Arch Masonry, which degree has been recently conferred upon him by the Supreme Lodge of the Royal Arch Chapter. He married, in 1891, a daughter of Mr. W. J. Abbott, of Upper Rewa, and has a family of five sons and one daughter.

MR. ALFRED HANCOCK WITHEROW, of Verata, near Nausori, and proprietor also of the Nakadi and Tole estates, Middle Rewa, was born at Hawke's Bay, New Zealand, on February 20th, 1872, where his father, the late Mr. Joseph Witherow, was a well-known proprietor of large landed estates. He was educated at Christchurch College, Christchurch, and also at Lincoln Agricultural College, Christchurch. He subsequently participated in the management of his father's estates. In 1894 he came to Fiji, and subsequently entered upon cane cultivation at Verata, his present property. More recently he acquired the Nakadi and Tole estates. The latter are under the management of Mr. N. H. Macdonald. Mr. Witherow is also proprietor of a fine estate which is applied exclusively to banana cultivation at Nasalai, on the sea coast to the north of the mouth of the Rewa River. In the cultivation of cane and bananas Mr. Witherow has established a record. All his enterprises are managed on scientific principles, and he has practically proved the value of rotation of crops in these two important productions. In addition to agriculture, stock-raising forms an important enterprise on the three principal estates, Verata, Nakadi, and Tole. All the undulating country is applied to the raising of horses and cattle, and among his herds are to be found the finest samples of animals in all Fiji. At Tole estate alone over two hundred head of prize cattle are run. These are from first-class stock imported mainly from New Zealand. Included among these is a fine Holstein bull, also a splendid shorthorn, from which the finest results have already been secured. Horses of all classes and of proved breeds are raised by Mr. Witherow, mainly on the Verata property. Some of the best draughts and roadsters in the colony are from this estate, and Mr. Witherow at least has proved that with suitable stallions and brood mares Fiji can produce horses which will compare favourably with any stock in the world. In fleet-footed animals he has been equally successful. Mr. Witherow is owner of Eclat, a well-known gelding, grandson of Musket and Traduca, of New Zealand. This horse held the championship of Fiji for three years, winning, among other prizes, the Dewar Shield, the Fiji Cup and the Suva Cup. Independently of the management of his estates Mr. Witherow takes a

MR. A. H. WITHEROW.

keen and active interest in public and social affairs. He is captain of the Rewa Rifle Association, and is recognised as one of the best shots in Fiji. He is also a patron of football, cricket, and athletics generally, and is a winner of the Suva and Levuka handicaps (running contests). He is a member of the executive of the Fiji Planters' Association; a member of the committee of the Fiji Agricultural Society's annual exhibition; and is Master (1905) of the Rewa Lodge, No. 2,238 (E.C.), Free and Accepted Masons. Mr. Witherow married in 1904 Lily, daughter of Mr. Richard Bailey, of Levuka, and latterly of Melbourne.

MR. CHARLES ALFRED GREIG, Planter, Navuso, Rewa River, was born at Toorak, Melbourne, Victoria, on June 21st, 1867, and is a



MR. C. A. GREIG.

son of the late Mr. E. D. Greig, of the firm of Messrs. Greig & Murray, a well-known company of auctioneers of the Victorian metropolis. His education was completed at King's College, London. Upon his return to Victoria he engaged in pastoral pursuits in the western district of that State, also in New South Wales. In 1897 he accepted an appointment in the service of the Colonial Sugar Refining Company in Fiji, which he retained until 1902. In that year he took over the lease of Navuso Estate, one of the finest and most picturesque tracts of country on the celebrated Rewa River and embarked in the cultivation of sugar-cane for the Nausori mill. Subsequently he entered into negotiations with the Government and the chiefs of the district for an additional area, which he succeeded in obtaining. The estate at present consists of 830 acres, 450 acres of which are under crop. Over 70 Indian coolies are permanently employed on the land. Prior to Mr. Greig's departure from Victoria he took considerable interest in municipal affairs, and for some years was a Councillor of Upper Yarrashire, Warburton. His recreations are photography, music and mechanics. He also takes a great interest in outdoor sport, cricket, football and tennis.

MR. JOHN LINN HUNT, of Koronivia, Rewa River, is a son of Mr. A. W. Hunt, and was born at Kandy, Ceylon, in 1868. He received a liberal education at Daniel Stewart's College, Edinburgh, upon the termination of which he proceeded to Fiji. He arrived in Suva in 1885 and accepted a position in the service of the Rewa Sugar Company, then established at Koronivia, the interests of which were subsequently amalgamated with the C.S.R. Company Ltd. With this company Mr. Hunt filled the dual positions of storekeeper and overseer, and was finally promoted to a managership. He took over the estate (Koronivia) in 1897 and

MR. J. L. HUNT.

vigorously entered upon cane production, which he supplies to the Colonial Sugar Refining Company's mill at Nausori. He also goes in considerably for banana-growing, for which this district is pre-eminently adapted. The Koronivia estates consist of 1,400 acres of freehold and leasehold lands, by far the greater proportion of which is suitable in the highest degree for cultivation. The private residence is picturesquely situated upon an elevation overlooking the Koronivia River, an arm of the Rewa, near to its junction with the main stream. Mr. Hunt is a member of the Fiji Planters' Association, of which body he was president during 1904, and is now a vice-president. He married, in 1897, Annie Walker, daughter of Mr. R. S. Donaldson, formerly of Queensland and latterly of Fiji, by whom he has one daughter.

MR. BERT ISRAEL, Manager of the commercial interests of

MR. B. ISRAEL.

Messrs. Henry Marks & Co. Ltd., at Nausori, Rewa River, Fiji, was born at Melbourne, Victoria, on August 13th, 1881, and is a son of Mr. A. Israel, of that city. He is also a nephew of the managing director of the firm, Hon. Major Henry Marks, M.L.C. He was educated in Melbourne, and came to Fiji in 1895 to enter the employ of Messrs. Gabriel J. Marks & Co., of Navua, with whom he remained until its amalgamation, in 1898, with Messrs. Henry Marks & Co., forming the present powerful Fijian limited liability company. He was then appointed to an important

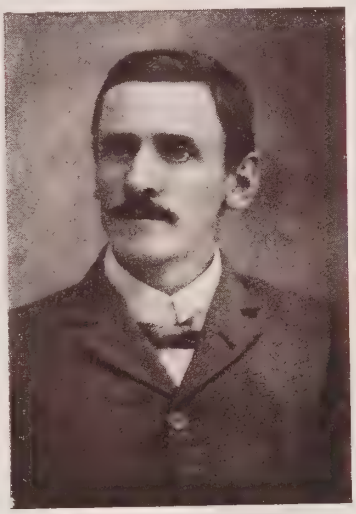
position at headquarters, Suva, and for some time acted as commercial traveller for the company, visiting in succession the various centres in Fiji in which the firm operated. In April, 1903, he was appointed to the position of manager of the Nausori branch house then recently acquired. Under Mr. Israel's control and management the interests at Nausori have assumed great proportions. Mr. Israel is the secretary of the Rewa Lodge of Viti, No. 2,238 (E.C.). He is also a vice-president of the Rewa Sports and Recreation Club.

MR. ARTHUR G. HALL, Second Engineer of the Nausori Mill, Rewa River, Fiji, is a son of Mr. George Hall, of Wellington, New Zealand, and afterwards of Fiji. He was born at Wellington on the 27th April, 1870, and educated at the grammar school of that city. He arrived with his parents in Suva, in 1886, and entered as an apprentice to the engineering with the Colonial Sugar Refining Co. Ltd., at the Nausori mill, in 1888. In 1891 he proceeded to Sydney for a more extended experience in engineering. He accepted an appointmnt at the A. C. and F. Co.'s works at Aberdeen, New South Wales. For eight years he filled various engineering ap-

MR. A. G. HALL.

pointments with the Eastern and Australian Steamship Co. Ltd., ultimately securing a chief engineer's certificate. He rejoined the service of the Colonial Sugar Refining Co. Ltd. as second engineer at the Nausori mill, which position he still holds. Mr. Hall is a vice-president of the Rewa Sports Club, and takes an active interest in all manly sport. He married, in 1899, Miss Paisley, eldest daughter of the late Mr. W. Paisley, ex-Mayor of Burwood, New South Wales.

MR. SYDNEY HERBERT BRANDON SNOWSILL, Assistant Accountant at Nausori Mill, was born at Dulwich, England, on August 1st, 1874. His father was the chief librarian at the Camberwell Public Library, London. He was educated at the Peckham Public School, London; subsequently entering the service of Devas, Routledge & Co, Fore Street, London. Came to Fiji in 1898, and entered the service of the Colonial Sugar Refining Co. Ltd., as a clerk. He now fills the position of assistant accountant at the Nausori mill. Outside of his duties in the office he takes a keen interest in sport —cricket, tennis, and athletics. In the contest for the City of London Walking Championship, of 1896, he secured second place against a large number of competitors. Mr. Mr. Snowsill married a daughter of the late Mr. H. T. Shave, of Colombo, Ceylon, in 1902.



MR. S. H. B. SNOWSILL.

MR. CARL KÖSTER, Planter, Navatoka, Waimanu River, Rewa, Fiji, was born at Castlemaine, Victoria, in June, 1861, and is a son of Mr. C. Heinrich Köster, formerly of that district, and afterwards of Fiji. He commenced his education at Castlemaine, and completed it at Levuka, Fiji, under private tuition. His father was among the early white settlers in the islands, having been attracted thither in 1870, by reason of the promising outlook afforded by the cultivation of cotton, then of abnormal value in the world's market on account of the shrinkage of production in the cotton States of America. Upon the termination of his school career Mr. Köster entered the service of Messrs. James McEwan & Co., then of Levuka, where he remained four years. In the meantime his father had taken up a large area of land at Navatoka, on the Waimanu River. It may be mentioned here that the Waimanu is one of the largest affluents of the Rewa, and flows through one of the richest districts of Viti Levu. Upon severing his connection with Messrs. James McEwan & Co., Mr. Köster joined his father in his agricultural enterprises. An area of 700 acres of leasehold was first acquired along the river flats; later on 400 acres were added by the purchase of a portion of the Nabulu estate, on the northern boundary of Navatoka. Other leaseholds were acquired at different periods, including the Quere Quere estate, which was originally estab-

MR. C. KÖSTER.

lished by Messrs. Storck Bros. As agriculturists Messrs. Köster have been among the most enterprising in Fiji. In speculative agriculture they met with scant success. Cotton production in the early years was entered upon vigorously and upon an extensive scale, but the sudden collapse of values—the result of the sudden and largely increased output from the United States—compelled its abandonment. The cultivation of coffee, tobacco, spices, and other tropical productions were simultaneously, or in succession, tried, but with scant success. Of later years the efforts of Mr. Köster have been confined to cane-growing and bananas, which have met with every success, the land, especially on the river flats, being well adapted for these productions. The hilly country overlooking the flats are devoted to stock-raising—horses, cattle and sheep—all of which thrive well in this district. Mr. Köster takes great interest in all matters appertaining to the development of Fiji. He has great faith in its future knowing the infinite capabilities of its soil and climate. He is a member of the Planters' Association of Fiji, and of the Executive for the annual exhibition of Fijian products at Suva. He also takes great interest in Masonic affairs, and is a Past Master of Lodge Viti, Rewa, No. 2,238 (E.C.). He married, in 1889, Agnes Mary, youngest daughter of the late Henry Howson, of Castlemaine, a well-known professor of music of that town, and has two sons.

MR. GOTTLEIB STORCK, was born in Hesse-Darmstadt, Germany, in 1842, and came to Fiji at the invitation of his brother, the late Jacob Paul Storck, in 1864. Upon arrival he took over the management of the plantation at Nukomoto Island, of which his brother was then part owner. Owing to a succession of reverses caused by severe hurricanes and floods in 1866, 1868 and 1869 this venture had to be abandoned. He then accepted an engagement with Mr. Rebman, part proprietor of Kanacia, an island of the Windward group, upon which that gentleman had laid down an extensive plantation of cotton. Here he remained until 1870 when he transferred his services to Messrs. Hennings Bros. and to Maafu, the Tongan chief who figures so largely in Fijian history about this time. These gentlemen had secured a lease of the fertile island of Mago, also of the Windward group, then under the influence of Maafu. Mr. Storck remained in charge at Mago Island for five years, during which period, under his management, some of the finest staple of cotton in the South Sea islands was produced. In 1876 he once more joined his brother, this time at Viti, on the Rewa River, with whom he remained until the following year, when he accepted an appointment with Mr. Wm. Fillingham Parr, and assisted him in the development of the Great

MR. G. STORCK.

Amalgam estate, at Waimanu. Here some four hundred acres were cultivated and laid down in Arabian coffee, the suitability of which for the Fiji soil and climate had already been amply proved by a series of experiments conducted by Mr. Jacob Paul Storck. This enterprise, an event in Fijian history, at first bade fair to prove eminently successful. Imagination could not picture anything superior to the growth and development of the plants on this estate during the first two years, when, unfortunately, the plantation was found to be infested with a fatal disease (*Himalaya Vastatrix*). The origin of this disease in Fiji was traced to a small wardian case containing a few dozen Arabian coffee plants, imported from Ceylon. In the following year Dr. McGregor, the then health administrator of the colony, afterwards Sir William McGregor, Acting Governor, instituted a series of scientific experiments, with a view to combating the disease, which already was threatening the existence of coffee all over the islands. In these experiments he received assistance from the Messrs. Storck and Mr. Stephens, an expert from Ceylon. Altogether nearly £5,000 was expended by the Government, but to little purpose. Eventually the uprooting of the Great Amalgam plantation was decided upon by the authorities, and Mr. Storck then removed to Bau Levu, adjoining Viti, where he remained as overseer for the late Mr. J. C. Smith, the proprietor, who had a large area under cane. Mr. Storck managed this estate until it was taken over by the Colonial Sugar Refining Company Limited. Upon the death of his brother in 1892 he took over his plantation of vanilla. In 1894 he accepted the position of overseer for the Quere Quere estate for Mr. Parr, which subsequently was taken over by the Mortgage and Agency Company, and later still by Mr. Köster. During these changes of ownership Mr. Storck retained the management of that estate, and still holds it.

THE history of scientific research in Fiji is illuminated by the work of exploration and scientific investigation conducted by Dr. Seemann in the years 1860 and 1861 ; and with that mission the name of the late MR. JACOB PAUL STORCK will be for ever associated. Upon the departure of Dr. Seemann after his sojourn in Fiji Mr. Storck elected to remain in the islands, and for many years subsequently, even up to the day of his death, which took place in 1893, he unselfishly served the agricultural interests of Fiji. Because of his patient industry and continuous scientific investigations, conducted with but little expectation of reward, civilisation in Fiji is surely rendered his debtor. Mr. Jacob Paul Storck was born in Stronberg, Hesse Darmstadt, Germany, on October 21st, 1838. He received a liberal education in one of the principal schools of his native city, continuing his natural history

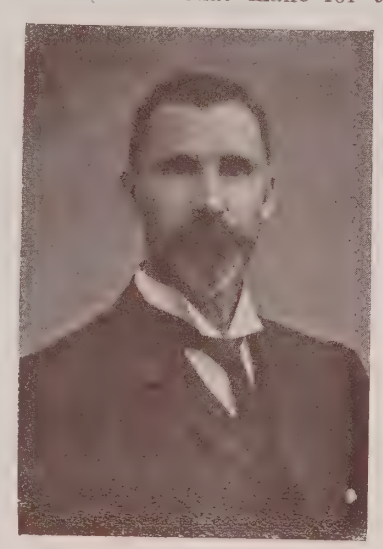
and botanical studies after he had entered upon his chosen avocation of life. He arrived in Sydney, New South Wales, in 1856, and accepted an appointment at the Sydney Botanical Gardens. In 1860 he was selected as assistant by Dr. Berthold Seemann, then in Sydney preparing for his scientific expedition to the South Sea islands. A passage was obtained to Fiji by courtesy of the Wesleyan Methodist Mission authorities in their sailing ship the "John Wesley." After a twenty-three days' sail Lakeba, an important island of the Windward Group, was reached. Remaining there a few days, the voyage to Levuka was resumed, which port was made on June 22nd, 1860, the islands of Taviuni and Vanua Levu and several others having been stopped at in succession. For nine months Dr. Seemann and Mr. Storck continued their scientific exploration of the group, a full account of which may be found in Dr. Seemann's "Account of a Government mission to the Fijian Islands." Upon the departure of his chief from Fiji Mr. Storck, in company with Messrs. Frederick and William Hennings, merchants, of Levuka, acquired land at Nukomoto Island, where he started the cultivation of cotton. This island is near to the mouth of the Rewa River. Here also various species of coffee were planted, and some splendid samples were produced. Mr. Storck the first year proved the adaptability of Fiji for coffee production. The following year Mr. Storck made the first attempt ever made in Fiji to grow tea, cocoa, and vanilla. These were mostly from seeds or plants, either left by Dr. Seemann or procured by himself direct from India and Ceylon. In 1864 he was joined by his brother, Mr. Gottleib Storck, from Germany, whom he left in charge of the Nukomoto Island plantation. He then proceeded to Viti, on the Upper Rewa, where he acquired, still in partnership with Messrs. Frederick and William Hennings, 640 acres of virgin soil, of which he placed under sugar-cane cultivation 150 acres. Of this estate Mr. Storck acted as managing partner. Here he had transplanted some of his most valuable botanical treasures from Nukomoto. He also introduced many others, which he imported direct from Great Britain, Germany, Australia, the United States, India and other Asiatic countries. In a few years Mr. Storck's garden at Viti, Upper Rewa, was recognised as the finest and most valuable in Fiji. To Mr. Storck belongs the credit of introducing the China bamboo into Fiji, which has now spread all over the islands, and is one of the most useful growths, being used not only by the natives, but by the Indians and Europeans as well for a variety of purposes, mainly for fencing. This introduced bamboo must not be confused with the indigenous variety, which is inferior in every respect to it and of little use or value. Upon the collapse of cotton Mr. Storck

THE LATE MR. J. P. STORCK.

and his partners resolved upon the cultivation of sugar-cane on an extended scale. The firm went to a considerable expense in building a mill, which at best was of a most primitive design with wooden rollers for crushing and a number of large iron pots for condensers and clarifiers. This mill proved totally inadequate for the quantity of cane grown, and a large area of magnificent cane had to go by default. From first to last over £5,000 was sunk in this effort to establish the industry. Sugar, like cotton, at this period seemed destined to be a magnificent failure. Banana planting also commanded Mr. Storck's attention, but this also, for want of a suitable market for his products, proved a failure. He had further to contend with a series of hurricanes, which on more than one occasion completely destroyed the plantations. By 1876, or fifteen years after his arrival, Mr. Storck was practically ruined. In that year the partnership of which he was a member was dissolved and the Viti estate sold. Mr. Storck, not yet daunted, commenced again, this time independently, and on land acquired by his brother at Belmont, further up the Rewa River. Here, with the aid of Polynesian labour, he again commenced the cultivation of cane. Subsequently he put in a number of experimental crops of cinchona of useful varieties. At the same time he proved the adaptability of the soil for the growth of Liberian coffee. Although this venture was never a financial success, there are still some of the coffee shrubs planted by Mr. Storck in existence. His endeavour to establish himself on a firm financial footing at Belmont, as on the previous occasion, proved a failure. During the whole of his lengthened career in Fiji he directed his attention to botanical research, and made extensive collections of seeds and plants and natural specimens, which he exchanged with scientists and nurserymen in all parts of the world for varieties which he deemed capable of acclimatising in Fiji. He maintained constant communication with the various botanical gardens of Australia, especially at Sydney and Brisbane, also with the late Baron Von Mueller, of Melbourne, who supplied him with the first coffee seed ever propagated in Fiji. He maintained also regular intercourse with botanists and others in Great Britain, Germany, America and India, supplying them with seeds, plants and specimens of indigenous plants. He was in regular communication with the Kew Gardens, London, the botanical gardens of Brussels, and supplied information and specimens, when requested, to the Smithsonian Institute of the United States, also the nurseries at Naples. Collectors of natural specimens in various parts of the world have been enriched through his instrumentality with many a valuable contribution of butterflies, beetles, insects, or bo-

tanical samples of every kind. In 1889, in order to get near the virgin forest, he left the Belmont estate, and during the few remaining years of his life devoted his attention to botanical researches and the securing of orchids, palms and other flora of Fiji. His investigations and experiments in regard to the diseases of plants were of the greatest service to the planters of Fiji. His efforts to eradicate the coffee leaf disease (*Himalaya Vastatrix*), which spread throughout the plantations of the colony, were conducted with the greatest patience and at considerable cost to himself. In this matter he not only investigated alone, but also acted in co-operation with Mr Thistleton Dyer, then of Ceylon. He succeeded in finding a cure which could be applied to small areas, which he amply proved when applied to his own trees, but was useless in large plantations infected with the disease. He also succeeded in finding a remedy for a banana disease which threatened the existence of the industry in 1884. In 1880 a disease also broke out in the canefields. This he investigated, the results of which were communictated to the Colonial Sugar Refining Company authorities in Sydney, for which he received a graceful recognition. He died on April 28th, 1893, not a successful man as the world generally counts success, but one who did much for the advancement of the community in which he lived in a very practical sense. He married in 1868 Alexandrina Sophie Haag, of Karlsruhe, Baden, Germany, by whom he had five sons (one deceased) and three daughters.

MR. JAMES HENDERSON, in charge of the Colonial Sugar Refining Co.'s stores at Nausori, is a native of the Clarence River district of New South Wales. He was educated at Grafton, and upon the termination of his school days entered the office of a leading solicitor of that city. He subsequently engaged in mercantile pursuits, and in 1897 entered the service of the Colonial Sugar Refining Co. as storekeeper at the Harwood mill, Clarence River, where he remained six months, when he accepted a promotion to the control of the company's stores at Nausori, Rewa River, Fiji, his present position. Mr. Henderson takes a considerable interest in all matters that make for the



MR. J. HENDERSON.

general advancement of the district in which he resides. He is a member of the Rewa Sports and Recreation Club.

MR. JOHN BARBER was born at Ayrshire, Scotland, in 1866, and is a son of Mr. John Barber, now of Dunedin, N.Z. He was educated at Teraneut School, Haddingtonshire. Upon the termination of his

MR. J. BARBER.

school career he learned the trade of a baker and confectioner. He left Scotland with his parents for Wellington, New Zealand, and the following year accepted an appointment as manager for Mr. G. W. Wright, baker and confectioner, of Auckland, retaining that position until 1899, when he determined to go to Fiji. He arrived in Suva in the latter end of that year, and immediately, in conjunction with Mr. W. G. Message, established the partnership of Messrs. Barber and Message, general traders and planters. Mr. Barber is a member of the Fiji Planters' Association. He married in 1902 Amelia, third daughter of the late Mr. James Willetts, of Devonport, Auckland.

RATU JONI CURE MAITAITINI, Roko of the province of Rewa, is a son of the late Ratu Veceli Naimusudroko, and is on

RATU J. C. MAITAITINI.

his mother's side a grandson of the late Tui (king) Cakobau. He was born at the town of Rewa (Nailili), in 1867, and was educated at the Navuloa High School, Navuloa, under the late Rev. Joseph Waterhouse, and the distinguished Dr. Lorimer Fison. In 1888 he entered the Colonial Hospital as a medical student, and after several years' study and training succeeded in securing a diploma entitling him to practise as a native medical man. In 1891 he was appointed to the Native Constabulary as Native Surgeon, which position he retained until 1898, when he was promoted to that of Native Inspector of Police, the duties of which he administered in conjunction with those of Chief

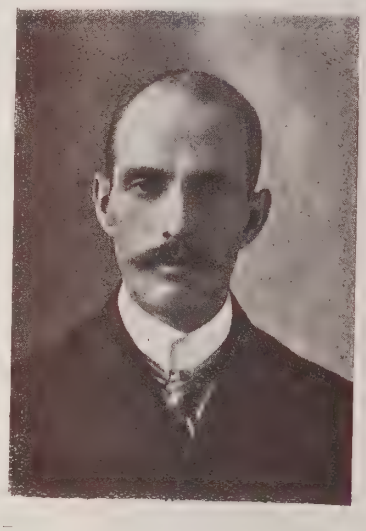
Native Medical Officer. In 1900 he was given charge of the hospital at Nubumakita, situated in the mountain district of the Upper Rewa, which position he retained until January, 1904, when he was appointed Roko (Governor) of the Rewa district. He takes an active interest in all sanitary matters, and is assiduous in the promotion of all movements for the preservation of the native race. Ratu Maitaitini is an earnest member of the Methodist Church. He married in 1893 Sere-ana Tolani, of Bau, who died in 1897, leaving no issue; and in 1898 Adi Florrie, daughter of Ratu Vukî, nephew of the late King Cakobau. She died June 1st, 1905, also without issue.

SERGEANT JOSEPH ESTEPHEN CLIFFE, of the Fijian Police Department, and in charge of the police station at Naduruloulou, Rewa, was born at Orange, New South Wales, on November 16th, 1874, and was educated at the Clevleand Street Superior School, Sydney. He served an apprenticeship to the engineering with Messrs. Simpson Bros., ironfounders, of Waterloo, Sydney, in which business he remained until 1896, when he established himself in the manufacture, repair and fitting of cycles. In 1900 he removed to Fiji and accepted an engagement with Messrs. Corbett & Hunt in the general engineering, remaining with that firm until the beginning of 1905. In January of that year he accepted a position in the Fijian police force, and was subsequently stationed in the Rewa district as sergeant, his present appointment. Sergeant Cliffe has always taken a deep and active interest in all manly sport and amateur athletics. While resident in New South Wales he won various important cycling events, and was likewise well known in boxing, running and swimming circles. He was also a prominent footballer, having been for some years a member of the Norwood Seconds, Norwood Park. Upon his arrival in Fiji he entered with enthusiasm into local athletics, especially cycling, winning several events at various meetings in the latter class of sport. He married, in 1901, Keziah, daughter of Mr. John Ramsay, of Glenall, Eden, Twofold Bay, and has one son and one daughter.

MR. WILLIAM GEORGE MESSAGE, of the firm of Messrs. Barber and Message, is a son of Mr. Edward Message, now of Fiji, and was born at Waikato, North Island, New Zealand, in 1876. He was educated at Auckland, and subsequently learned the building trade. In 1899 he came with Mr. John Barber to Fiji and established the firm of which he is still a member. Mr. Message married, in 1900, Mary Johnston, fourth daughter of Mr. John Barber of Dunedin, by whom he has two daughters. He is a member of the committee of the Fiji Planters' Association.

Scene on the Rewa.

MR. DANIEL BERKELEY PURSEL, of Koro Ciri Ciri, Rewa, was born at Simcoe, Ontario, Canada, June, 1882, and educated at Simcoe Public School. He arrived in Fiji



MR. D. B. PURSEL.

in March, 1902, and, after acting as clerk for some time for Messrs. Morris, Hedstrom and Co., Levuka, and Munro & Co., Levuka, he took to storekeeping, and now devotes all his energies to that business.

THE late MR. THOMAS BURLTON MATHEWS, one of the pioneer planters of Fiji, arrived in Levuka in June, 1870. He was among the first to enter upon the extensive cultivation of cotton. Purchasing a large area of land in the vicinity of the present site of Suva, the capital of the colony, he entered upon the enterprise with vigour, and succeeded in proving the adaptability of the soil and climate of Fiji for the production of the highest qualities of cotton. In common, however, with most of the settlers in Fiji, he experienced a heavy reverse in the sudden drop in the values of this commodity in the world's markets. Nothing daunted, he immediately turned his attention to sugar-planting for the supply of the first mill ever erected in Fiji (Joske's mill). This venture proving a failure, Mr. Mathews then tried the cultivation of maize. Owing, however, to the restricted market for this product this enterprise, likewise, had to be abandoned. In 1881 he obtained

the lease of the Davua Levu estate, on the Rewa River, a portion of the mission lands, then held by Messrs. Waterhouse and Moore. Here he entered upon the cultivation of cane, which he carried on with success

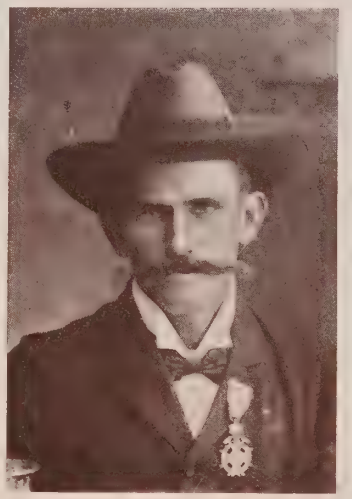
until his death, which took place at his residence, Wai La, Davua Levu, Middle Rewa, on July 11th, 1894. The affairs of the deceased were carried on on behalf of the family by Mr. Bernard Robert Matthews, who also controls a sugar plantation on the other side of the river, near Naduruloulou. The late Mr. Mathews was born in England in 1838, but for a number of years prior to his arrival in Fiji he was a resident of Ballarat, Victoria. He married, in 1871, Miss Cuthbert, daughter of the late Mr. Charles Davenport Cuthbert, architect, of Ballarat, who still survives, by whom he had a family of five sons and four daughters.

MR. WILLIAM BENTLEY, Bookkeeper and Hospital Attendant at Naitasiri, Middle Rewa, is a son of the late Mr. Henry Bentley, and was born on the Fryer's Creek Estate, Victoria, on June 16th, 1855. He is also a grandson of the late Mr. William Bentley, of Astori Hall, Manchester, which estate is still in Chancery. His education was commenced at Scots' College, Melbourne, and subsequently by private tuition. He arrived with his family in Levuka, Fiji, in 1867. In 1870 he entered the service of his father, who had embarked in cotton cultivation upon an extensive scale at Wai Vuku, Middle Rewa, filling the positions of overseer and manager in succession. Upon the failure of cotton production in Fiji, owing to the sudden collapse of values in that commodity, he, in 1875, accepted an appointment of the newly-established Government as a lay vaccinator. This was during the period of the great epidemic which swept away no less than forty thousand of the native race. This position he retained until 1878 when he received an appointment on the Great Amalgam estate, which was then devoted to the cultivation of coffee and other tropical productions. While here, with others, he had to cope with the terrible coffee plant disease (*Himalaya Vastatrix*), which ultimately destroyed

MR. W. BENTLEY.

throughout Fiji that promising industry. In 1880 he again entered the service of the Government as clerk of the court and interpreter at Taviuni. Possessing a penchant for hospital work, in 1882 he proceeded to Mago Island to take charge of the Government hospital there, and later in the same capacity to Kanacia Island, returning to Mago Island in 1884. In 1885, through ill-health, he was obliged to resign his position, and left for New Zealand, returning to Fiji in the early part of the following year. In 1886 he accepted an appointment in the service of the Colonial Sugar Refining Company, which he held for a few years, when he resigned in order to proceed to Tonga in order to act as book-keeper for his father, then in business in that group. Returning to Fiji in 1890, he filled the position of manager of the hospital at Navuso, Rewa River, and afterwards the same office at a similar institution at Quere Quere. In 1892, under engagement to the Colonial Sugar Refining Company, he accepted charge of the hospital at Naitasiri, which position he held when that estate was transferred to Mr. Peter Gordon, in 1898, and which he still retains. This hospital serves the interests of about 100 indentured Indian coolies engaged on the Naitasiri estate, and 150 members of the same race resident in the district who have completed their indentures. This hospital also provides medical comforts and attendance for the native population of the district. Mr. Bentley married in 1889 Annie, third daughter of Mr. James Bentley, of Wellington, New Zealand, by whom he has a family of three sons and one daughter.

MR. WILLIAM JOHN ABBOTT, Storekeeper and General Trader in Fijian products, Upper Rewa, was born in Devonshire, England, in 1840, and went with his parents to South Australia in 1849. He was



MR. C. T. ABBOTT.

Winner of President's Cup, R.R.A., 1904. Scores—105, 92, 101 obtaining possible at the ranges, 200, 300, 500.

educated at Adelaide, South Australia, and afterwards entered upon mercantile pursuits. He subsequently removed to Melbourne, Victoria, to

fill an appointment in a commercial house. In 1870 he was attracted with others to Fiji, and embarked in the cotton-planting industry on the Ra coast. In this he sustained a heavy loss, and having been forced to abandon the enterprise, he accepted the position of manager of a cotton plantation on Vanua Levu, for Mr. R. Cave. He subsequently removed to the Rewa district, and in company with others started cane-growing, which enterprise he followed with success. In 1895 he established his present business at Upper Rewa. In addition to a large retail trade Mr. Abbott does a considerable export business in Fijian products, and acts as agent for a considerable number of growers throughout the Rewa and adjacent districts.

Mr. JOHN ABRAHAMS, General Merchant, wholesale and retail, of Elliston, near Nausori, Rewa, and proprietor of the Rewa Hotel, was born in London, in 1850. He is a son of the late Mr. Woolf Abrahams, and received his education in several prominent schools of the world's metropolis. Upon the termination of his education he entered upon commercial pursuits. In 1878 he arrived in Levuka, and immediately established himself in that town. Some years later he removed to the Rewa, and entered into partnership with Mr. Van Hagen, trading in general merchandise. Within a year after the establishment of this business he bought out his partner, and from that day to the present has carried on upon his own account. In 1886 he bought out the business of Messrs. Stevens and Johnston, of Elliston, Rewa River. Since then the business has developed largely, and extends throughout the Rewa River district. In 1904 Mr. Abrahams acquired the Rewa Hotel. This well-known Fijian hostelry is pleasantly situated on the right bank of the noble Rewa

Mr. J. Abrahams.

River, nearly opposite to the great Nausori mill.

Mr. HENRY AUGUSTUS E. SMITH was born in Barbadoes,

Mr. H. A. E. Smith.

West Indies, in 1835, and bears his 71 years wonderfully well. He came to Fiji in 1872, to his brother, Mr. L. Smith, of Suva (who first made sugar in Fiji). Afterwards Mr. Smith kept an hotel on the Rewa. Leaving that, he entered the employ of the Colonial Sugar Refining Company, remaining there for some six or seven years. On leaving the company he entered the employment of the Fiji Government, and is still with them. Mr. Smith has been married 46 years, and is the father of fourteen children, of whom Mr. W. G. Smith (manager of Kanacia) is the third.

Mr. ERNEST ALFRED GRIFFITHS, Storekeeper and Planter, of Rewa River, was born on January 19, 1872, at Avoca, Victoria, and

Mr. E. A. Griffiths.

arrived in Fiji on August 29, 1895. He takes an active interest in all movements having for their object the advancement of the colony, which he regards as the finest place south of the line.

North Coast of Viti Levu.

THE Ra province is the most northern of the island of Viti Levu, and has a coastline of about forty-five miles, and runs back inland to the main dividing range, taking in the valley of the upper Wainibuka, the principal river of the country, which rises in the weird Kauvadra, the Mount Olympus of Fiji, the home of Degei, the great serpent god and supreme deity. Upon the pinnacles of the black and grey rocks at the summit of the sacred mount gathers the white, fleecy fog, the moisture from the great southern ocean, driven across the island by the restless south-east trade. Lower down comes the belt of dark forest, which as the descent proceeds gives way to grassy gullies, in which stand out vividly great barren patches of bright red earth, where screwpines and ironwood trees are the principal vegetation. Through the long drooping and fringe-like leaves of the latter the trade wind plays mournfully, as upon an Æolian harp, and the general effect of the dark rocks, red earth, sombre foliage and melancholy music is mystical in the extreme, and it has not failed to make its impress upon the natives roundabout. Every nook and corner teems with legends, and the dwellers in the valleys here are saturated with the most peculiar superstitions, and are fanatical and bigoted. But, owing to certain geographical circumstances, this has been tempered by a good deal of enlightenment. Nearly in the centre of the coastline of the province is the large and commodious bay of Viti Levu, from which there is an easy pass into the valley of the Wainibuka and to the mountainous country behind the Ra Hinterland. In former days, in the time of the beachcombers, the white settlers—or "old hands," as they used to be called—conformed to the pleasant polygamous fashion of the country. In the wild hinterland women were always more or less at a discount, ranking in value, as a matter of fact, considerably after pigs, the only domestic animals of any size fit for food, with the exception of man, the "long pig." Therefore, when any of the white gentlemen of that period felt they required additions to their household, they used to run down to Viti Levu Bay in their small schooners (they were nearly all runaway sailors), with a few muskets and other island trade, and buy what they wanted. The ruling price for a woman was a gun, and it has led to a Fijian idiom almost exactly similar to one of our own. We say contemptuously "son of a gun." The often handsome daughters of these mixed marriages were called by their pure-blooded, jealous, native rivals "luve ni masimasi," which means "child of a rusty gun." The consequence of the trade in Ra women was that after a while their male relatives began to follow them, and to work about in the compounds of their white husbands. The Ra youths thus soon began to appreciate the delights of travel, and of escape from the deadly dull monotony of life in small, shut-in communities. When, therefore, planters began to come to the group, the Ra men were the first to pluck up courage and go and work for them, and now it is strictly the fashion for all the young fellows of this province to graduate on plantations. Annually numbers go and get indentured for periods not exceeding a year, the Government not permitting a longer term of service. Thus there is a constant stream of young men going and returning to work. Every year they bring home thousands of pounds, and all sorts of odd and unexpected things are now to be found in their out-of-the-way villages. In addition to the hard cash, they return with somewhat enlightened ideas, which are gradually assisting to temper their natural bigotry and fanaticism. "The people of these wild glens are," Major Joske has written, "exceedingly prone to a superstition called the 'Tuka,' which, to put it shortly, is the acquisition of eternal life and bloom, without the pains of death, together with the enjoyment of great riches and an everlasting capacity for physical pleasure." Had the early Spaniards, when cruising in the Pacific, have come to Fiji, instead of the Solomon Islands, where they imagined they had discovered Ophir, and heard the wonderful story of the "Tuka," they would have made sure that at last the Golden City of Manoa was to be found in the hills of Viti Levu. But to attain to the joys of the "Tuka" dark and bloodthirsty rites have to be performed. Unfortunately for the votaries a civilised Government does not approve of them, and they have been suppressed. Perhaps this innate belief in a state of immortality has helped the spread of Christianity.

Rakiraki, a district between the holy mountain, the Kauvadra, and the sea coast, was formerly the chief centre of the Ra province. In the days gone by a great chief called Radredre, a noted cannibal, lived there. Every time he ate a man he placed a large stone in a grove of ironwood trees, in order to keep count of the number of his victims, and by the fame of it to strike terror into the hearts of his enemies. The place of the tale are now almost forgotten, and many of the stones were removed some years ago, when the king's highway was made through the spot. But at times, passing by it at night, when the moon is throwing fantastic shadows amongst the crags and peaks of the sacred mount, and the cold land breeze is wailing through the swaying ironwood trees, one is apt to shiver and think of the wild times of old, now so happily replaced by the mild rule of his Majesty. At Rakiraki, too, there is a large sugar factory, fitted with all the most modern appliances, and many well-laid-out plantations; and so side by side with the monuments of the barbaric past stand the emblems of the latest civilisation.

MR. THOMAS COSTER, Manager of the Penang Sugar Estate, was born on February 17th, 1853, in the south island of New Zealand, and was educated at Christchurch. His father, the late Mr. J. Coster, of Gloucester, England, arrived at Port Cooper (New Zealand) in one of the now historical first four ships, and, taking up land in the Canterbury province, followed farming and cattle-raising. Mr. T. Coster came to Fiji in 1878, and for a while was engaged on a cotton plantation on the island of Koro. He then joined the staff of the Deuba Sugar Company at Serua and, after working through the different departments, was appointed manager. In 1889 he was appointed to his present position, and, in addition, acts as attorney in Fiji for the Melbourne Trust Limited, and as Justice of the Peace for the province of Ra.

MR. HUGH MONROE was born in Sydney, 1848, coming to Fiji in 1863, intending only to remain a few months. He changed his intention, and started trading on the Rewa River for F. & W. Hennings. In 1874 he started cotton-growing with Captain Muir, who seven months afterwards was murdered in Levuka. There being nothing in cotton, he dropped it, and in 1879 went in for hotel-keeping for 14 years. His next venture was storekeeping. In 1899 he purchased his present property, which contains 700 acres; 200 acres being under cocoanuts. Goats and cattle are bred on the estate. Fijian labour is employed, but Polynesian is preferred.

MR. FREDERICK JIRA, Chief Engineer, Penang Sugar Co., was born in Bohemia, and educated at Germany and New South Wales. On leaving he returned to Bohemia and followed up the profession of an engineer. He then came straight to the Colonial Sugar Refining Co. as assistant engineer for the erection of the Lautoka mill, was then appointed chief engineer at Penang mill. Prior to coming to Fiji he was in charge of the steamers of the Colonial Sugar Refining Co. at Broadwater, on the Richmond River, New South Wales.

Lautoka Sugar Mills.

MR. FREDERICK FAWCETT was born in London, March 9th, 1866, and educated in England. He came to Fiji in 1885, and decided to go in for agricultural life. He accepted a position on the Rewa, at Koro Niva, now owned by Mr. Hunt remaining altogether twelve years, coming from there to his present position at Penang as head overseer, where he has been nine years.

MR. WILLIAM ALFRED SMITH, Manager of the Ellington estate, was born in Sydney, 1876, and educated there. He spent nine years acquiring the knowledge of farming and cattle-breeding. He came to Fiji in 1895 under engagement to Corbett & Hunt, where he has been ever since. Mr. Smith is married. The Hon. H. Marks is managing director of the company.

MR. MATTHEW PHILLIPS, Sugar-boiler, Penang Sugar Estate, was born in St. Vincent (West Indies) in 1872, and came to Fiji in 1898, entering the employ of the Colonial Sugar Refining Co. at Nasouri, remaining there four years, then coming to Penang as head sugar-boiler. Mr. Phillips is married.

MR. WILLIAM JAMES AKERLEY, Storekeeper, Penang, was born in St. John, in 1839, and came to Fiji in 1880 and commenced boatbuilding, &c., in Levuka. He gave up storekeeping and ran a cutter up the coast, trading. Finally he settled at his present address and started storekeeping, which he has successfully carried on till to-day.

MR. WILLIAM CHARLES REAY, Storekeeper, Penang, was born in Durham, England, 1852, and educated there. He went to New Zealand with his parents at an early age, but ran away to sea, and the old-fashioned rope-end sobered him down. He then came to Fiji and started cotton-growing, with disappointing results. In 1879 he took up overseeing on cotton plantations. After that, he opened a coffee plantation in 1883 for an English capitalist. After that he entered the Government service, in 1884, as an inspector. From that, by various stages, he has gained his present position.

MR. F. J. D. LEASH, Accountant, Penang Sugar Co., was born in Scotland, and educated at Banff Grammar School and Aberdeen University. Coming to Fiji in 1887, he entered the employ of the Penang Sugar Co. in 1904 as chief accountant.

MR. PHILLIP J. WARREN, Assistant Overseer, Penang Sugar Estate, was born in Auckland, New Zealand, in 1874, and came to Fiji in 1902 as manager for Mr. G. Wright, of Taviuni. Leaving there he came to the Penang Sugar Co. as assistant overseer, where he now is.

MR. WILLIAM WARREN THOMAS is the eldest son of the late Mr. W. J. Thomas, and was educated in Hobart, Tasmania, arriving in the colony of Fiji in July, 1872. In October of that year

Mr. Thomas accepted office under the Government of the late King Cakobau, and in 1874 was appointed paymaster to the forces. On the proclamation of annexation of the colony by Great Britain in 1875 Mr. Thomas was appointed private interpreter to Sir Arthur Gordon (now Lord Stanmore), then Governor of Fiji. In this capacity Mr. Thomas accompanied Sir Arthur Gordon in all his travels to the different islands, and thus gained an intimate knowledge of native life and customs, and on this account there are few better authorities on Fijian matters than himself. On the retirement of Sir Arthur Gordon, Mr. Thomas was appointed to the position of judge's associate to Mr. (now Sir John) Gorrie, and subsequently second clerk in the Native Department at Levuka, the then capital of the colony. Mr. Thomas then had the inclination to engage in the work of the legal profession, and tendered his resignation the then Governor, Sir G. W. Des Vœux, and became articled to his father, then practising at the bar. Mr. Thomas is one of the largest landed proprietors in the colony, owning some 20,000 acres and several thousand head of cattle; and has always been a strong supporter of the institutions of the colony, particularly those associated with the old capital, Levuka.

Cocoanuts.

Mr. WILLIAM HENRY JOHNSON, of Tavua, Viti Levu, was born on 10th April, 1862, at Port Dover, Ontario, Canada, on the north shore of Lake Erie. He was educated at Port Dover High School, where, after taking a course of bookkeeping, he left for London, Canada, to learn a trade. After trying his hand at harness-making, sewing machine-making and cigar-making, he finally went in for press-work in a printing office. Whilst in London he served in the 7th Fusiliers, which were reviewed before the Marquis of Lorne and Princess Louise at Toronto in 1879. The following year found him in Chicago working in various offices as pressman, amongst them the splendid establishment of Rand McNally, Munro Street. The following ten years were very chequered, part of the time being spent in the regular army of the United States, working in coal-mines in Utah, as pressman in A. L. Bancroft's publishing house in San

Mr. W. H. Johnson.

Francisco, aad travelling a great deal. Mr. Johnson came to Australia in 1891, going up as far as Cooktown. He returned to Sydney and took up cigar-making. Mr. Johnson came to Fiji on 3rd September, 1892, under a year's engagement as superintendent of Mr. C. J. Sketchley's cigar factory in Levuka, where he got married. One year later he tried dairying on the Tai Levu coast, but, this not turning out well, he removed to Tavua in July, 1895, and started trading, with much better success. Taking a lease of 15,000 acres of land from Mr. John Berry, the ex-Commissioner of Works, with the strong belief that sooner or later the Colonial Sugar Refining Company would extend its operations to Tavua, he settled Indians on the leasehold, who produced large quantities of maize and peanuts, he contracting with the Colonial Sugar Refining Company and other firms for the supply of maize and shipping the peanuts to New Zealand and Australia. In the meantime the Colonial Sugar Refining Company had bought the property, but subject to his lease, and terms for the surrender of the lease have been under discussion ever since. This business was finally settled in June of 1906. Mr. Johnson finds the leeward or dry part of Fiji is delightful to live in, and he is enthusiastic about Tavua in particular. A great deal of the mythology of Fiji centres about the adjacent mountains. To Fijians this is the spot from which the Ark started, the home of the great god Degei. Cotton, castor oil, beans, maize, peanuts, fibres, rice, &c., thrive to perfection, and this part of the colony is destined to carry a large population in time to come. The property that the Colonial Sugar Refining Company own has nothing to do with Mr. Johnson's station, and he has other leaseholds and a half-interest in 4,000 acres of freehold here and contemplates growing cane for the Colonial Sugar Refining Company in the future.

Mr. WILLIAM COWARD, Grazier, Uliva, Tai Levu, Viti Levu, was born in Middlesex, England, and educated in Eton Square. Coming to Fiji in 1881, he started cattle-raising and banana-growing. In 1895 he came to his present estate, 1,700 acres, driving stock overland from Suva. He turns out 1 cwt. of butter per week and supplies a goodly number of fat cattle to the Levuka market. Native labour is employed for all purposes, 23 being at present on the estate. Mr. Coward agrees with other planters that from mixed labour, Fijian and Polynesian, the best results are to be obtained. White settlers have no redress against the trespass law, which is, he says, so constructed as to benefit the native at the expense of the white man. No cattle ranch can be successful until this Act is rescinded.

MR. JAMES EASTGATE, Storekeeper, Wai Vola, was born in Middlesex, England, 1842, and educated at Hampton. Leaving England in 1856 for Sydney, he spent nine years in the colonies. He then went to New Zealand, spending about three years there, arriving in Fiji in 1868. He settled on the Rewa River, and remained there 22 years, removing then to Taviuni, and spent twelve years there. Four years ago he purchased his present estate of 800 acres. Mr. Eastgate started cotton-growing, but shared the same fate as others. He then went in for cane.

MR. CHARLES WIMBLEDON THOMAS, Grazier and Stockowner,

MR. C. W. THOMAS.

of Lautoka, was born in Hobart on April 15, 1862, and arrived in Fiji with his parents in 1872. His father was a lawyer in Levuka, and Mr. Charles Thomas had intended following that profession and spent several years in his father's office; but ill-health compelled him to abandon it. With his brother, Mr. W. W. Thomas, he acquired a very fine property on the north-west coast of Viti Levu, and went in for the breeding of cattle and horses. Subsequently butchering establishments were opened by the Messrs. Thomas at Ba and Lautoka, and these they supply with stock from their own station.

Ba District.

THE Ba River, on the northern coast of Viti Levu, runs through open and hilly country, not so thickly wooded as on the south-east or windward side of the island. The soil here is deep and easily worked, and particularly rich, and large quantities of sugarcane are produced, the Colonial Sugar Refining Company having a mill at Rarawai, on the river, in the vicinity of which a number of Europeans have settled, the white population of the district totalling nearly 200. There is a considerable Indian population, either directly employed by the sugar company or growing cane on their own account; and on the large areas of native lands, held in common by the various village communities, the systematic cultivation of this product is insisted upon by the Government as an important means of inculcating industry amongst a race naturally lazy, and also as a means of paying the native taxes necessary for their specialised form of government, and increasing their communal and individual wealth.

In the mountains, at the back of Ba, at an altitude of a couple of thousand feet, is the Government station of Nadarivatu, the residence of the Governor for several months of the year. A detachment of the Armed Native Constabulary is stationed at Nadarivatu which may be reached by road from Ba or Tavua or overland from Suva. The hill climate is a bracing one, and the Colonial Sugar Company purpose erecting bungalows here as sanatoria. These will be well furnished, and are intended for those of their employees whose health requires a cooler atmosphere.

In the way of sport, there are polo and rifle clubs, each with a large membership, the leading spirits in the former being Dr. Hall and Mr. F. C. Clapcott, and, in the latter, Mr. B. H. Holmes (captain), and Mr. H. J. Thomas (vice-captain).

A tramway to connect Ba and Tavua is contemplated.

Koronuba Estate, the property of the Colonial Sugar Refining Co., contains about 1,500 acres under cane, and employs 320 coolies, two junior overseers, and one white stockman. The estate is freely traversed by tramlines running north, south, east and west, and the cane is taken by tram to Rarawai for crushing, the largest crushing being over 2,400 tons in 1904. Mr. Hocker, the overseer-in charge, has had experience with all sorts of coloured labour, Chinese, Japanese, kanakas, but prefers the coolie. Seventy head of mules are employed on the estate and 35 horses. Maize sufficient to feed the stock is grown on the estate, and frequently more is produced, which is sent to other estates. A pig-proof fence, seven miles in extent, runs round the estate.

DR. THOMAS ALEXANDER DOWSE, Rarawai, Ba, was born in September, 1875, at Highgate, England, and educated at Epsom, Surrey, and Charing Cross Hospital,

DR. T. A. DOWSE.

London. He was House Surgeon and Resident Obstetrical Physician of Charing Cross Hospital, surgeon to the Royal National Mission for Deep Sea Fishermen, and civil surgeon at the Station Hospital, Colchester. Dr. Dowse arrived in Fiji in August, 1902, and, after acting as Government medical officer at Suva, Rewa and Levuka, was appointed to the charge of the Ba district.

MR. HERMAN HOCKER, Overseer-in-charge of Koronuba Estate, Ba River, was born in Bremen,

Cane Cutting, Koronuba

Germany, and educated there. On leaving college he came to Queensland in 1886, and for five years was on the Victoria plantation, Herbert River, for the Colonial Sugar Refining Co. Coming to Fiji in 1896, he started as junior overseer on Labasa estate, where he remained four years, working up to overseer-in-charge. A trip home followed, and on his return he was sent to Ba in charge of Rarawai, and after three months was removed to Koronuba in the same capacity, which position he still fills. Mr. Hocker is a great stamp collector, and has a very valuable collection.

MR. NORMAN CASEY, second overseer, Koronuba Estate, was born in Wagga, New South Wales, and educated in that colony. On leaving school he entered the Agricultural College at Wagga. From Wagga he went on to a station for experience, and then went in for a full course of surveying. He joined the Colonial Sugar Refining Co. in November, 1904. Most of the time he has spent on Koronuba in his present position.

MR. FITZGERALD BRENAN, junior overseer, Koronuba Estate, was born in Brisbane, and educated in that city. For some time he was employed in Brisbane, and in 1901 he went recruiting labour in the South Seas, and finally settled down to plantation life in North Queensland with the Colonial Sugar Refining Co., and in January, 1906, was transferred to Fiji to his present position.

MR. ROBERT GEORGE McDONALD CHAMBERS was born in Bombay Presidency, and educated at the United Service College, Westward Ho, and also at the Oxford Military College. After leaving college he travelled for some time on the Continent, and, returning to England, entered the employ of the Hongkong and Shanghai Bank. Leaving, he came out to Queensland, afterwards to New Zealand. Coming to Fiji in 1901, he entered the employ of the Colonial Sugar Refining Co., remaining with them till the end of 1905, when he took his present estate over from the Colonial Sugar Refining Co. The estate consists of 340 acres, all of which is under cane ; 55 coolies are employed.

MR. SAMUEL COFFEY, Planter, Navutolo, Ba River, was born in County Down, in the north of Ireland, in 1864. In 1883 he came out to Queensland and remained for some time in Brisbane. Being fond of stock, he spent eight years droving. Coming to Fiji in 1899, he entered the employ of the Colonial Sugar Refining Co. as stockman, remaining there until he took up his present estate of 1,400 acres, native lease, and 150 acres leased from the Colonial Sugar Refining Co., in partnership with the late Mr. Coutts, who was murdered at Labasa in 1905, three men being hanged for the crime. About 350 acres are under cane, and part of the estate is leased to free coolies. At the present time only free labour is employed (50 men), but he is indenturing labour next year. Four thousand one hundred tons of cane were cut in 1905, containing the highest density of any cane grown on the river.

MR. D. CAMERON, Planter, Korobutu, Ba River, was born in Rosshire, N.B., 1861, and educated there. He came to Queensland in 1883, remaining there only sixteen months. He came to Fiji in 1884 and at once entered the employ of the Colonial Sugar Refining Co., where he remained in various capacities until 1902, when he took up his present estate, 167 acres being under cane. Only free labour is employed, but indentured labour has been applied for, free labour not being reliable. Mr. Cameron was in Ba long before the mill was erected, and has watched its growth.

MR. GEORGE HENRY TAYLOR, Planter, Naikubukubu Estate, Ba River, was born in Auckland, and educated in New Zealand. Coming to Fiji in 1890, he entered the employ of the Colonial Sugar Refining Company as overseer. He left and went pearl fishing, afterwards going into business on his own account. Five years ago he settled on his present estate of 1,300 acres ; there are now 170 acres under cane. In addition to this Mr. Taylor is interested in other estates. Free labour is employed. Cattle are raised to supply the local market.

MR. EDMUND GIBSON WOOLCOTT, Planter, Naikubukubu, Ba River, was born in Victoria, 1870, but came to Fiji at an early age. His late father was one of the pioneer settlers. He was educated in Auckland, New Zealand. On leaving college he returned to Fiji and entered the Government service under Sir John Thurston's régimé, and was clerk of the peace at Ba for ten years. He left that position to take up his present estate, freehold 475 acres, with 1,400 acres leasehold. Upwards of 200 acres are being prepared for cultivation. Free labour only is employed. A tramline is about to be constructed through the estate by the Colonial Sugar Refining Co. to take off the crop.

Vuni Samaloa Estate, the property of the Colonial Sugar Refining Co., contains about 1,000 acres, all of which is under cane; 68 mules and horses are employed, and 180 coolies. It is managed by MR. HAROLD JAMES THOMAS, who was born at Monaro, New South Wales, and educated in Bombala. On leaving school he went on to his father's station, and remained there till 1899, when he came to Fiji under engagement to the Colonial Sugar Refining Co., where he has remained ever since. The past five years he has spent as overseer in charge of Vuni Samaloa. Prior to coming to Vuni Samaloa he was in charge of the Rarawai Estate.

MR. H. J. THOMAS.

MR. JOHN THOMAS PALMER, Manager for Messrs. Morris, Hedstrom & Co., of Levuka and Ba, was born in Sydney, and educated in that city. Leaving school he tried carpentering, but, disliking the occupation, he went in for storekeeping, coming to Fiji under engagement to Messrs. Morris, Hedstrom & Co. three years ago. A year after he was appointed as manager of their Ba branch, which position he now holds. Under his management the business has greatly expanded, the turnover having nearly doubled itself. Mr. Palmer has with him as accountant Mr. B. Fisher, who supervises and keeps the ledgers.

MR. SINCLAIR, of Ba, was born on 10th November, 1872; and educated at Newington College, Stanmore, New South Wales. He left there in 1883 with a fair foundation to work on, and spent the rest of the time up to the latter end of the year 1884 in and about Sydney. He then returned to Fiji and went under Messrs. Stevens & Johnson to learn baking, but was sent out to see bread delivered instead; the firm going insolvent a few years after, he had to go to Mr. Rosner, of Waimanu road, to learn the trade. After a while he left and went to Mr. A. Stevens and worked with his baker six months. He then left, and started work half an hour afterwards with Messrs. Ferris & Gant, with whom he stayed two years. He then took a journeyman's job with Messrs. Lee Bros., and worked with them for two-and-a-half years. He then went to Levuka and ran his first race, and took second place from the 14 yards mark, without any training; he went back to the Rewa and trained for Suva, and took third place there off the 10 yards mark, having to give men that gave him a start in Levuka as much as four yards and beating them. Mr. Sinclair kept out of running for a few years to improve his start. He spent six months prospecting for gold, but, finding it did not pay, went over to Taviuni to get employment, but, not succeeding, came to Levuka and then on to Penang. From there he came to Ba and worked for Mr. Pfluger for six months, then went to Messrs. Morgan & Smith for six months left there and started work for Messrs. Bentley & Co., now known as Messrs. Morris, Hedstrom & Co., storekeeping, and stayed there about three years, leaving to start baking for himself. Mr. Sinclair at one time had an offer to work for the Government as interpreter, but the salary, being low for a man who contemplated marriage, prevented him from accepting the position.

BA PROGRESS ASSOCIATION.

A Progress Association has been formed at Ba, the objects of which are:—(1) To discuss all or any matters of general interest to the community and district. (2) To bring under the notice of the authorities all local public matters requiring attention. (3) To assist in every way possible the Government authorities in the laying out of mutual interest to residents of the province of Ba. The following gentlemen have been elected as office-bearers:—President, Hon. J. B. Turner; vice-presidents, Hon. S. L. Lazarus, Mr. H. L. Kennedy; chairman, Mr. Leslie Davidson; treasurer and secretary, Mr. F. R. Walcot; committee, Messrs. S. Coffey, D. Cameron, E. L. Alcock, D. O'Dowd, and J. Williams.

. . Lautoka. . .

LAUTOKA, on the north-west coast of Viti Levu, is a centre of much activity, but its immediate surroundings are anything but picturesque, There are few situations more beautiful than those of Suva or Levuka ; it is not so with Lautoka, and the visitor to Fiji, calling first at this port, is invariably disappointed. The aspect is uninviting. It is hot, dry, treeless. Yet there is much to interest one. Hundreds of natives assemble on the wharf on "steamer days," many with curios to sell. Children invade the ship with baskets full of mangoes and bananas. Indian coolies and their wives and children, the women attired in dresses of most gorgeous colours, lend additional interest to the scene. The picture is Oriental, quaint.

With the opening by the Colonial Sugar Refining Company a few years ago of a large mill here—said to be the second largest in the world—a township sprang into existence, which has developed into a very important place. Fitted with the most up-to-date machinery, the mill is one of the busiest places imaginable in the sugar season. There is a fine long jetty, and, beyond the mill, situated on the brow of a hill, are the company's offices and the buildings in which the employees—or a goodly number of them—are accommodated. These structures, arranged in bungalow fashion, are neat and comfortable, and eminently suited to the climate. A walk of a mile or two over the hill brings one to a first-class hotel. The scenery, too, improves as one goes inland ; and here and there are some pretty residences in picturesque surroundings.

As for the company's employees, everything possible has been done to make them comfortable, and, despite the oppressive climate, they find life pleasant enough in Lautoka. Among other things, excellent tennis courts have been laid out, and in the cooler months they are much availed of. Billiards, skittles, and other indoor amusements are also provided. A tramline connects the Lautoka with the Ba mill, further along the coast.

Large numbers of Europeans, Indians, and Fijians are engaged in cultivating areas of cane land, the product of which is sold to the company. The proper cultivation of the lands is brought about by the terms in the company's contracts with growers, by which they are paid, not in accordance with the quantity of cane grown and delivered to the mill, but on the percentage of raw sugar obtained by analysis of the cane supplied, with a sliding scale. There is a minimum in the percentage of raw sugar, under which the company may refuse to accept delivery of the cane ; and although such a contract would appear somewhat one-sided where climatic changes may largely influence the output, experience has shown that it is not so, as the minimum fixed leaves a fair margin for such differences, and it is found that in the wet districts a heavier crop means an equal quantity of sugar, whereas in the drier districts smaller crops give a larger percentage of actual sugar. The cultivation of this product for the company amongst Europeans has led to the profitable investment of small capital, resulting in larger subsequent operations, and the outlook in the future in the Lautoka, as well as other districts, is distinctly encouraging.

MR. FREDERICK HENRY GARDINER, Manager for Henry Marks & Co., Lautoka, was born on the island of Mago, in the Fijian group, in 1873, being the first white child born there. He was educated in Levuka. On leaving school he entered the employ of Mr. C. J. Limberg, general storekeeper, on the Ba River, remaining there four years. On leaving he joined Brown and Joske, Suva, where he remained two years. He then entered the service of the Union S.S. Co., where he remained four-and-a-half years, and on leaving them he joined Messrs. H. Marks & Co., Suva. Two years ago he came to Lautoka to his present position. Mr. Gardiner is married.

MR. ALEXANDER EASTGATE, JUN., Overseer-in-charge of the Drasa Estate, Lautoka, the property of the Colonial Sugar Refining Company, is a son of Mr. A. Eastgate, of Levuka, one of the pioneers of the colony. Mr. Eastgate was born in Auckland, New Zealand, in 1871, and educated there. Acquiring a practical knowledge of farming, he entered the employ of the Colonial Sugar Company, and was shortly afterwards appointed an assistant overseer, and in 1901 was promoted to the position he now occupies.

Papaia (called Mummy Apple) or Paw paw Tree.

MR. HAROLD HORTON, Accountant for Brown & Joske, Lautoka, was born in Devonport, England, in 1875, and educated at Lord Weymouth's Grammar School, Warminster, Wiltshire. Coming to Sydney in 1896, he remained till 1904, when he came to Fiji to take up his present position with Messrs. Brown & Joske.

Scene on Serua Island, Viti Levu.

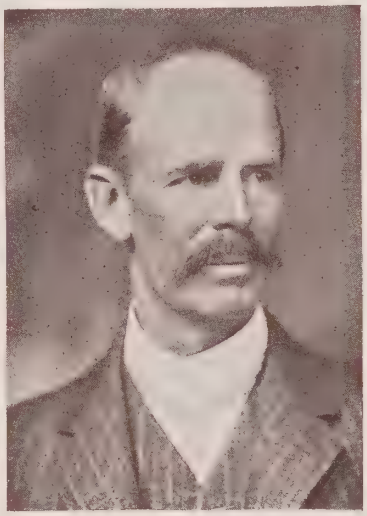
MR. GEORGE T. BARKER, Ironmonger, with Messrs. H. Marks and Co., Lautoka, was born in Canterbury, New Zealand, and educated there. On leaving school, he came to Fiji in August, 1885, and entered the employ of McEwan and Co., remaining there till 1893. In 1894 he was attracted to the West Australian goldfields. Returning in 1897, he entered the employ of Messrs. Brown, Joske & Hedstrom, Levuka, where he remained six years. In 1903 he started on his own account, but sold out in 1905, and entered upon his present engagement. Mr. Barker is a brother to Mr. Allport Barker, of the *Western Pacific Herald*, Suva.

MR. HUGH H. RAGG, Manager for Brown & Joske, Lautoka, was born in Suva in 1882, and educated at the Marist Brothers' school. On leaving school he spent four years at various trades, and then settled down to storekeeping. He was for seven years with Messrs. A. M. Brodziak & Co., and left them to take his present position. In 1905 Mr. Ragg married a daughter of the late Captain Petrie.

MR. FREDERICK R. BENTLEY, Manager for Morris, Hedstrom and Co., Lautoka, is brother to Captain R. Bentley, Levuka, and Mr. W. Bentley, of the Rewa River. He was born in Levuka, Fiji, in 1874, and educated there. At an early age (11 years) he went to sea and followed a seafaring life for five years. Settling ashore, he started with Messrs. A. M. Brodziak & Co., Suva, remaining with them four years. He joined the firm for whom he now manages some twelve years ago, and on their opening business in Lautoka he was appointed manager. Mr. Bentley is the pioneer storekeeper of Lautoka. He has two branch stores under him, which are visited regularly, and also a bakery establishment. Mr. Bentley is married and has a family of three sons.

MR. ERIC HUNT, Assistant of Morris, Hedstrom & Co., is a son of Mr. Edward C. Hunt. He was born in 1882, and was educated at All Saints' School, Sydney. On leaving school he went to a farm and served three-and-a-half years, when, at his parents' wish, he retired from farm life to take to the work in which he is now engaged.

MR. HERBERT ALEXANDER GOODWIN ROBINSON was born in Kent in 1876, and came to Queensland in 1891. He followed various occupations there, and in



MR. H. A. G. ROBINSON.

1899 arrived in Fiji, and was shortly afterwards appointed overseer-in-charge of the Colonial Sugar Refining Company's Lautoka estates, before the mill was erected.

MR. SYDNEY HERBERT SCOTT YOUNG, Acting Overseer-in-charge of the Colonial Sugar Refining Company's Vatamai Estate, Lautoka, was born in the old country, and came to Australia with his parents at an early age. For some time he was at Glenrowan and Rutherglen, Victoria, and then took up land at Liverpool, New South Wales. After spending a year or two there, he decided to seek "fresh fields and pastures new," and secured an engagement with "the Company." His previous experience "on the land" stood him in good stead, and being both an energetic and capable man, he has made rapid advancement.

MR. ROBERT ARTHUR LENNOX FARRON, of the Colonial Sugar Company's establishment at Lautoka was born in Edinburgh in 1885, and arrived in Victoria, with his parents, at an early age. He received a sound education at the leading college in Melbourne, and afterwards in Sydney, and entered the employment of the Sugar Company in 1904.

MR. FRANCIS PATRICK O'DOWD, Proprietor of the Lautoka Hotel, is a nephew of Mr. T. P.

MR. F. P. O'DOWD.

O'Connor, of old world fame, the proprietor of *M.A.P.* and T.P.O.'s

weekly, also of Mr. J. O'Dowd, M.P. for Sligo. The subject of this sketch was born in New Zealand, on the Thames goldfield, on 29th February, 1887, and educated at the Auckland Grammar School. He was a boatbuilder in Auckland for seven years, after which he kept an hotel in New Zealand. He was in partnership with Mr. W. McManis. Mr. O'Dowd decided to leave New Zealand, and came to Fiji in December, 1903. He soon took up the Lautoka Hotel, and has retained the proprietorship of that establishment. Mr. O'Dowd displays keen interest in racing, football, swimming and walking.

Mr. Pfluger.

Mr. PHILLIPS is a well-known resident of Lautoka, and also Mr. PFLUGER. The latter was born at Ponsonby, Auckland, New Zealand, in 1865, and arrived in Fiji when only twelve months old. He was educated in Germany, and, after finishing his education, came back to the Australian colonies. He spent two years in Sydney, and returned to Fiji. He made a stand in Ba and sold out in 1896 to Morris, Hedstrom & Co. He still owns the Lautoka Hotel; two or three years ago Mr. Pfluger left the hotel, and is now engaged in cane-planting. Mr. Pfluger remembers Mr. Burns on the Ba River in 1873.

. . Nadi . .

NADI is an important province on the western coast of Viti Levu, where formerly a considerable quantity of cotton was grown. The best lands are situated some four miles inland, upon the river banks, and consist of a series of well-grassed plains, extending many miles, with scarcely a tree to interrupt the view. At the back are high mountains with strange, fantastic peaks. The scenery around Nadi is bold and magnificent, and the soil so prolific that almost everything that grows in the tropical and sub-tropical regions can be produced to perfection there. There are nearly 60 adult Europeans in the district; and an Indian population of between 1,200 and 1,400.

Mr. ROBERT PALGRAVE CARR, Cane-planter, Votua Levu, was born in Jamaica in 1864, and educated there. Coming to Fiji in 1883, he was for five years engaged with the Rewa Sugar Co., since defunct. He then joined the Colonial Sugar Refining Co. at Ba, which position he left to start on his present estate of 600 acres. Coolie labour is used.

Mr. ALBERT E. STUART (Stuart Bros.), Nadi, Storekeeper, was born in Goulburn, New South Wales, and educated in Suva, Fiji, coming with his parents when only five years old. On leaving school he returned to New South Wales, and went to Crookwell to learn storekeeping for five years. He then left to go to New Zealand, where he stayed for six months, and went back to Fiji. He at once embarked in storekeeping on his own account. At a later stage his brother joined him, and they now trade as Stuart Bros.

Mr. THOMAS F. JOSEPH, Stockman, employed by the Colonial Sugar Refining Company at Nadi, was born in County Galway, Ireland, and came to Queensland at an early age. After spending a number of years on various stations in Central Queensland, he joined "the Company," and was shortly afterwards given charge of a shipment of horses and mules for Fiji. After that he went to California and brought mules from there to the colony.

Mr. WALTER LINDSAY HUNT, Overseer-in-charge of the Colonial Sugar Refining Company's Wasina Estate, Nadi, was born in Ceylon, and came to Fiji in 1883. He served some time with the Penang Sugar Company, joining the Colonial Sugar Refining Company in April, 1900, as overseer in connection with the building of the wharf at Lautoka. Then, after filling various other responsible positions, he was given charge of the Wasina Estate in 1904.

Mr. RICHARD UNDERWOOD GODDARD, Overseer of the Colonial Sugar Refining Company's Wasina Estate, Nadi, was born in Sydney in 1883, and educated at the Sydney Grammar School, his father being manager of the Newtown branch of the Commercial Banking Company of Sydney. After spending a couple of years at the Hawkesbury Agricultural College, he went

in for farming on his own account, but gave this up on obtaining an engagement with the Colonial Sugar Refining Company. He came to Fiji in 1903.

Mr. JOSEPH JAMES RAGG, Hospital Superintendent, Nadi, was born in Birmingham in 1871, and, arriving in the colony in 1886, joined the Government service, acting as clerk to the Attorney-General, and afterwards to the Chief Justice. Then he obtained employment in Mr. Tate's pharmacy, and, after remaining four years there, he served seven years in the Rewa hospital, and then went, under engagement with the Colonial Sugar Refining Company, to the hospital at Nadi. The institution, which Mr. Ragg controls, is up to date in every respect and contains accommodation for 120 patients.

Mr. STUART BLACK, one of the pioneers of the colony, was born in India, arriving in Australia with his father, an officer of the East India Company, when seven years of age. After following pastoral pursuits for some years, he came to Fiji in 1868, and, like everyone else in those days, went in for cotton-growing. When this industry collapsed he tried sugar-planting, then tea, and then copra at Selialevu, but did not meet with much success. Finally he came to Nadi as agent for the Fiji Banana Company, but this concern had not a very long life, and, not long after Mr. Black had joined it, was wound up.

Mr. GEORGE FREEMAN MARTIN, Planter, of Wagadra, Nadi, has been a resident of Fiji since 1880. He has a large number of native labourers, and prefers the Polynesian to the Fijian or the Indian. He takes a great interest in the welfare of the native race, and was one of those who made recommendations with a view to arresting the decrease of the population on the occasion of the inquiry by the Royal Commission—consisting of Dr. Corney, Mr. James Stewart and Mr. Basil Thomson—in 1893.

. . Nadroga . .

THE Nadroga province, occupying the south-western part of Viti Levu, is famed for its tobacco, the climate and soil being eminently suited for its cultivation. Maize and sugarcane also do remarkably well. The Sigatoka, the principal river, is a fine stream, though difficult for navigation, and the land upon its banks is exceptionally fertile and capable of being cultivated from its mouth right up to its source in the highlands in the centre of the island. The scenery is grand, and this lovely part of the country must some day take its position as one of the leading districts of Fiji. It is impossible to write too highly of it, for it must be seen to be appreciated. The Tuva River is another fine piece of water, and the lands are similar to those of the Sigatoka. Nadroga is said to be the only place in the group where the highly-prized orange cowrie is met with, and it is but seldom found here, and then only after a gale or hurricane.

Dr. RAOUL DE BORSSIERE, Medical Officer, Provincial Hospital, Nadroga, was born in Trinidad, British West Indies, in 1879, and educated at St. Mary's College, Trinidad, going from there to the School of Medicine, Edinburgh. After obtaining his L.R.C.P.E., L.R.C.S.E., L.F.P.S.G., he took charge of the Royal Victoria Hospital for Consumptives. Leaving Edinburgh, he came to Fiji in March, 1903, being appointed by the Colonial Office in London. His first appointment was as acting district medical officer for Rewa on account of the outbreak of measles; then medical officer at Taviuni, and thence to his present position. His testimonials are of the highest order, and he has written and published several papers on various diseases.

Mr. JAMES BYRNE, of Sigatoka, Grazier, was born at Newark, New Jersey, in 1836, coming to Fiji in 1861, and is therefore one of the oldest colonists in the group. He was trading for 25 years after his arrival, planting cotton at the same time. He failed, as others did, on account of the fall in prices. Mr. Byrne has spent 44 years on the Sigatoka River. When he first went there, Mr. Byrne saw natives cooking and eating human flesh. He finds a ready market for his cattle in Suva and Lautoka.

Mr. HENRY JOSEPH STUART, Farmer and Storekeeper, of Nadroga, was born in Goulburn, New South Wales, 1866, and educated in Suva. On leaving school he started cruising around the group, trading when opportunity offered. After ten years he gave it up and settled on his present estate of 900 acres. He has 150 head of cattle, 450 goats, besides pigs and poultry. The long drought of 1905 materially reduced his stock. Suva is the market for cattle, but the goats are used amongst the Indian population at Navua.

Mr. J. B. TAYLOR, Planter, Sabeto, was born in Scotland, 1864, and educated there. He went to Queensland in 1880, and to Fiji in 1883. He was overseer for the first town board in Suva. Joining the Colonial Sugar Refining Co. in 1884, as overseer, he remained till 1899, and then took up his present estate of 475 acres, half of which is under cane. He abandoned bananas owing to the duty levied by the colonies. Fijian and Coolie labour is employed.

Mr. JOHN ROBERTSON, Planter and Storekeeper, Sigatoka, Nadroga province, was born in Glasgow, and educated there. He came to Fiji in 1880, and started as storeman with the late Mr. John Rennie, storekeeper, Navua; afterwards going to Ba in a similar capacity for Mr. Lindberg for one year. He then went back to Navua to start on his own account as storekeeper and shipped bananas to the colonies. Mr. Robertson was the first to induce Indians to grow cane on the Navua River. As agent for the landholders he leased to the Indians nearly all the land they now occupy. In 1902 he settled on his present estate. He is the largest merchant in the Nadroga district, importing most of his own stock.

. . Navua . .

ONE of the most flourishing planting districts on the south coast of Viti Levu, not far distant from Suva, is that of the Navua River, a noble stream that empties itself into the sea near to the island of Beqa. At the sugar-mill, a couple of miles from its mouth, the river is 200 yards wide, and it flows through one of the most fertile tracts of country in Fiji, probably in the world, while among the highlands of the back country, still occupied mainly by members of the Fijian race, are wonderfully rich valleys. The products are the same as the Rewa, but cocoanuts are more plentiful, and the stately sago palm flourishes in all its beauty, while forest trees of the most useful description abound in the hills. Sugarcane is cultivated on a large scale, and the Vancouver-Fiji Company have made considerable improvements to the old mill, which is now up to date in every respect.

The district possesses a cricket club with a good membership and some "first-grade" players; and in August, 1906, a rifle club was formed, with the following office-bearers:—President, Mr. J. Fordham Johnson; vice-presidents, the Hon. S. L. Lazarus, Mr. W. Cockran, and Mr. F. Spence, S. M.; treasurer, Mr. E. J. Taylor; Mr. W. Best; captain, Sergeant Gostray; committee, Messrs. Wilson, Livingston, Goodfellow, Wade and Thane.

MR. JAMES DICKSON DIXON, Deputy Manager of the Fiji Sugar Company's mill at Navua, is the son of the late Rev. James Dixon, vicar of Bramley, Yorkshire, England. He was born at Cheltenham, England, in August, 1855, and was educated at the Anglican College, Rossall, North Lancashire, a school established especially for the education of clergymen's sons. Upon the conclusion of his school days, having decided upon a mercantile career he obtained an appointment in a leading London house, where he remained three years. He subsequently joined the service of the Indian bank. In 1875 he went to Ceylon in order to obtain experience in the management of plantations, towards which his tastes had inclined from boyhood. He remained in Ceylon three years, during which period he was engaged in coffee cultivation. In 1878 his attention was directed to the South Sea Islands, through the medium of a notice by the Fijian Government in the Ceylon press, which announced the sale of Crown lands in the colony suitable for the cultivation of coffee and other tropical productions. Upon investigation Mr. Dixon decided for Fiji, arriving in Levuka in the latter part of 1878. He almost immediately took up a large area of land at Wai Toga, on the Navua River, and at once embarked upon the cultivation of coffee on an extensive scale. Through the introduction of a virulent leaf disease into Fiji from Ceylon in the early eighties, and which spread with startling rapidity through the colony, and for which no effectual remedy could be found, Mr. Dixon, in common with all other growers, was forced to abandon the enterprise. In 1886 he accepted an appointment with the Fiji Sugar Company Ltd., subsequently attaining to the position of deputy manager, his present office. Mr. Dixon is a considerable reader and student, especially upon scientific subjects. He also takes a keen interest in public affairs. He grants encouragement in every way to amusements and sport in the Navua district, and is the founder of the Navua Cricket Club, of which organisation he is president. Mr. Dixon married, in 1890, the widow of the late Dr. Patullo, of the Rewa, and has one daughter.

MR. RAYMOND MORELL, Planter, Navua River, was born in Wiltshire, on September 14, 1838, and, having been educated at Mount St. Mary's Jesuit College, Derbyshire, left England in 1862 for New Zealand. There—and subsequently in various parts of Australia—he engaged in gold-digging, and in the early seventies landed in Fiji. In those days sailing craft only were used in the inter-island trade, and communication was therefore very uncertain. Mr. Morell was first in the field with a steam yacht, appropriately named the

MR. R. MORELL.

"Pioneer," and, receiving a subsidy from the Cakobau Government, this little vessel carried mails and passengers from the old capital to outlying coastal settlements for many years. Then he went in for planting, taking up land on the Navua, and experimenting first of all with coffee. This was not a success. But cattle-raising, which he next tried, was. He was the first to supply fresh meat regularly to the settlers, who till then had lived mostly on salt beef, pork, &c. He still continues this business.

MR. ABRAHAM JACOBS, manager for Messrs. Henry Marks and Co. Ltd., at Navua, is a son of Mr. Godfrey Jacobs, of New Zealand, and was born at Dunedin, South Island, on January 18th, 1880. He received his education at the Normal School in that city, upon the termination of which he entered upon a mercantile career. His first appointment was in the service of Messrs. Smith & Smith, of Dunedin, with which firm he remained until 1896, when he came to Fiji, arriving in Suva towards the latter end of that year. He immediately accepted a position in the Suva house of Messrs. Henry Marks and Co. Limited, where he remained for nearly three years, passing through all the departments and obtaining a comprehensive insight into the extensive business conducted by that firm. In 1899 the company decided to extend their operations to Levuka by opening a large branch house there, and Mr. Jacobs was selected to fill the position of assistant manager. He remained at Levuka until 1891 when he was appointed by Mr. Gabriel G. Marks, to fill a similar position in his Navua establishment, which a year later was merged into the limited liability company known throughout the Western Pacific as Henry Marks and Co., Ltd. The business presided over by Mr. Jacobs is one of the most important in Fiji. Its ramifications extend right through the rich Navua district, the rapid development of which is largely aided by this enterprising firm in the assistance it renders in the financing of smaller cultivators of cane and other products. The business comprehends the retailing of every description of merchandise required by the settlers and residents of that district, also in the purchase and export of all classes of agricultural and other productions. It should be said here that the foundation of this business was laid by

MR. A. JACOBS.

Mr. J. Robertson, who built up and conducted extensive mercantile operations at Navua for many years. These were acquired by purchase by Messrs. Henry Marks & Co. Ltd., in 1903. It is over these combined interests that Mr. Jacobs so ably presides.

MR. EDWIN JAMES TAYLOR, Manager of the Navua Trading Company's stores at Navua, was born at Colac, Victoria, on August

MR. E. J. TAYLOR.

22nd, 1877, and is a son of Mr. John H. Taylor, a well-known commercial man of that district. He was educated partly in Sydney, New South Wales, and came to Fiji in July, 1889, in order to proceed to Navua to join Mr. John Robertson, merchant and exporter, of that district. The business conducted by that gentleman was at that time one of considerable magnitude, and embraced all classes of merchandise. Mr. Taylor passed through every department, eventually attaining to the position of manager for Mr. Robertson. In 1896 he joined the service of Messrs. Henry Marks & Co., and a year or two later established himself independently at Dulewala, where he continued two years. He then disposed of that business and paid an extended visit to the Australian States. Upon his return to Fiji he rejoined Mr. Robertson as manager of his greatly enlarged business at Navua. This great commercial enterprise was merged into the Navua Trading Company in 1903, Mr. Taylor retaining the position of manager. Navua, in addition to being one of the finest sugar-producing districts of Fiji, is a fine centre for the purchase of every class of native products.

Mr. GEORGE WADE, Manager for Messrs. Henry Marks & Company Ltd., for their branch establishment at Tamunua, Navua, is a native of Auckland, New Zealand, where he was born July 9th, 1879. He is a son of Mr. John Wade, formerly a well-known colonist of North Island, New Zealand, who arrived with his family in Fiji in 1885, and at once embarked in various agricultural and trading enterprises. Mr. Wade, jun., was educated in Fiji and at Auckland. Upon his return to Fiji he joined his father and assisted in the management on his plantation at Vakaballa, Navua River. Subsequently entering the service of Messrs. Henry Marks and Company, he quickly rose to his present position as manager of that firm's branch establishment at Tamunua. This business is conducted in close proximity to the Tamunua sugar-mill, belonging to the Fiji Sugar Company Ltd. It is a depot from which the large body of settlers and free and indentured labour obtain a large proportion of their general supplies. The trade done is extensive and is rapidly

Mr. G. Wade.

increasing day by day. Mr. Wade takes a keen interest in cricketing and all outdoor sports.

Mr. HENRY MOUBRAY MICHAEL, Clerk of the Court and Interpreter to the Stipendiary Magistrate at Navua, was born in India on February 13th, 1852. He is a son of the late Mr. John Hick Michael, an officer in the Foreign Department in the Indian Civil Service. The subject of this notice was educated at St. Xavier's College, Park Street, Calcutta, who, upon the termination of his college career entered the legal profession as a cadet in an attorney's of the Supreme Court of India. In 1871 he was appointed a clerk in the Foreign Office at Calcutta, continuing in the office until 1878, when he accepted an engagement with the Fijian Government to proceed to the islands as a clerk and interpreter in the Immigration Department. He arrived in Suva in the beginning of 1879, and immediately entered upon his duties in the forementioned capacity. In 1886 he left the ser-

Mr H. M. Michael.

vice in order to control a number of leaseholds held by Indians in the Rewa district, but in the following year he re-entered the Fijian civil service as clerk and interpreter to the stipendiary magistrates at the Rewa. In 1890 he was transferred to the Navua district in the same capacity, where he has remained continuously ever since. Mr. Michael married in 1890 Ella, third daughter of the late Henry William Stuart, one of the managers of Nadroga station, then owned by Messrs. James McEwan & Company, and has a family of six sons.

Mr. ALFRED HAROLD LEE, Second Engineer of the Navua Sugar-mill, was born at Lautoka, Fiji, on July 29th, 1875, and was educated at Suva. In 1889 he obtained entrance into the engineering department of the Nausori mills, where he served a few years' apprenticeship. In November, 1891, he transferred

Mr. A. H. Lee.

his services to the Navua mill, where he served another three years to the engineering. Upon the completion of that term he accepted an appointment in the same service as an assistant engineer. In 1898 he resigned in order to proceed to Sydney and filled various positions in the engineering, mainly with Messrs. Waugh & Josephson, refrigerating machinery manufacturers and builders. He also had experience in the erection of mining machinery in various parts of New South Wales. In 1900 he accepted an appointment in the service of the Colonial Sugar Refining Company Limited as third engineer of their mill at Harwood, Clarence River. At the end of that season he returned to Fiji and accepted the position of third engineer at Navua. In 1903 he was promoted to that of second in charge, the duties of which he still carries out.

Mr. JAMES ERNEST PLIMSOLL, Accountant for Messrs. Henry Marks and Co. Ltd., Navua, was born in Devonshire, England, and is a son of Mr. James Plimsoll, a well-known landed proprietor of Exeter. He was partly educated in England, and subsequently in New Zealand, to which colony he went with his parents in 1887. Upon the termination of his school days he entered the service of Messrs. Oates, Lowry and Co., engineers, brass-

founders and ironmongers, of Christchurch, New Zealand. In 1901 he proceeded to Fiji and entered the

MR. J. E. PLIMSOLL.

service of Messrs. A. M. Brodziak and Co. in their Suva house. Subsequently he transferred his services to Messrs. Walter Horne & Co., also of Suva, filling the position of accountant. In 1904 he accepted his present appointment with Messrs. Henry Marks & Co. Ltd., at Navua. Mr. Plimsoll takes an active interest in all classes of outdoor sport, particularly cricket

MR. WILLIAM LIONEL INCHBOARD is a son of the late Mr. William Inchboard, and was born

MR. W. L. INCHBOARD.

at Navua, Fiji, May 21st, 1874. He was educated at Auckland, New Zealand. Upon his return to Fiji he joined with his father and Mr. Humphrey in the management of the combined estate. Upon the death of his father in 1898 he succeeded to his interests in the estate, and in conjunction with Mr. Humphrey is carrying on the cultivation of sugar upon a very large scale.

THE late MR. WILLIAM INCHBOARD was born at Youlton, Yorkshire, in 1836, and left England in company with Mr. G. R. Humphrey for Queensland in 1863. Two years later he, still in company

THE LATE MR. W. INCHBOARD.

with Mr. Humphrey, came to Fiji, and together they entered upon agricultural pursuits on the Navua River. This partnership continued until his death, which took place in December, 1898.

MR. GEORGE RICHMOND HUMPHREY, one of the pioneer settlers of the Navua district, Fiji, is a son of the late Mr. George Humphrey, of Earswick Grange, near the ancient city of York, Yorkshire, England, where he was born on January 8th, 1842. He received his education at Ednely College, Leeds, and upon its termination he joined his father in the management of his estate. Two years later he entered the office of the late E. J. Dale, solicitor of Leeds, with whom he remained a few years. His tastes and ambitions, however, were for a freer and more adventurous life than what a solicitor's office could offer ; consequently, in 1863, he left England, in company with the

MR. G. R. HUMPHREY and Family.

late Mr. William Inchboard (with whom he was closely associated until his death at Navua in 1898), for Queensland, then offering special inducements to the enterprising spirits of the old land in the opening up of her illimitable areas of pastoral and agricultural country. Messrs. Humphrey and Inchboard arrived in Brisbane in the " Cairngorm " in that year, where without delay they launched upon a pastoral enterprise. In 1865 their attention was directed to Fiji, which was then coming into prominence for the first time as a rich agricultural country. He, in company with the late Mr. Inchboard and Messrs. Henry Campion and Thompson, arrived in Levuka in the old " Adolphus Yates," a brig then commanded by the late Captain Browning, which was afterwards wrecked in a terrific hurricane in Levuka harbour. It should be mentioned here that this enterprising little company embarked at Sydney, first providing themselves with a large stock of general merchandise, including guns, ammunition, wearing apparel, tools of agriculture, &c., to be used for purposes of barter. Money in those days in Fiji as a medium of exchange was practically unknown. In order to secure the necessary areas of land from the chiefs this method of purchase was absolutely necessary. Upon arrival in Fiji in November,

1865 a cutter was chartered at Levuka and a cruise undertaken through the various islands of the group, with a view to selecting the most propitious site for their enterprise. A thorough exploration of the Rewa River was first made. Here they fell in with a number of European settlers, which included an American gentleman well known in the early days of Fijian settlement—Mr. George Burt,—who conducted the party to the rich island of Beqa on a cotton-purchasing expedition among the natives, who in those days, in their primitive fashion, grew the product in the vicinity of their towns and villages. This gentleman afterwards conducted them to the Sigatoka River, on the mainland, with a view to the purchase of land in that district, if found suitable. Failing in this object a return to the Rewa was decided upon. As the vessel approached the entrance of the Navua River a severe hurricane was encountered, which necessitated the party landing in that vicinity. While here the magnificent characteristics of the country, especially its marvellous, fertility, were impressed upon the attention of every member of the party. Upon the abatement, however, of the hurricane the voyage to the Rewa was resumed, but the attempt to obtain a suitable area of land in that district having failed, and, acting on the advice of another old Fijian settler, named Farran, a return to Navua was made by Messrs. Humphrey and Inchboard. Negotiations were at once entered into with the chiefs of Dravoni, the lawful owners of the soil, and the purchase of an area of 4,000 acres was effected. Eight years later, and just after annexation, this area was, rightly or wrongly, reduced by the Gordon Government to twelve hundred acres. Messrs. Humphrey and Inchboard, however, regarded the reduction as an act of great injustice to them, in view of the fact that the transfer of the land was an absolutely legitimate and fair transaction, to which the real proprietors of the soil consented, and because of difficulties and trials they had encountered in their efforts to reclaim the land for cultivation and civilisation. They felt they were entitled to every consideration. Mr. Humphrey claims that he and his partner were compelled to submit to another injustice when, later on, an accurate and proper survey of the land which they were allowed to retain proved to be only 1,149 acres. Some concepton of the difficulties these two pioneers had to encounter may be realised in the fact that during the first two years of their settlement on the Navua they never saw the face of another European. They, however, applied themselves to the clearing of the land and the cultivation of cotton, and, although the native races in this district were still unchristianised, they lived in peaceable possession of their property and on terms of perfect amity with the chiefs of the district and their people. The cotton produced on the estate was of magnificent quality. A considerable expenditure of money and labour was entailed in the building of sheds and drying apparatus, and other necessary machinery for preparing the raw cotton for market, but the venture proved successful until the year 1871, when, cotton values failing, owing to the restoration of cotton-growing in America, this enterprise had to be abandoned. Messrs. Humphrey and Inchboard then turned their attention to maize cultivation, but in this little success was achieved, owing to the uniformly low prices obtainable for that product. In 1872 Mr. Humphrey accepted the appointment of secretary and district magistrate for Tui Kuraduadua, one of the most powerful and advanced of all the native chiefs of Fiji, and whose son, Tui Matanitobua, still surviving, signed the deed of cession of the islands to the British Government. Mr. Humphrey filled this office until 1874, the year of annexation, when he returned to his plantation, which in the meantime had been carried on by his partner, the late Mr. Inchboard, and entered upon the cultivation of sugar-cane. Mr. Humphrey claims to have produced the first ton of sugar in Fiji. This was disposed of to a Mr. Haynes. During the years 1870 and 1871 the European settlers in the Navua district were in daily dread of their lives from the fiercer mountain tribes, who periodically and without warning, made incursions to the coast country. Messrs. Humphrey and Inchboard at that time had sixty Polynesians engaged in working their estate and a neighbouring settler employed a similar number. With these combined forces they succeeded in keeping these men at bay. As an illustration of the unsettled condition of the district and the warlike character of these inland tribes, about this time Major Henry Thurston and Lieutenant Forward came down to Navua with a thousand men of Bau and succeeded in capturing the chiefs of the recalcitrant tribes. These were subsequently deported to other islands and provinces. Through inability to dispose of their cane crop in 1875 sugar-planting had to be abandoned by Messrs. Humphrey and Inchboard, and for the ensuing five years little was done by them in the way of cultivation. In that year Messrs. Sharp, Fletcher & Co. erected the first sugar-mill at Navua, and in 1881 Messrs. Humphrey and Inchboard leased their estate to that firm. The two partners then decided upon a visit to England, which they carried into effect the following year, after nearly twenty years' absence. The establishment of the mill at Navua not proving a successful venture, Messrs. Humphrey and Inchboard were compelled to return to Fiji earlier than they had at first intended, in order to resume possession of their land. Since that date, in addition to cane cultivation, banana production upon an extensive scale has been tried by these persevering settlers, but with varying success, hurricane and disease in succession militating against their best efforts. Of late years their attention has been confined to sugar-cane, the products of the estate being delivered to the Tamanua mill, which for many years belonged to the Fiji Sugar Company Ltd., but during the latter part of 1905 it passed into the hands of a Vancouver company. Mr. Humphrey to-day is one of the largest sugar growers in Fiji. The homestead of the estate is beautifully situated on the right bank of the Navua River.

MR. RICHARD DUNLOP TREZEVANT, Cane Inspector at Navua for the Navua Trading Company, was born in India on November

30th, 1864, and is a son of Mr. Richard Palace Trezevant, originally of Cornwall, England, and subsequently senior partner in the firm of Messrs. Richard Dunlop & Co., of Park Street, Calcutta. The subject of this notice was educated at St. Xavier's College, Calcutta, and served his articles as a medical student under Dr. Kernot, M.R.C.S. and Dr. Brannigan, of Dulasi Square, Calcutta. Upon the termination of this service he associated himself with a leading legal firm of Calcutta in order to gain an insight into Indian law, as well as a proficiency in the various Indian languages and dialects. In 1882 he was engaged in India on behalf of the Fijian Government as an interpreter for the rapidly-growing Indian population in the colony, to fill which position he arrived in Suva in September of that year. This appointment he filled until 1885, when he resigned in order to embark in banana-growing on the Navua River. This enterprise, however, failed, owing to the spread of a disease, which completely destroyed the plantations in the Navua district. In 1888 he started as a trader, dealing in all descriptions of native and cultivated productions, in which he achieved a full measure of success. In furtherance of this enterprise he acquired by purchase a fleet of ten-ton cutters and obtained by examination his certificate as a

MR. and MRS. TREZEVANT.

master mariner in the inter-island traffic. His operations during this period included the beche-de-mer and pearlshell trade, but here again he suffered the heavy loss of a number of his craft in a severe hurricane. He then joined Mr. J. Robertson, merchant, of Navua, and accepted charge of his main establishment in that centre, where he remained two years, then he accepted an appointment in the service of the Fiji Sugar Company as hospital superintendent. This position he resigned in 1894 in order to visit the Australian colonies. Upon his return to Fiji he was appointed manager of Kabacaki plantation, Navua, for Mr. John Robertson, which position he retained until 1896, when he rejoined the service of the Fiji Sugar Company as general overseer of their several plantations. These duties he performed until 1903, resigning that year in order to act as cane inspector for the Navua Trading Company. Some idea of the extent of his duties are disclosed in the fact that in 1905 some 400 plantations were included within his jurisdiction, which are embraced within no less than forty miles of territory. Mr. Trezevant's home is at Kabacaki, of which estate he holds the leasehold and cultivates. His knowledge of the Indian language is extensive, and his services are still frequently availed of by the Government as Indian interpreter.

. . Levuka . .

LEVUKA, the former capital of Fiji, is situated on the eastern side of Ovalau, an island eight miles in length by seven in breadth, and is distant from Suva about fifty-four miles, the passage occupying about six hours. It came to be the most prominent settlement in the group—before the transference of the seat of Government to Suva,—because of its central position and the unvarying friendliness shown towards the white man by the leading chief of the district, Tui Levuka, who was gathered to his fathers early in the year 1870. The town consists of a double row of houses, three-quarters of a mile in length, extending along a narrow strip of beach, which it fully occupies. There is properly only one street, the open beach, as the buildings at the back have been jumbled together without any order. The Roman Catholic and Anglican Churches are the most imposing structures. The town is incapable of being extended either way. At the back, a couple of hundred yards from the beach, high volcanic mountain ranges rise abruptly, and it is hemmed in at either end by two immense spurs of rock. As the extreme ends of the town long ago reached these natural boundaries, a more suitable site for a metropolis had to be chosen, and Suva was selected in the early eighties.

The picturesque ruggedness of its mountains and the beauty of its harbour and reef make Levuka a singularly attractive spot. "The rich blue of the harbour," says Miss Gordon Cumming, "is separated from the purplish indigo of the great ocean by a submarine rainbow of indescribable loveliness. This is caused by the coral reef, which produces a gleaming ray, as if from a hidden prism. The patches of coral, seaweed, and sometimes white sand, lying at irregular depths, beneath a shallow covering of the most crystalline emerald-green water, produce every shade of aqua-marine, mauve, sienna and orange, all marvellously blended. The shades are continually varying with the ebb and flow of the tide, which at high water

covers the reef to a depth of several feet, while, at low tide, patches here and there stand high and dry, or are covered with only a few inches of water; treacherous ground, however, on which to land, as the sharp coral spikes break under the feet, cutting the thickest leather, and perhaps landing you in a hole several feet in depth, with still sharper coral down below. The highest edge of the reef lies towards the ocean, and a line of dazzling white surf marks where the great green breakers wage their ceaseless warfare on the barrier; but the passage through the reef is plainly marked by a break in the white line, and a broad roadway of deep blue connecting the inner waters with the great deep; and this again passes in gradual gradations of colour, from the intense blue of the harbour to the glittering green of the shallow water on the inner side of the reef. Altogether it is most fascinating. The scene is loveliest at noon, when the sun is overhead, and lights up the colours beneath the water in the coral caves."

There are several interesting walks in the neighbourhood of Levuka. The Turret Rock behind the town affords excellent climbing to those fond of the exercise, and rewards the climber with an extensive view when he gets to the top. The favourite walk is that to "Commodore Goodenough's Bath"—a waterfall and pool on the hillside, about two miles from Levuka. The road lies along the beach past Vagadace, and by a native settlement, where the ovens and killing-stones of the bad old times may still be seen. The road, on leaving the beach, passes up a valley, and crosses a stream by stepping stones, thence following the right bank to the bathing place. A steep ascent of steps cut in the slippery rock leads to the pool, of which Commodore Goodenough remarked that it was "the most picturesque spot in which he had ever bathed." The most frequented bath in the town of Levuka is the large artificial hole in the creek that enters the harbour by Totonga, the native town of Levuka. It is about ten minutes' walk from the principal hotel, and is much used by residents for a plunge before breakfast. Other points of interest in or near Ovalau are the cemetery at Diaiba, two miles south of Levuka, and the romantic Valley of Levoni, at the west side of the island.

Levuka is, perhaps, the healthiest settlement in the group. Most of the residences are built on the slopes and steep hill-sides and a fresh air is always obtained, free from injurious exhalations, while the breezes from the sea rake the town fore and aft. Every visitor to Levuka is charmed with its delightful surroundings, and this brief account of the little tropic town may be concluded with a quotation from a writer, who has prettily described it as "a perfect gem, nestling at the base of mountain ranges, most picturesque, smiling its welcome in the glowing sunshine and inviting us ashore."

CAPT. ROBERT CRAWFORD MILLER BENTLEY takes his place among the old identities of this colony, having come here with his father in 1867, being then five years of age. At the age of 13 Mr. Bentley was articled to Mr. W. Scott, barrister and solicitor, with whom he continued in service after the expiration of his articles, as managing clerk until 1883, in which year he was appointed associate to the Chief Justice. In November, 1883, Mr. Bentley was appointed clerk to the Attorney-General, and subsequently acting-registrar of the Supreme Court and curator of intestate estates. After this Mr. Bentley entered the Customs Department, and, graduating in every branch of that service, was in 1898 appointed sub-collector of customs and postmaster for the port of Levuka. While holding the position of sub-collector, as at the present time, Mr. Bentley acts in many other capacities, such as deputy-commissioner of stamps, inspector of pearl-shell, and registrar of shipping. During the governorship of the late Sir George O'Brien a volunteer defence force was organised. Mr. Bentley was the commanding officer of D Company, of Levuka, and shortly after his retirement the company, which had held the palm

CAPT. R. C. M. BENTLEY.

for drill and shooting in the colony, was disbanded. Among the many experiences of a long residence in the colony, Mr. Bentley has a keen recollection of the unrest created by the belligerent attitude of the Klu Klux Klan that came into being shortly after the formation of the white cabinet and parliament under the late King Cakobau. There were many among the white community who objected to certain members of the cabinet, and the Klu Klux Klan, under the leadership of a Captain Beatson, threatened death to those who favoured the continuance of that cabinet. They declared that they would recognise no king or government, but that each man should practically govern himself in his own particular way. In fact, the order was almost wholly composed of the dissolute and unruly portion of the community, who preferred a state of anarchy to law and order.

AMONG the earliest pioneering settlers was the late MR. HENRY BENTLEY. This gentleman was born in Lancashire, England, in 1830, and was educated at Eton. In 1853 he emigrated to Victoria, coming from Ardrosan, where he was married. Hearing of the great cotton boom, Mr. Bentley,

in 1867, came to Fiji to try his luck, bringing with him a considerable amount of capital. He invested practically the whole in the cultivation of cotton on the Rewa and the Ra coast, and in five years had lost all. Like many others, Mr. Bentley did not anticipate that the reign of King Cotton would be so short, and the large profits of first shipments were soon absorbed in the heavy losses of subsequent ones. Then followed the planting of sugar-cane, and here again he was doomed to disappointment, as, owing to the non-arrival of sugar-mills, his crops were valueless. Mr. Bentley, while on his estates on the Rewa, which he acquired from the natives, was, in 1868, appointed to the representation of the Rewa district in the late King Cakobau's cabinet. Coming to Levuka in 1871, Mr. Bentley held many appointments under the old King's government, among them being that of chief police magistrate and superintendent of police and controller-general of labour, which position he occupied up to October, 1875, when annexation was declared. Under the new Government Mr. Bentley was appointed sub-agent-general of immigration, resigning that post in 1884. At his death in 1892 Mr. Bentley left a widow and

Late Mr. H. Bentley.

ten children, six sons and four daughters, all of whom are married and settled in the colony. The widow, who still survives, is 74 years of age, 40 of which have been spent in the colony. She is one of the few remaining pioneers, and is remarkable for her activity.

Mr. AIME JOHN ARMSTRONG, Levuka, was born in February, 1880, at St. Kilda, Victoria. He came to Fiji in 1886, and was educated in Suva. Mr. Armstrong joined the civil service in 1899, and is at present postmaster in charge of the Post and Telegraph Department, Levuka. Mr. Henry Moore Armstrong, father of the subject of this sketch, was an old resident, who arrived in Fiji in 1869, his father being Very Rev. John Armstrong,

Mr. A. J. Armstrong.

Dean of Kilfernora, County Clare, Ireland. Mr. A. J. Armstrong married, in 1905, Sybella, only daughter of Mr. Frank Otway, and granddaughter of Captain William Otway, of Waterloo fame and of Tipperary, Ireland.

Mr. DAVID JAFFA SOLOMON, of Levuka, was born at Auckland, New Zealand and educated at Fort Street School, Sydney. He arrived in Fiji in July, 1879, and carries on the business of a general merchant, Mr. Solomon was warden of Levuka, 1900-1, member of the municipal body for 16 years, member of the school board for two years, and secretary of the Chamber of Commerce for about four years. He has taken part in almost every public movement, and was chairman of meetings held to promote federation with New Zealand in 1901. He has taken a prominent part in all

Mr. D. J. Solomon.

sporting affairs, particularly cricket, in Levuka since 1881.

Mr. WILLIAM ERNEST CARRUTHERS, Levuka, was born December, 1853, at H.M.'s British Consulate, Taganrog, South Russia, and educated at Guildford R.G. School (Surrey) and Seckford G. School, Woodbridge (Suffolk), securing French prizes at both schools. Finishing his schooling, he was apprenticed to engineering at Ransome, Sims and Head's Orwell Works, Ipswich, Suffolk, remaining there from 1871 to 1875. He arrived in Fiji on 22nd September, 1892, and was engaged as clerk and accountant. Mr. Carruthers has a good knowledge of the French, German, and Russian languages. He was with the constructors of the floating pontoon dock at Nicolaieff, Russia (Messrs. Clark, Standfield & Co.), during the time of the Russo-Turkish war, as clerk, overseer and interpreter, and finally as their representative till the completion of the dock. He travelled about with machinery for Ransome, Sims and Head in 1873 at the Vienna Exhibition about seven months. In 1874-1876 he was in Russia, Moscow, districts Odessa, up the Volga, Podolia, &c., attending provincial fairs and exhibitions of ploughs and threshing machines. He was also with Horsland Bros., chartering

agents and shipbrokers, at Taganrog, South Russia, 1880 to 1885, after which he came out to New Zealand in 1885, and arrived at Auckland in December of that year. He remained in New Zealand until 1892, five-and-a-half years. After this he came to Fiji, and was with Paul Hoerder, late German Consul, Levuka, and since then with C. Kaad, copra merchant, Levuka. Mr. John Patrick Carruthers, late H.B.M. Consul at Taganrog, Russia, was the father of the subject of this sketch. Mr Carruthers was married, December, 1902, to Miss Almeda Black, and has issue: one daughter, Henrietta Almea Carruthers, born 31st January, 1904, and one son, John Charles Stuart Carruthers, born 14th August, 1905.

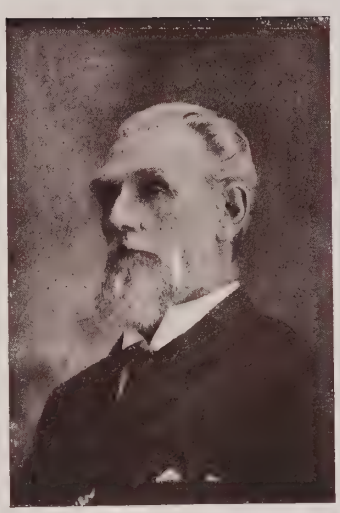
Mr. HENRY M. MAUGHAN, one of the pioneer settlers on Ovalau, was born in Sydney in 1854, and educated at Fort Street Public School, Sydney. He arrived in Fiji with his father in 1871. Mr. Maughan, sen., having bought the estate of Bureta from Sir John Thurston, at once started planting cotton, which eventually turned out a failure. After this they grew maize, sweet potatoes, and general produce. About this time schooners which came to Fiji with timber, were in the habit of calling at the back of the island of Ovalau for ballast, and on one occasion Mr. Maughan, sen., proposed to one of the captains to take bananas on top of the ballast on terms ; this turned out beneficial to both parties, and after this every boat calling took a shipment of bananas to New Zealand. This was the pioneer shipping of the fruit trade. Mr. Maughan planted cocoanuts amongst the bananas, which were planted ten feet apart in rows and the nuts planted in every third row. Mr. Maughan has three estates, viz., Bureta, Waidau, and Malabi, which consist of 1,020 acres. He also leases about 1000 acres from Mrs. Cudlip's estate and the French mission. The estate in all consists of 2,250 acres, 200 acres in all being under cocoanuts. There are 500 head of cattle, 600 goats, 400 poultry and 50 pigs on the estate. Mr. Maughan married, 20 years ago, a daughter of Mr. Burrows, of Waverley, Sydney, and a niece of Sir John Thurston. Both Mr. Maughan's parents are still alive, and reside at Petersham, Sydney.

Mr. THOMAS PERRY KING WILSON, Planter, Ruku Ruku, Ovalau, was born in Haddington, Scotland, in 1838, and educated in that town. On leaving school he learnt farming and acquired a practical knowledge. Coming to Tasmania in 1858, he stayed five years, occupied in various capacities. He came to Fiji in 1865, and remembers the bad old cannibal times, being only a few miles away from Rev. Baker at the time he was killed and eaten. He grew cotton, but with the same result as others. Then he started storekeeping in Levuka as Wilson, Lestage & Co. In 1888 he was deprived by the land commission of over 1,000 acres, allowing him only five acres, although he put in his deeds. These things have caused a very bitter feeling against Sir A. Gordon's policy, its result being, in his opinion, that Fiji has been put back about fifty years.

Mr. MORGAN arrived in Fiji in the year 1872, just after the establishment of the first Government under Cakobau Rex. He took up commerce in Levuka, and continued so occupied until 1889, when he finally left the islands to settle in

Mr. Morgan.

New South Wales. He was called to the Legislative Council in the early part of Sir George Des Vœux's Governorship, and continued a member up to the date of his departure, in 1889.



Mr. A. Eastgate.

Mr. ALEXANDER EASTGATE, of Levuka, was born at Ashford, Middlesex, England, in May, 1837. With members of his family he migrated to Australia in 1856. He resided for some time in Sydney, and then in Melbourne After some years' residence there he went to Otago, New Zealand. In 1868 the late Mr. F. Moss visited Fiji, and on his return wrote some graphic articles in the Otago *Daily Times*, giving glowing descriptions of the islands, and the prospects of fortune-making in the cultivation of Sea Island cotton. It was partly owing to these articles that Mr. Eastgate was influenced to settle in Fiji in April, 1870, and he, with many other Australians and New Zealanders, entered upon the cultivation of cotton, with varied success. Unfortunately for most of them, the cotton industry was revived in America, reducing values to an unpayable rate ; added to which a cycle of severe hurricanes visited the islands, reducing homesteads and plantations to wrecks. Mr. Eastgate's estate was, among many others, devastated in 1874, and he was about to return to New Zealand when the islands were annexed to Great Britain, and Mr. Eastgate was gazetted by Sir Hercules Robinson as one of the first stipendiary magistrates of the colony, which office he filled in various parts of the islands, including Levuka, where he was also Commissioner and District Registrar of the Supreme Court. He was also for

some time the Governor's Commissioner to the natives of the province of Ra. He served under six successive Governors, and retired on pension in 1894, after twenty years' service. He is now residing in Levuka, enjoying health after 36 years' residence in these tropical but healthful islands.

The late J. C. SMITH arrived in Fiji in the late sixties. Attracted by the high price of cotton, he started planting in Taviuni with the late Mr. J. H. Peterson. Mr. Smith, however, found this kind of life uncongenial, and left it after an experience of about six months. He then joined Mr. Marshall Moore in the old firm of Moore & Smith, Levuka, merchants, and so continued until Mr. Moore retired after which the business was known as J. C. Smith & Co. Mr. Smith joined the first ministry under Cakobau as

THE LATE MR. J. C. SMITH.

Treasurer; but the life of that Government was short and Mr. Smith did not again enter public life until the arrival of the first Governor of Fiji, Sir Arthur Gordon (now Lord Stanmore), under whom he served in the Legislative Council up to his departure for Australia.

MR. GOTTLIEB HEINRICH HENTRICK was born in Germany on September 6th, 1877. He came to Fiji in 1900, and first started work in Levuka, after the big blow. Being an engineer by trade, nothing came amiss to him in the shape of work. After leaving Levuka he went to work for Mr. Kraft in one of his saw-mills, and leaving there he started storekeeping for Mr. G. W. Miller, and then went to Somo-Somo

MR. G. H. HENTRICK.

as manager of the store for Mr. P. McConnell. Leaving Mr. McConnell he took up his present holding of 64 acres, which he is planting with cocoanuts, peanuts and maize. Mr. Hentrick fines a ready market for his maize in New Zealand.

MR. ALFRED W. B. DUFTY arrived in Levuka on December 29, 1871, in the "Duke of Edinburgh," barque, 23 days' passage from Sydney. He joined his brother as a

MR. A. W. B. DUFTY.

photographer, jeweller, &c., and worked energetically in promoting and maintaining institutions for the good of the community. He held the following offices: Secretary and warden, Lodge Polynesia, No. 562, S.C.; librarian and secretary of the Mechanics' Institute; superintendent of the Church of England Sunday School, and secretary of the Levuka Dramatic Club. He was also a member of the Levuka Choral Society, Tonic Sol-Fa Society, Fiji Rifle Club and Volunteer Fire Brigade. In 1883 he removed to Suva and was elected secretary to the Suva Mechanics' Institute, a member of the local committee of the Indian and Colonial Exhibition, and a committeeman of the Suva Operatic and Dramatic Society. He left the colony in June, 1887, and now resides in Sydney.

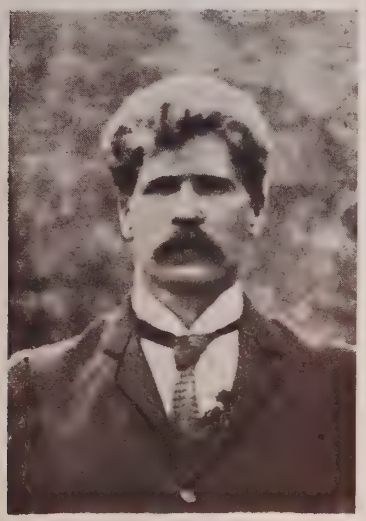
MR. JOHN DENNY WILLIAMS, Planter and Trader, of Levuka, was born in Samoa in 1848, and arrived in Fiji in 1865. He commenced life in the colony as a carpenter and builder, and by dint of industry and economy, accumulated sufficient to enable him to purchase a cutter, and within a few years to acquire cocoanut-bearing land. Mr. Williams continues in the occupation of trader and planter, and has been very successful, in spite of occasional severe losses from hurricanes.

MR. F. WOODS.

MR. JOHNSTON MORRIS, Planter and Boatbuilder, Viro, Ovalau, was born in Tahiti, and educated at Sampson's Academy, Newtown, Sydney, and, coming to

Fiji 43 years ago, he again returned to Sydney to finish his education, after which he went to New Zealand to learn boatbuilding, whence he returned to Fiji, and, after working for five years at his trade in Suva and Levuka, he started on his own account, continuing until two years ago. He owns property in Levuka and his present estate.

MR. SVEN AUGUST CARLSON, a native of Sweden, is a well-known character in the Western Pacific. He has spent 27 years in various islands, having visited almost every group from the Ladrones to the Marquesas, and is a good authority on native customs. He knows and



MR. S. A. CARLSON.

is known by almost every settler in the South Seas.

MR. FREDERICK SWANN, Levuka, was born in October, 1864, at Kaiapoi, New Zealand, being educated at Levuka and Sydney, New South Wales, and is the third son of the late Mr. J. B. Swann. His education was begun under a governess, then at Mr. Ewin's school, Levuka; afterwards at the Newtown Academy (Mr. Sampson's), Sydney, and finishing at Fort Street High School. He arrived in Fiji on 4th July, 1867. Mr. Swann's occupation is that of a pharmaceutical chemist and aerated water manufacturer. When three years of age to came to Fiji with his parents, in the schooner "William and Mary" from New Zealand. After remaining in Levuka and Rewa three years, he went to Sydney in the barque "Young Australia," returning some months later in the schooner "Colleen Bawn." His father started cotton planting at Naikorokoro, on the Rewa River, and in 1871 the career of the subject of this sketch was very nearly cut short. He was staying with one of his father's overseers and his wife —a Mr. and Mrs. Seirs, Mr. Kaffir being the other overseer. His father's cutter, a vessel of about five tons, had providentially arrived from Levuka that afternoon—the captain being Ben Ludlow—and anchored in the river close to the bank, which was about sixteen feet high. Rain then came down in torrents and continued incessantly throughout the night. Mr. Swann went to bed at about 8 p.m. Up to then nothing was feared, but shortly after he was awakened by Mrs. Seirs. The great flood had begun; and the water was about a foot above the floor. In the meantime Ben Ludlow had got lines ashore fastened to the large orange trees, which were about thirty feet high, and was hauling the cutter, "Margaret," towards them. The company consisted of Mr. and Mrs. Seirs, Mr. Kaffir, and 40 Tanna labourers, Mr. Swann, the captain, and three members of the crew, who by nine o'clock that night were all packed aboard this little vessel. Daylight dawned, and all that could be seen was an immense expanse of water, not a tree being visible. They were still fastened to the orange trees, of which the tops were about 10 feet below the water. At about 8 o'clock that morning the flood began to subside, and presently a leaf appeared above the water, and then the topmost branch of the tallest tree, and so on till the roofs of the houses could be seen. When the water was low enough to wade through tracks were made for the houses. Ben Ludlow in the meantime got his cutter back to the river. Had the little vessel not arrived as it did all must have been drowned. Although young at the time, the event made a lasting impression on the young man. After a few years' schooling in Levuka, Mr. Swann went to Sydney in the barque "Behring," remaining three years, and there finished his education. Returning to Levuka, he first entered the business of Messrs. W. Kopsen & Co., Levuka, as an assistant, staying there a few months. He then entered the Government service as assistant dispenser at Levuka Hospital. After a couple of months he became dispenser, remaining in the service five years, passing his examination as a pharmaceutical chemist. He then started aerated water manufacturing for his father. After a few years the business fell into his hands, and he has carried it on ever since. The business dates back 37 years. Mr. Swann entered the service of Messrs. Hedemann & Co., merchants, of Levuka, in the year 1892, as an assistant,

MR. F. SWANN.

and has retained that position ever since, and has also carried on the firm's chemist's department for the last six years. Mr. Swann married Mary Agnes, third daughter of the late Sir Charles St. Julian (first Chief Justice in Fiji), in the year 1886. Eight children have been the issue of the marriage. One son died, and three sons and four daughters are living.

MR. WALTER CARL THEODORE STUHLMANN, Levuka, was born January, 1852, at Hamburg, Germany, and educated in that town. He is the second son of Dr. C. A. Stuhlmann. After spending five years in New Zealand, he followed his brother, Emil, to Fiji, where he arrived early in

1881. Mr. Stuhlmann engages in mercantile and agricultural pursuits, and has resided successively at Kanacia, Rewa, and Levuka.

Mr. W. C. T. Stuhlmann.

He married his brother's widow, Louisa, eldest daughter of Leonhard Boehm, formerly of Kanacia, Fiji, now probably the oldest living pioneer resident of Fiji, the date of her arrival being 1859. Mr. Stuhlmann was acting German Consul in the absence of the late Consul P. Hoerder and the present Consul, G. Krafft, and also on many occasions a member of the Levuka town board.

Mr. SAMUEL ABRAHAMS, Levuka, was born in January, 1868, at Melbourne, Victoria, and educated at the Melbourne Hebrew School. By profession he is a diamond-setter and jeweller. Mr. Abrahams arrived in Fiji in November, 1893, under engagement to H. Marks and Co., merchants, and was for about six years in Suva before going to Levuka. He is at present manager for H. Marks & Co. Ltd., at Levuka. The removal from Suva to Levuka took place in June, 1899, when Mr. Abrahams went to open this branch of his company. He married Miss Sandstein, of Christchurch, New Zealand, in 1904. Tennis and cricket are two branches of sport in which Mr. Abrahams takes special interest, being a member of the Levuka Cricket and Tennis Clubs.

Mr. S. Abrahams.

Lieut. RUPERT GRIFFITHS, Sub-Inspector of Police at Levuka,

Lieut. R. Griffiths.

is a son of Mr. George Griffiths, proprietor of the *Fiji Times*, and is well known throughout the group and well liked. For many years he was associated with Major Joske, at Nadarivatu, in the training of the detachment of Armed Native Constabulary stationed there. In 1899 Lieut. Griffiths made a trip round the world, and was married that year in London. In his young days he was a great athlete, and was one of the best runners in the colony, and there are not many to-day who could beat him either in military exercises or in the "noble art."

Mr. W. A. R. EVERS, of Levuka, was born in 1865, at Hamburg, where he was educated. He arrived in Fiji in 1884, and was for

Mr. W. A. R. Evers.

seven years employed with Messrs. Hoerder & Co. He went to Germany in 1891, where he stayed three years, coming again to Fiji in 1894. He established the firm Hedemann, Evers & Co., Levuka, himself being managing partner in Fiji. The buying partners in Hamburg are Messrs. F. H. Hedemann and G. C. A. Léon.

Mrs. LAURINA HELEN JESSIE BENTLEY has resided in the colony of Fiji since 1883, in which year she came from Samoa, where

Mrs. L. H J. Bentley.

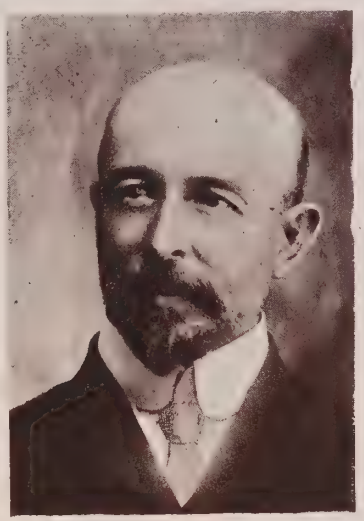
she had received her education in the convent. Mrs. Bentley is a native of Lyttelton, New Zealand, and the daughter of Captain William Henry Hayes, a well known island trader of the early days. In 1885 she married Mr. Robert Crawford Bentley, the present sub-collector of customs of Levuka, of which marriage there are six children.

MR. AND MISS BENTLEY.

Their only daughter, Miss Zillah Leonora, during the month of September of 1905, at the exhibition held that year, delighted her hearers with a few choice selections on the piano. The gifted player, who is only eight years of age, began her tuition at the age of four, and, judging by her reception on the occasion above mentioned, has brought great credit to her tutor, also upon her own ability as a pianist.

MR. GEORGE SMITH, of Krafft and Smith, timber and shipping merchants, Levuka; Murchie & Co., Suva; and G. Smith and Co., Labasa, was born in Scotland, and educated in Edinburgh, coming to Fiji in 1870. He joined his brother, then in business in Levuka as a general merchant, trading as J. C. Smith & Co., the firm continuing to trade until 1904. In 1882 he was appointed warden in Levuka, retaining the position for three years, under the nomination of the Governor. When a fresh ordinance was passed, whereby the warden was elected by the citizens, he was again elected, and retained the position for a further two years, and, after a short retirement, was re-elected for a further period of four years. Under Sir J. B. Thurston's administration he served in the Legislative Council. In 1893 he removed with his family to Sydney, spending, however, a good portion of his time in Fiji each year. Mr. Smith witnessed the fight between the Lovoni men and the Levuka tribe. Only one man was killed, and he was cut up and divided amongst the Levuka chiefs. Mr. Smith is still a property-holder in Fiji.

MR. F. B. SPAETH, born on 17th June, 1857, in London, is a son of Mr. C. B. Spaeth, merchant, of Philpot Lane and Mark Lane,



MR. F. B. SPAETH.

London; grandson of Mr. W. A. Goodchap, solicitor to the Court of Chancery, London; and nephew of Mr. C. A. Goodchap, late Commissioner of Railways for New South Wales. He was connected with the Hon. C. R. Swayne in the planting industry on the Dreketi River, Vanua Levu, from 1878 to 1889, and afterwards with Mr. A. J. Rich. In the year 1891 he joined the Colonial Sugar Refining Company on their extending operations to Labasa, and was successful in obtaining for them 250 indentured natives for twelve months, with which he opened up the estate. These men were recruited under eight weeks, this, perhaps, constituting a record. Mr. Spaeth was appointed manager in charge of the Qawa estate, and, after several years, he left the company, and, in partnership with Mr. A. J. Rich, opened up a large estate, under contract with the company, and up to 1902 had supplied them with over 30,000 tons of cane for their Labasa mill. In 1903, having received large concessions of timber from the natives through the Government, he, in connection with Mr. C. F. Small, saw-miller of Levuka, erected the large saw-mills on the Dreketi River, known as the Fiji Saw-milling Company, and prosecuted the native timber industry, bringing into public notice the value of the products they possessed, especially the dakua, a timber equal to, if not surpassing, the New Zealand kauri; and also the yaka, a very valuable furniture timber. On the dissolution of the partnership he again entered the sugar industry, and opened up the West Tawarau estate, between the Ba and Lautoka mills of the Colonial Sugar Refining Company. He married, in 1901, Miss I. V. Johnson, whose mother was first cousin to Sir Henry Jackson, late Governor of the colony.

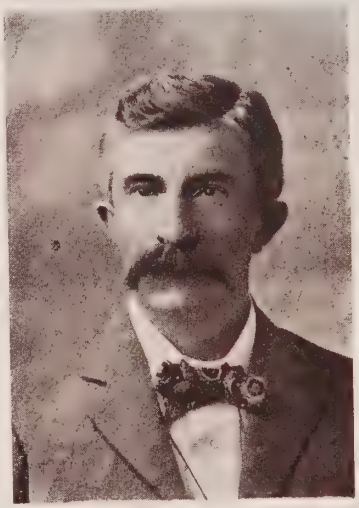
MR. D. GARNER JONES, Headmaster of the Levuka Public School,

MR. D. G. JONES.

was born, in the early sixties, on the Welsh border, and educated at Hanley and Cheltenham. Trained on the modern side for engineering, he finally adopted the profession of

a schoolmaster. He held various positions in several parts of the old country as second and finally first English and mathematical master in secondary schools. He arrived in Auckland in 1886, and worked as a teacher in various towns in New Zealand until 1894, when he accepted the appointment under the Government of Fiji and the Levuka School Board as headmaster of the Levuka Public School. He holds English and colonial educational certificates, and took honours in chemistry, theoretical and applied mineralogy and assaying. For many years he was the only licensed photographer of Levuka, and in a special case of emergency acted for several months as editor of the local paper. He designed the seal of the municipality, and as a *verbatim* reporter has proved himself particularly useful to the town on many occasions. The Levuka Public School, of which Mr. Garner Jones is head, is one of the most picturesque buildings in the South Pacific. Its tower and upper structure remind one of a chateau on the banks of the Rhine. Its grounds are extensive and beautifully laid out. The directors or managers, called a board, consist of a combination of civic and Government-appointed members in equal numbers. In addition to the general range of English subjects—in which the school has to be annually examined by a Government-appointed inspector—shorthand, typewriting and customs work are taught as everyday subjects, together with first aid to the injured. The quadrant and sextant, in addition to a well-equipped compound microscope, are in constant use. Netting (with home-made instruments), knotting, splicing, and other ropework are taught to all, and in addition the pupils receive ambidextrous training, which commences in the junior department. Further, an up-to-date course is given in practical gardening (seeds being supplied gratis) carpentering, building construction, joinery (utilising the many beautiful native timbers), and the elements of metal work, all of which cultivate the natural constructive instinct of any child. The materials are supplied free of charge, the resultant product becoming the worker's property. So at the end of a session pupils may be seen carrying home such articles as useful chairs (deck or otherwise), collapsible shelving, bookstands, racks, clothes-horses, cabinets, towel-rollers, boxes of all types, besides finer work, the product of the fret-saw and carving tools. The general school discipline is independent of the headmaster. It rests in the hands and is maintained by elected corporals, who form the first court of appeal in matters of ordinary trouble between pupil and pupil. Corporal punishment is abolished. The "age of reason" seems to have been successfully enthroned, for the discipline of the institution is acknowledged to be exceptional. The staff and parents work in unison—a pupil's future is sketched out and finally settled, and from that moment the child receives a special treatment and works on specialised lines, with the result that we find the pupils of the Levuka Public School holding honoured and lucrative positions in the mercantile, as well as in the various departments of the Government service, and, further, successfully holding their own in the outer world in various positions, as, to take one instance, that of engineering in Wellington, N.Z., and tea-broking in Mincing Lane, London.

Mr. H. W. KRAMP, of Levuka, was born in Germany on September



Mr. H. W. Kramp.

20, 1858, and arrived in Fiji in March, 1901. He is managing director of the firm of Messrs. Hedemann & Co.

Mr. G. H. ROGERS, of Levuka, Fiji, was born 1st March, 1871, in Glasgow, Scotland, and educated at

Mr. G. H. Rogers.

the District High School, Tapiuni, Otago, N.Z. He arrived in Fiji on June 4th, 1901, and occupies the position of head of the retail drapery department and inter-island representative for Messrs. Hedemann & Co. Mr. Rogers went to New Zealand early in 1876 with his parents, who settled in Central Otago. There he served his apprenticeship with Messrs. Brown, Ewing & Co., of Dunedin, and he was for four years in New South Wales before coming to Fiji.

Mr. HENRY BOYS HARTLEY PALMER, was born on 14th July,

Mr. H. B. H. Palmer.

1875, at Levuka, and educated there. He is the third son of Mr. James Palmer, and married Agnes Alice, eldest daughter of Mr. S. A. Edwards, also of Levuka. Mr. Palmer carries on the business of Henry Palmer & Co., merchants, Levuka. He commenced business with Mr. Edwards as partner, on 1st September, 1901. With energy and enterprise Mr. Palmer has worked himself into the position he now holds, which is alike creditable to himself and to those responsible for his upbringing and education.

MR. H. FRANK HAMER, of Levuka, was born on December 7, 1887, at Ashfield, Sydney, and educated at the high school, Lewisham. He arrived in Fiji on November 1, 1903, and is engaged in mercantile pursuits.

REV. W. E. BENNETT, M.A.,
Methodist Missionary, Levuka.

MR. FREDERICK CARR, Secretary of the Chamber of Commerce and School Board, Levuka, was born in London in 1863, and educated there. Coming first to the colonies, he left Melbourne in 1893, under engagement as managing clerk to Messrs. Charles Hennings and Co., Levuka, which position he filled for a year. After that he joined Mr. Hugh Munro in partnership as merchants and importers, the firm being still in existence, though Mr. Carr is withdrawing his interest in it. As secretary to the Levuka branch of the Federation with New Zealand agitation Mr. Carr played an important part, being a great advocate for that

MR. F. CARR.

alliance. He married in Fiji, and has a wife and family of five.

MR. JOHN MAYNARD HEDSTROM, of Levuka, was born on February 22, 1872, at Levuka, and educated at Wesley College, Melbourne, matriculating at the Melbourne University in 1888. He is a partner in the firm of Morris, Hedstrom & Co., which in 1902

MR. J. M. HEDSTROM.

took over the business of the old-established firm of R. Bentley and Co., and also that of Brown and Joske and Hedstrom. This is the largest business concern in Levuka, with branches at Lautoka, Ba, and Rotuma, and a sawmill at Dreketi. Mr. Hedstrom was warden of Levuka in 1905 and 1906, and chairman of Chamber of Commerce during the same period. He has been connected with the town board during the last twelve years. He was married, in 1895, to Grace, the fourth daughter of Mr. Alex. Eastgate, and has three children living.

CAPTAIN HANS CHRISTIAN HANSEN KAAD, Copra Merchant, Shipowner, &c., of Levuka, was born on May 16th, 1847, at Sunderborg, Denmark, and arrived in Fiji on October 4, 1874, as mate of the topsail schooner, "Levuka." After eighteen months he became master, and traded for six years between

CAPTAIN H. C. H. KAAD.

Tonga, Samoa, Fiji, the New Hebrides, Rotuma, and the Gilbert and Ellice groups. In 1881 he started business on his own account in Rotuma, after having visited Europe, and traded at the same time to the Ellice and Gilbert groups in the schooners, "Midge," and "Winnifred." He made a trip to Europe in 1892, and bought the brigantine, "Rotuma." He took charge of the vessel in Sydney in 1893, trading from Sydney to Levuka, Rotuma, the Ellice and Gilbert and Wallis Islands till 1898, when he established himself in Levuka as a copra merchant and commission agent. He is the charterer of the trading steamer, "South Australian," trading between Sydney

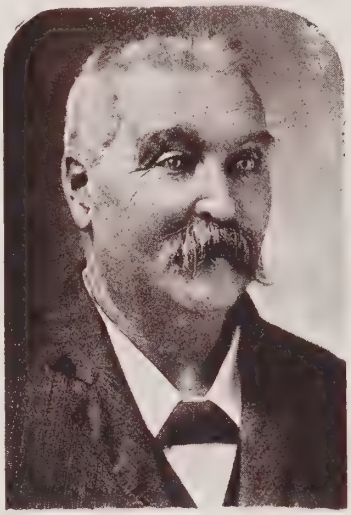
Fiji, Rotuma, Wallis Islands and Futuna. He was appointed Norwegian Consul in 1906 for Fiji, Tonga, and the Gilbert, Phœnix, Ellice, Santa Cruz, Solomon, and New Hebrides Islands.

MR. HAROLD HOLLINGWORTH, Clerk, of Levuka, was born on July 10, 1886, at Marrickville, New South Wales, and educated at the Sydney Grammar School. He passed the Sydney Chamber of Commerce examination in June, 1902, and came to Fiji on June 3, 1904, as clerk to Captain Kaad.

MR. PERCY ATHERTON MORRIS, of Levuka, was born on April 15, 1868, in Wisconsin, U.S.A., and, coming to Australia at an early age, was educated at Newington College, Sydney. He arrived in Fiji in 1871, and has been successfully engaged in mercantile pursuits, principally in Levuka, ever since. Mr. Morris, who is a member of the school board and other institutions, has taken a prominent part in all movements having for their object the advancement of Fiji.

MR. P. A. MORRIS.

MR. SYDNEY EDWARDS of Levuka, was born in England in 1852, and arrived in Fiji in 1876. After some time spent in the Government service he was appointed temporary manager of the Colonial Sugar Refining Company's estate at Ba, and planted the first nursery of cane for the company. For the last twenty years he has managed the receiving and delivering of cargoes for the several steamship companies calling at Levuka, and is the principal contractor for handling copra at the port, and consequently the largest employer of native labour. He is a partner in the firm of H. Palmer and Co. and Co-operative and Ice Co., and is a member of the local school board.



MR. S. EDWARDS.

MR. ALFRED HENRY KNIGHT BARRACK, Boatbuilder, of Levuka, was born on March 17th, 1859, in Melbourne, and arrived in Fiji with his parents in 1861. He left again for Sydney a few years later, resided there for a few years, and then returned to Fiji in 1870, and has lived here ever since. His father, Henry Knight, died a year or two after the family's first arrival in Fiji, and a couple of years after his death the widow married Captain Alexander Barrack, who afterwards was a member of the Legislative Council of Fiji. Mr. Barrack learnt his trade in Fiji and was in the Government Native Technical College as instructor of boatbuilding and general carpentry for twelve years, and on that institution being abolished, about 1902, he was retired on a pension.

CAPTAIN WILLIAM WALLACE WILSON, Harbour Master of Levuka, was born on December 7, 1853, in London, and was educated at Auckland, New Zealand. He arrived in Fiji in 1871.

THE late MRS. GEORGE KRAFFT, who passed away at Levuka on July 27, 1906, was born at Düren in Rheinland, Germany, on June 5, 1872, and married in September, 1891. Mr. Krafft at that time had a sawmill. Shortly afterwards he joined the firm of Messrs. J. C. Smith & Co., and on the death of Mr. Hoerder became Imperial German Consul. Their house was so well known for hospitality that it will never be forgotten by anyone who had the pleasure of paying a visit, and this was greatly due to the amiability and pleasantness of Mrs. Krafft, who with the proverbial jolliness and liveliness of the Rheinlander made everybody feel at home. Her kindness and unselfishness will be remembered by many, and those who were acquainted with her will never forget her for her gentleness and amiability and the patience with which she bore up in her long illness.

THE LATE J. B. SWANN, LEVUKA, (Chemist).

..Vanua Levu..

WITH an extreme length of 98 miles, an average breadth of 15 to 20 miles, and a maximum elevation of nearly 3,500 feet, Vanua Levu, the second largest island of the group, has an area estimated at 2,400 square miles. It is traversed from end to end by a range of mountains, and, as is the case with all these islands, the south-eastern or weather side is the most luxuriant, owing to the heavier rainfall. Here the country is covered with a dense jungle, unbroken except by the clearings necessary for plantations ; but on the lee side the aspect is very different, and we find open grassy country, dotted with screwpines. The scenery in many of the valleys is very grand, abounding in precipices and gorges, with a wealth of tropical vegetation, and the soil is everywhere fertile. The cultivation of sugarcane, cocoanuts, tea and other products, engage the attention of planters, the majority of whom appear to be in exceedingly comfortable circumstances.

Like the larger island of Viti Levu, Vanua Levu is well watered, having several fine rivers, besides which almost every valley has its brawling stream, fed from an inexhaustible spring.

Bua, at the western end, was formerly much frequented by vessels engaged in the sandalwood trade, but this tree has, unfortunately, almost disappeared, owing to the reckless and improvident manner in which it was cut by the people engaged in that traffic. The northern coast possesses a magnificent river in the Dreketi, which is navigable for some distance. Labasa, further along the coast, is the centre of an important sugar-growing district, with a large population. A deep bay, the Natewa, is situated at the north-east end of the island. This is a favourite place, and many Europeans have settled here and built themselves nice houses, surrounded with well-kept plantations. At Wainunu there is a fine tea estate, owned by Captain David Robbie, of Levuka, and managed by Mr. G. C. Barratt.

One of the most interesting points along the shores of Vanua Levu is the beautiful bay of Savu Savu, on the south coast, distant from Levuka about ninety miles. The harbour is completely locked in with hills, and is an archipelago of wooded islands. The hills that form the background to the bay vary in height from 700 to 3,000 feet. Between the semi-circle of hills and the water is a belt of level land, varying in breadth from one to five miles, and, where not occupied with plantations, covered with vegetation of the most luxuriant kind. Savu Savu has a special interest on account of the hot springs in its neighbourhood. These springs, which lie on the east side of the harbour, near Savu Savu headland, reach boiling point, and the natives regularly make use of them for cooking their food, as the Maoris do at Rotorua. The water is strongly impregnated with mineral salts, chiefly chlorides of calcium and sodium. There are numerous other thermal springs on the island, Dr. Guppy having enumerated twenty-three localities were they occur, the chief places being along the lower valley of the Wainunu River; at Natoarau and its vicinity ; at Nukubolo (on the banks of a tributary of the Vatu-kawa branch of the river Dreke-ni-wai) ; near Ravuka (on the Drawa branch of the Dreketi River) ; at Vuinasaga (on a tributary of the Dreketi) ; at Vatuloaloa, Nabuonu and Tabia (on the Mucuata coast) ; at Vadrani (close to the head waters of the Wailevu) ; at Na Kama (on the Wailevu) ; at Vunimoli (on the Labasa) ; Batini-kama (on the Gawa) ; Nadogo (on the headwaters of the Wai-ni-koro) ; and at various parts on the coast of Natewa Bay.

The fertile island of Yedua lies off the western extremity of Vanua Levu, and off the south end, near Taviuni, is the pretty little island of Kioa.

Over 25 miles of railway lines run through the Colonial Sugar Refining Company's Labasa estate and three locomotives are in constant use. Forty to fifty Europeans are employed in the mill, in addition to about twenty overseers, besides a large staff of clerks and chemists. Houses are provided for the married employees and quarters for all the single. The telephone is laid on to all outlying plantations, eight in number. A commodious wharf is erected, which accommodates the steamers plying to the mill bringing stores and taking sugar away.

The Dreketi River is one of the finest and most beautiful streams in Fiji. After crossing the usual bar at the mouth, a good depth of water is found, and the river is navigable for vessels of considerable size for about eighteen or twenty miles. Over thirty-five years ago many settlers came to make their homes on the banks of this river, expecting to make their fortunes out of cotton. Of all these old pioneers hardly one is left, and the greater part of the land has gone out of cultivation and is now covered with forest and thick undergrowth. As one steams quietly up the river he passes here and there small homesteads surrounded by magnificent groves of cocoanut trees, in full bearing, and occasionally a small native village, but finds no real life and activity until, about twelve miles from the mouth, the Fiji Sawmilling Company's establishment is reached. This mill was started by Messrs. Spaeth & Small, who sold out in July, 1905, to the present proprietors, Morris, Hedstrom & Company, merchants, Levuka,

and J. Warren Bell, the latter taking charge as manager of the concern, and the former acting as selling agents. Mr. Bell is a typical Canadian, having all the phlegm and stamina of a Britisher, with all the energy, enterprise and resourcefulness of a Yankee. He has spent many years in the forests of British Columbia and understands the lumber trade throughly; and under his management the mill has been very successful. The company hold timber-cntting rights over extensive forests. The timber is of splendid quality, but difficult to get, growing on the hilltops and sides, amidst dense scrub and undergrowth. A visit to the forest where the loggers are working is full of interest. Taking a small boat manned by a pair of bronzed natives clothed in the universal sulu or loin cloth and naked from the waist upwards, one rows up stream. The banks on either side are tree-lined to the water's edge. In the distance on either hand are mountain ranges green clad to their summits, and the scene is one of real tropical beauty. The harsh call of the green parrot and the deep bark of the wood pigeon are constantly heard, while now and again little flocks of wild ducks are disturbed, and rise with a flutter and splash, and skim rapidly away out of sight and danger. A few miles above the mill is the loggers' camp, and the end of the skid road which leads up yonder hillsides, to the centre of the forest. Long teams of bullocks haul the great logs down the hill sides and over the little stretch of level ground to the river bank, whence they are rolled into the river with a great splash, thence floated down the gently flowing stream till they reach the mill, where they are hauled up the bank and rapidly run through the breaking down saws. These saws have been imported from Vancouver, and, like many of us in these degenerate days, have "false teeth," which, by a most ingenious arrangement, are detachable, and as soon as one loses its edge it is taken out and a new one put in its place. The labour of sharpening and setting is thus saved, and the saw is always in first-class condition. The principal timbers cut are, to give them their native names, the dakua, vesi, damanu, yasi, yaka and bua bua.

Mr. DAVID SIMPSON, of Kuradrusi, is the second son of Mr. Matthew Simpson, of Vanua Levu,

Mr. D. Simpson.

and is employed by him as overseer. Mr. David Simpson is a boatbuilder by trade and holds a captain's certificate.

Mr. DAVID E. BAIN, Chief Engineer, Labasa Mill, was born in Aberdeen, Scotland, in 1870, and educated in that city. On leaving school he entered the firm of Richards and Co. He came to the colonies in 1894 and to Fiji in 1895, entering the Colonial Sugar Refining Co. as fifth engineer, and gradually worked his way up to his present position, which he has held since 1900.

Mr. ALBERT HILL, Head Overseer, Colonial Sugar Refining Co., Wai Levu, was born in Fiji, 1874, and educated at Dookie College, Victoria. Leaving school he started a butter factory at Colac, Victoria, remaining there two years, returning to Fiji to his father's estate. Leaving that, he entered the Colonial Sugar Refining Co., and has been there ever since, attaining his present position ten years ago.

Mr. CHARLES HILL, Head Overseer, Colonial Sugar Refining Co., Labasa, was born in Fiji in 1871, and educated in Fiji. On

leaving school he joined his father at Rabi Island, at that time belonging to the family, afterwards going in for cane-growing at Taviuni.

He joined the Colonial Sugar Refining Co. in 1895 as overseer, and to-day he holds the premier position with them.

Mr. EDGAR MASTERS, Overseer, Colonial Sugar Refining Co., Natabucolu, was born in 1879. On leaving school he went to sea, following a seafaring life for five years. Settling ashore, he joined the Colonial Sugar Refining Co. at Nausori, afterwards being promoted to his present position at Labasa.

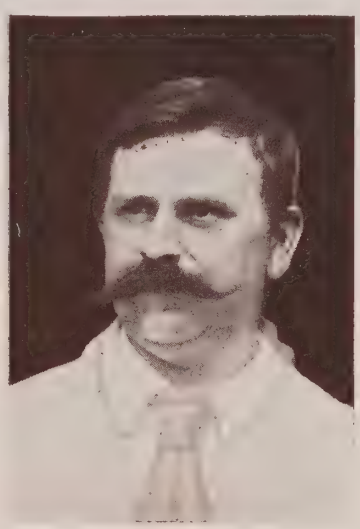
Mr. ROBERT DUNCAN McPHEE was born in Sydney, 29th June, 1872, and educated at Sydney Grammar School. On leaving school he joined the Bank of Australasia, and remained in that institution for six years. On leaving he entered the service of John Barlow & Co., merchants, and then left to join the service of the C lonial Sugar Refining Co., and went for them to Northern Queensland, remaining

Mr. R. D. McPhee.

there three-and-a-half years. He then went to New Guinea as storekeeper for the New Guinea Co. Malarial fever compelled him to leave before his contract expired. He then came to Fiji, and after a short time entered the service of A. M. Brodziak & Co., Suva, and now holds the position of manager for that firm in Labasa, with the supervision of several branch stores in the district. Mr. McPhee takes a keen interest in all outdoor athletic exercises, is single, and looks upon Fiji as the paradise of the Pacific.

Mr. ALFRED JAMES HANSEN was born in Levuka, October 13, 1878, and educated in Suva. On leaving school he took up commercial pursuits, and has been so engaged ever since. In 1905 he came to Labasa to A. M. Brodziak & Co., where he is at present, as first assistant. Mr. Hansen has travelled extensively in the colonies, having lived both in Australia and New Zealand.

Mr. CHARLES R. INNES, Storekeeper, Labasa, was born in New Zealand in 1862, and educated at Cambridge University. On leaving school he started farming, finally coming to Fiji in 1895. On arrival he entered a company now defunct.



Mr. C. R. Innes.

On leaving he started storekeeping at Taviuni, afterwards going to Labasa, where he is at present, and states that he has developed a lucrative trade, with two branch stores.

Mr. JOHN D. MOORE was born in Fiji in 1883, and educated in Levuka. On leaving school he went

Mr. J. D. Moore.

to learn storekeeping, and in 1903 entered the employ of G. Smith and Co., Labasa, whose branch store at Vuo he now manages.

Mr. JOSEPH T. ANDERSON, Manager for A. M. Brodziak & Co., Tiba, was born in Lancashire, England, in 1856, and came to Fiji in 1883. He at once went into sugar-cane planting, afterwards he joined the above firm and worked himself up to manager.

Labasa—looking down Coast.

MR. L. TREVOR JONES was born in Richmond, Victoria, in 1872, and educated at Sydney Grammar School. On leaving school he entered the London Bank, where he stayed for seven years, after which he travelled for the good of his health for some years. He entered the employ of the Colonial Sugar Refining Co. seven years ago as chief clerk, which position he still occupies.

MR. CHARLES H. CARNE was born in Sydney in 1881, and educated at the Sydney Grammar School. He entered the employ of the Colonial Sugar Refining Co. in 1903 as clerk at Labasa. Mr. Carne is secretary of the rifle club and takes the keenest interest in all outdoor sports.

MR. JAMES HILLHOUSE was born in Glasgow in 1879, and educated in that city. On leaving school he entered the employ of an engineering firm in Glasgow, and came out to Fiji on the Government schooner "Ranadi" two years ago. He afterwards entered the Colonial Sugar Refining Co. as chief engineer which position he now holds.

MR. ANGUS MORRISON, Staff Officer in the service of the Colonial Sugar Refining Company Ltd., at Labasa, is a native of Dunedin, New Zealand, where he was born November 9th, 1878. He received his education in that city, upon the termination of which he was apprenticed to the engineering, entering the service of Messrs. Stevenson and Co., a well-known local firm. Having served a seven years' term he went to New South Wales to fill an appointment with a firm carrying on extensive operations in gold dredging. During this engagement Mr. Morrison superintended the construction of the largest gold dredge ever erected in New South Wales and controlled its working for a while. It was found to operate successfully. Almost immediately upon his arrival in Fiji he entered the service of the Colonial Sugar Refining Company as fitter. This position he occupied for a few weeks only when his abilities and experience obtained recognition. Since then his promotion in the service has been rapid, and to-day he is the second engineer in the Labasa mill.

MR. A. MORRISON.

Labasa Mills.

MR. JAMES SIMMONS, born in 1881, came to Fiji at an early age with his parents, and was edu-

cated in Suva. He was for some time with the Colonial Sugar Refining Co., and afterwards on his father's property at Taviuni.

MR. JOSEPH JACKAMAN was born in Port Wallaroo, South Australia, and educated at Tighe's Hill, Newcastle, New South Wales. He came to Fiji in 1904 unper engagement to G. Smith & Co., Labasa, where he now is.

MR. JOHN PROCTOR BERRY is a native of Aberdeen, Scotland, and, after a two years' residence in New Zealand, occupied partly in surveying, he came to Fiji in 1889, where much of Mr. Berry's time since has been spent in the service of the Colonial Sugar Refining Co. Ltd., at all of their mills in Fiji.

MR. ISAAC SIMPSON, of Wainunu, Vanua Levu, Planter and Boatbuilder, is said to have the largest young growing plantation in Fiji, besides which he has also a large plantation of cocoanuts. He has built many good cutters. Mr. Simpson is married and has a small family.

MR. RICHARD CLARENCE HAMILTON IRVINE, Clerk of the Peace, Labasa, is a son of the late Hon. C. H. Hamilton Irvine, one-time Attorney-General of Fiji, and was born at Levuka on June 19th, 1875. He received a liberal education, mainly at Queen's College, Auckland, New Zealand, then conducted by the distinguished Dr. McArthur. Upon his return to Fiji in 1892 he accepted an appointment in the Fiji public service as clerk in the Audit Office, and was promoted to the position of clerk to the stipendiary magistrate at Rewa in 1898. In July, 1905, he was transferred to Labasa in the same capacity. Mr. Irvine takes a considerable interest in cricket, football, athletics, and, indeed, in all manly sport. He married, in 1895, Elizabeth Bentra, third daughter of Mr. J. E. Poulton, of Fiji, and has a family of three daughters and two sons.

MR R. C. H. IRVINE.

MR. JOHN WARREN BELL was born in Victoria, B.C., in 1867, and educated in New Westminster and Victoria, B.C. On leaving school, he went into the timber business, in which he has remained ever since, except for six years spent in mining. On leaving America he came to Fiji, arriving in May, 1904. He commenced business in Suva and continued for one year, finally entering into partnership with the Fiji Saw-milling Co., at Dreketi, which he manages. Mr.

Labasa—looking up river.

Bell is an up-to-date man and has a high opinion of Fijian timber, some

Mr. J. W. Bell.

varieties of which are, he says, unsurpassed for building and other purposes.

Mr. EDWARD J. HAWKSLEY was born in Sydney in December, 1865, and was educated in Fiji, having arrived here in 1872 while only seven years old. For some years Mr. Hawksley was in the Government employ in New South Wales, and on returning to Fiji in 1894 at once followed his profession as an accountant, and for over two

Mr. E. J. Hawksley.

years has been occupied in that capacity at the Dreketi saw-mills.

Mr. GEORGE CHAPMAN BARRATT is the manager of the Wainunu Tea Gardens, situated on Vanua Levu, which consist of three separate estates, viz., Masusu, Nadua and Rokobulidamu, comprising, in all, some 1,000 acres of land. The acreage of this estate at the present time under cultivation in tea is 200 acres—120 acres at Masusu and 80 acres at Nadua. There are also some 70 acres under cultivation in cocoa, coffee, cocoanuts, and other tropical products. The estate also carries about 60 head of cattle, and is owned by the Hon. David Robbie, M.L.C., of Levuka. The tea grown on this estate is of a fine pungent flavour, bearing some similarity to the best Ceylon product. It is thoroughly appreciated throughout the colony and has a vogue in contiguous groups. At various times efforts have been made to introduce the tea into Australia and New Zealand; but it could hardly be expected that the modest enterprise of Fiji would hold its own against China, India, or Ceylon. The quality of the Fijian product is of the highest, and proves beyond doubt the capacity of the soil and climate of the islands for tropical productions. Mr. Barratt was born in Northamptonshire, England, and was educated at the Bedford Commercial and All Saints' College. In the year 1871, at the age of 18 years, he left England for India, to join the Runmook tea gardens, Darjeeling, as an assistant. In 1874 he opened out the Sungma tea garden as assistant in charge, and in 1876 Mr. Barratt was assistant in charge of the Gareedorah tea gardens, Terai. In 1879 Mr. Barratt left India for New Zealand on account of his health, and in 1880, having joined the armed constabulary, left with them for the West Coast of New Zealand, staying there on active service for the period of three years and three months. His health having been re-established, he obtained his discharge from the constabulary and turned his attention to Fiji, arriving in Suva on the 12th July, 1883. Shortly after he entered into partnership in the Masusu estate with Mr. W. T. B. McKinnon, under the title of McKinnon & Barratt. In 1890, upon the dissolution of this partnership, Mr. Barratt entered into an engagement with Mr. G. S. Simpson (who at that time owned the adjoining estate of Nadua), subsequently joining with that gentleman in establishing the firm of Simpson and Barratt. The consolidated estate, now known as Wainunu, was some twelve years ago taken over by the present proprietor, the Hon. D. Robbie. Mr. Barratt has been associated with the estate for the lengthy period of twenty-one years, during which time he has entertained very many visitors. His hospitality is unbounded and his genial manners have done much to popularise the Wainunu

Mr. G. C. Barratt.

Tea Gardens at Vanua Levu among the many visitors to Fiji during the course of the year.

Mr. MICHAEL DYER owns a very valuable property, situated at the mouth of the Wainunu River, known by the native name "Maulicala," the English translation of which is "the eye of a needle." Mr. Dyer was born in Ireland in 1841, but at the age of two years, both parents being dead, was taken across to Ohio, in the United States. From Ohio he was taken to Chicago, where he went to school. When about 21 years of age Mr. Dyer left Chicago for Melbourne, from there on to his brother, who was farming at Daylesford, Victoria, then known as the Jim Crow goldfields. After staying at Jim Crow for about five years, he again visited the United States. After five years in the States, he decided, on the

invitation of his brother (who was at that time engaged in cotton-planting), to visit Fiji, with the intention of settling in the group. In 1871, while sailing round the islands in search of a property, he saw a good chance of making a deal with the Chief of Maulicala. He seized the opportunity and settled on his present property. The first venture was with cotton, but, like other cotton-growers in Fiji, Mr. Dyer experienced failure after one-and-a-half years' labour. He then grew yams, peanuts, &c. Yams at this time were bringing from £7 to £9 a ton, whilst at the present time they do not bring above £3 per ton. While growing yams, &c., Mr. Dyer planted cocoanuts, which at the present time cover about 800 acres of land.

Bananas were planted about twenty years ago, at the time when they were bringing 2s. per bunch on the beach at Levuka. Mr. Dyer built a cutter, called "Julia," especially for the banana trade. This branch of the plantation was given up owing to the irregularity of the steamers calling at Levuka. This property covers an area of 1,700 acres; 800 acres are under cultivation, and over 3,000 cocoanut trees here flourish; 4,000 cocoa trees and a great number of coffee trees have just been planted. The estate has a water frontage of about 6½ miles. Mr. Dyer firmly believes that the existing land laws of Fiji should be simplified. In acquiring the land he experienced absolutely no difficulty, whilst at the present time it would be impossible to obtain an estate like his. Another trouble to the planter is labour. In the early days local labour was worth about 1s. per week or a fathom of blue cloth, and the planter was assured of an honest day's work. Now, labour is one of the vexed questions of the day, being hard to get, and also an expensive item in the working of an estate. Mr. Dyer was one of the first settlers to introduce horses in Fiji, and at one time had about 300 head of horses and cattle, but, owing to the damage done by them to the young cocoanuts, they have been reduced to about 40 head. Although having been a great number of years in Fiji he has not experienced any damage to any extent by the dreaded hurricanes. Mr. Dyer is the oldest white settler on the Wainunu River, having been on his present holding for 35 years. He would take it as a personal insult if a white traveller failed to call on him. He has experienced no trouble whatever from the natives during his long stay on Vanua Levu, and has not had a day's sickness there.

CAPTAIN HANS CHRISTIAN HANSEN, Vanua Levu, is an old settler in the Fijis, having been in the group for 27 years. He was born in Germany in 1849, at Schleswig, where he was educated, and afterwards apprenticed to the sea. As is the custom in Germany, he served twelve months in the navy. Capt. Hansen arrived in the Fiji group in 1876, where for three-and-a-half years, he was captain of a sailing boat owned by Mr. Hennings, the then German Consul. It was in 1880 that he joined Mr. F. Vollmer (now partner in the firm of Hedeman & Co., Levuka), and settled in Savu Savu Bay, the estate at that time having an acreage of 500 acres, practically virgin soil. It is one of the best kept cocoanut plantations in the group, being known by the Fijian name, Vuinamacava, and now consists of some 1,000 acres, of which 200 are under cocoanuts. Hurricanes are occasionally experienced, but Captain Hansen states that no severe damage is felt on his estate. It is, he says, absolutely ridiculous for a man to plant cocoanuts expecting a quick return on his outlay. The only chance a man with capital has who wishes to invest in cocoanuts, is to buy a plantation in good working order. It takes from 10 to 16 years to get any payable returns. The copra return for 1896, after 16 years, was only 7 tons; 1897 the return was 10 tons; 1898, 12 tons; 1899, 17 tons; 1900, 22 tons; 1901, 21 tons (reckoning 6,000 nuts to a ton); 1902, after a hurricane, 18 tons; 1903 returns, 25 tons; 1904, after a hurricane, 17 tons (reckoning 5,400 nuts to a ton). His opinion regarding keeping cattle on a plantation is that, although they at times do damage to the young trees, they materially assist in keeping down the sensitive plant, and this is an advantage. On the estate are about fifty head of cattle

CAPTAIN H. C. HANSEN.

and several horses. Captain Hansen ventures the opinion that the rate paid for labour at the present time is not excessive. He is pleased with the new ordinance that has been passed by the Government, viz., the deferred payment system. The growing of cocoa is to be undertaken shortly, and that in a few years will double the value of the estate. Captain Hansen has twice visited Germany, and at no distant date he hopes to once more pay a visit to his native land.

MR. JAMES M. SHUTE was born at Wai Ruku, in the Fiji group, in 1864, and is the son of Mr. Thos. Shute, late of Boston, U.S.A. He received his education in Levuka

Mr. Shute was for a number of years planting cocoanuts at Nadi, and only left when the Government took possession. He is an old and well-known planter on Vanua Levu. At the present time Mr. Shute is living at Naseva, a large property on the coast of Vanua Levu, turning him in some 30 tons of copra

per year ; he has been on this property some time, having leased it from Mr. Sydney Wilson, of Levuka.

Mr. THOMAS FENTON was born in Staffordshire in 1837, and received his education in the town of his birth. In 1856 Mr. Fenton arrived in Australia, and went to the Ovens district, now known as Beechworth, Victoria. For about seven years he stayed in Victoria, part of the time travelling in New South Wales. In 1863 he went to New Zealand, to the Tupeka goldfields, staying there for six years, during which time he had many varied experiences. In 1869 Mr. Fenton came from New Zealand to Fiji, and, settling at Salt Lake, Navava, has now been in the Fijis for 37 years, during which time he has followed the business of planter, and is the possessor of nine separate properties, which turn in about 300 tons of copra (gross) per annum. During his long residence in Fiji Mr. Fenton has never had trouble with the natives, always finding them friendly. In the old days, when wanting labour the planter had only to apply to the chief of the district. The influence of the chief was very beneficial to the planter. Of late years the Fijian

Mr. T. Fenton.

cannot be depended upon for labour, and in a very short time the planter will, he thinks, have to rely on the Solomon Islanders.

Mr. JOHN BUCHANAN, of Valaga, was born at Newcastle, New South Wales, November 4th, 1884, is the son of Mr. Charles Buchanan, of Auckland, New Zealand. He went to New Zealand at a very early age, and was educated

Mr. J. Buchanan.

at Gisborne. Leaving school, Mr. Buchanan took to farming, and in 1903 came to Fiji and spent some time as overseer for Mr. J. Borron, of Mago. On leaving Mr. Borron he joined Mr. John S. Dods as partner at Valaga. This estate consists of 730 acres, planted with cocoanuts. Mr. Buchanan saw 18 months' service in South Africa, and obtained the service medal on a good discharge.

Mrs. ELLEN E. HARMAN, widow of the late Mr. Arthur Harman, came to Fiji in 1883. Mr. Harman had been in Fiji since early childhood. He died in October, 1889. The property known as Lesiaceva is situated at the southernmost point of Savu Savu Bay, and consists of some 300 acres, of which 200 are under cultivation with cocoanuts. The property has belonged to the family for a number of years, the late Mr. Harman having settled there as far back as 1879. Mrs. Harman manages the estate, with Fijian labour only. The situation of the homestead is exceedingly picturesque ; the view from the windows is most pleasant, there being nothing finer to be seen in the district. An advantage to the estate is that a landing can be effected at low water. Mrs. Harman has a family of two boys and one girl.

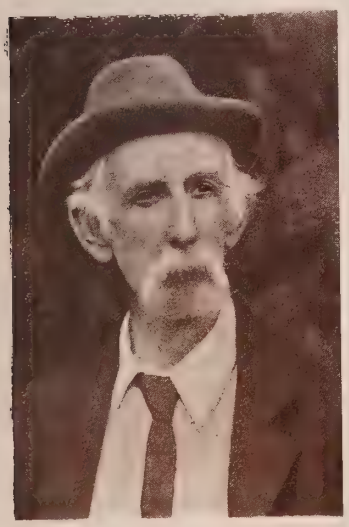
Another View of Labasa.

Mr. WILLIAM JAMES BARRACK, a son of the late Captain Alex. Barrack, was born in Savu Savu on Jnne 1st, 1870. He was

educated in Auckland, New Zealand, and, on leaving school, was for eight months in a Sydney commercial office. Altogether he spent two

years in New South Wales, and then returned to Fiji and commenced storekeeping. He abandoned that for planting, and at the present time leases about 800 acres, planted with cocoanuts, producing from 35 to 40 tons of copra yearly. Mr. Barrack married, in December, 1899, the third daughter of Mr. Thomas Fenton, and has two daughters, aged two and four years respectively.

MR. WILLIAM LYDIARD, of Matatedeke, was born in Shelford, Surrey, England, in 1849, and was



MR. W. LYDIARD.

educated in Guildford. When 17 years of age he came to Australia, spending six years in New South Wales, Victoria and South Australia. Mr. Lydiard came to Fiji during the cotton boom, but he shared the slump with many others. He then went in for planting cocoanuts, settling on his present estate, Matatedeke, which consists of about 800 acres, 146 of which are planted and in full bearing, turning out from 30 to 40 tons of copra yearly. Levuka is the nearest port, 82 miles, communication being by cutter. Mr. Lydiard is strongly in favour of the waste lands in Fiji being thrown open for settlement. He is married, but has no family.

MR. MATHEW SIMPSON was born in Fiji, and from his youth up has followed the trade of

MR. M. SIMPSON.

boatbuilder and planter. Mr. Simpson owns six estates, all planted with nuts and turning out about 100 tons of copra yearly. He has resided on his estate, Kuladrusi, for the past 11 years. He is married, and has a grown-up family of five boys and two girls. Mr. Simpson employs 36 labourers, Fijian and Solomon Islanders, in the cultivation of his various estates. He owns two cutters, which are constantly employed taking copra to Levuka.

MR. HENRY MORELY FENTON, son of Mr. Thomas Fenton, of Savu Savu Bay, was born on May 30, 1872, on his present residence. He was educated in Auckland, New Zealand, and has spent the whole of his life in Fiji. For some years he managed his father's estate of

MR. H. M. FENTON.

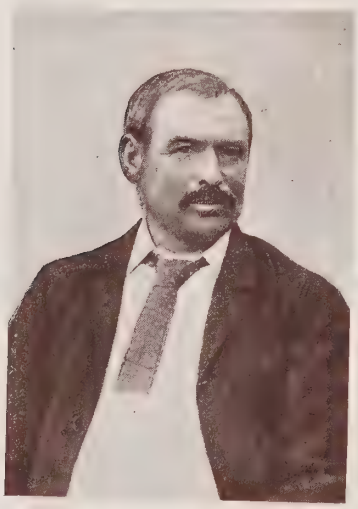
Navava. He now leases this estate, which consists of 700 acres, 400 of which are under crop. He plants yearly from two to three acres of nuts. The output at present is from 30 to 40 tons copra, which he sends to Levuka in one of his own cutters, he and his brother owning two cutters. Mr. Fenton is unmarried. He speaks highly of Fijian labour, and says where faults are found by planters the cause is with the management.

MR. JOHN THOMAS FENTON is a son of Mr. Thomas Fenton, of

MR. J. T. FENTON.

Savu Savu Bay, and was born June 22nd, 1868, in Dunedin, New Zealand, but came to Fiji with his parents, whilst an infant. He, like his brother, was sent to Auckland, New Zealand, to be educated, and, returning to Fiji, at once started to help his father. All his life has been spent in the group, and at present he leases one of his father's estates, and makes on an average 60 tons of copra yearly. Mr. Fenton prefers Fijian to Polynesian labour ; and never has trouble with his men, his knowledge of the language and the ways of the Fijian making his work of management easy.

MR. THOMAS GWILLIAM, of Navelaca, was born in Monmouthshire, England, in 1856, and educated at Grosmeri, Wexfordshire. On leaving school he went to work on his father's farm, and learned practical farming, a knowledge that has proved of considerable value to him in Fiji. He left England in November, 1873, landing in Melbourne January, 1874. It was in 1877 that he arrived in Fiji. For some years he was on the Ra coast as overseer. In 1895 he purchased his present estate, Navelaca, then a useless piece of bush land. He was laughed at by the wiseacres of the district for his foolishness, but, under his



MR. T. GWILLIAM.

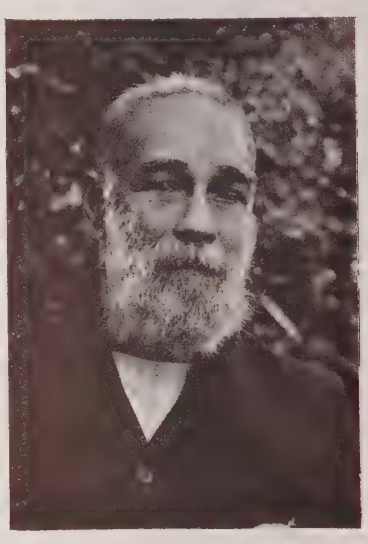
own management and owing to his practical knowledge, the estate is now a very valuable property of 280 acres, 160 of which are under cultivation of nuts, and more is being planted. The trees are twelve years old and produce over 20 tons of copra yearly. He employs Fijian labour but prefers Polynesian. He thinks that Fijian labour out of Fiji is the best in the world, but in Fiji they are lazy and crafty, the reason being that the laws have spoilt the men. He has great faith in the present Governor, Sir Everard im Thurn, and thinks that he will not be wanting in an effort to promote the prosperity of the country. Mr. Gwilliam considers there is no finer place in the world. He is the best-known tobacco planter in the group, his leaf bringing the highest prices in the market, and is in great demand. He holds a certificate of merit given at the Fiji Exhibition of 1904. Mr. Gwilliam is married, and has a family of three—one son and two daughters.

MR. ROBERT LEPER was born in Oxfordshire, England, in 1852,

MR. R. LEPER.

and educated at All Saints' School, Bloxham. On leaving school he at once went on the land, following in his father's footsteps, and has been farming all his life. Mr. Leper, on leaving England in 1880, went to New Zealand, where he spent some two-and-a-half years. From New Zealand he came to Fiji, and settled on Salt Lake ; from there he removed to his present property, Namawa, consisting of 250 acres, 200 of which are under cultivation of nuts and tobacco. The estate produces about 20 tons of copra, and the tobacco is of good quality and commands a high price, having brought as much as 2s. 6d. per lb. wholesale. Mr. Leper married a daughter of Dr. Smith, of Levuka, and has a family of five children—four daughters, one son.

MR. WILLIAM HENRY MILLER was born on June 28th, 1842, at sea, on board the ship "Currency Lass," but has lived in Fiji all his life. For many years he lived in



MR. W. H. MILLER.

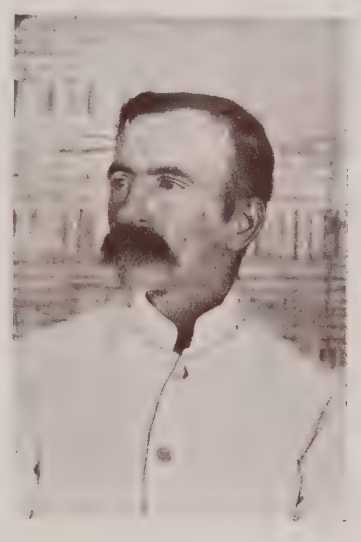
Levuka, until he settled in Savu Savu Bay, 36 years ago, and at once started business as a boatbuilder on the Island of Nawei, which he owns. Besides boatbuilding, Mr. Miller has a fine cocoanut plantation, which turns him in from 30 to 40 tons of copra yearly. He is married, and has a family of two sons and one daughter living. The sons are both engaged in business. Mr. Miller has built some of the best boats in the islands, and for many years has built the native cutters for the Government.

MR. JAMES BRAND SIMMONS was born in London, October 5th, 1849, and educated in London. On leaving school, he was apprenticed to the sea, and served his time as midshipman in the White Star Aberdeen line. He holds a master's certificate, and has had various commands, amongst others that of the Colonial Sugar Refining Co.'s schooner, but principally sails his

own. Arriving in Fiji in October, 1870, he started business in Levuka, and opened up a cotton plantation on the Dreketi River during the American war. On its cessation, and the consequent fall in price, he planted sugarcane and erected a mill. The cane was of great density, the largest ever obtained in Fiji being got from it. Sugar falling to £8 per ton, through the influx of beet sugar to the Australian market, he turned his attention

to cocoanuts and cattle, spare land having in the meantime been planted with the nuts. Mr. Simmons owns two estates, one on either side of the Dreketi River, 1,572 acres freehold—Matikovata and Vataboro—of which 400 are under nuts in various stages. Coffee and cocoa are also grown on the estates. Cattle are reared largely on both, as also are pigs and goats. Fijian labour is employed.

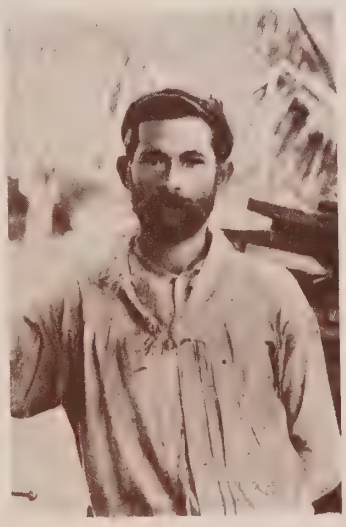
Mr. CHARLES ORMOND EYRE, son of the late Governor Eyre, of Jamaica, and one of Australia's earliest explorers, was born in St. Vincent, West Indies, in 1856, and educated at Eton, England. On leaving school he entered the service of Mathews & Co., tea merchants in London, coming to Fiji with Sir A. Gordon as secretary to the Lands Commission. He remained in the public service until 1881, when he took up planting, and later on entered into mercantile pursuits, commencing business in Malau, where he is at present. Mr. Eyre buys large quantities of copra, both from Europeans and



Mr. C. O. Eyre.

natives, and does an extensive business. Fijian labour has been employed by Mr. Eyre all his life, and he has no difficulty in getting on with them.

Mr. DAVID WATKINS was born in Fiji, 14th October, 1871, and educated in Levuka. On leaving school he commenced to learn the drapery business; and on leaving that he entered the Bank of New Zealand, Levuka. This did not suit him, and he left and joined the



Mr. D. Watkins.

police force. He next learned the art of saw-milling, and to-day holds a responsible position at the Dreketi mills.

Mr. ALEXANDER S. BARRACK, born at Pyrmont, Sydney, first came to Fiji in 1869, when only three years of age. In 1881 he left Fiji for Melbourne, Victoria, where he received part of his education, finishing it at Auckland, New Zealand. In 1884 he again visited Fiji and stayed for about two years. He returned to Auckland and learnt the trade of yacht and boat builder. In 1888 Mr. Barrack again arrived in Savu Savu Bay, where he started boat-building, and as well he carried on the planting of cocoanuts and storekeeping. Mr. Barrack acts as

executor in the estate of the late Mr. A. H. Barrack, of Savu Savu Bay.

Mr. G. A. TOWSON, a member of the firm of Towson Bros., Planters, Savu Savu Bay, was born in Fiji. At the early age of five years he was taken to New South Wales, and received his education at the Superior Public School in Orange. At 17 years of age Mr. G. A. Towson returned to Fiji, where he has since resided. The firm of Towson Bros. have acquired a valuable property at Savu Savu Bay, where they have about 454 acres of land, 320 acres of which are under cultivation, about 200 acres in cocoanuts and

the balance in cocoa. At first cotton was tried, and proved a failure, owing to the cessation of the American civil war, which made its cultivation unprofitable. The property belonging to Messrs. Towson

Mr. G. A. Towson.

Bros. passed from the natives for certain wrongful acts committed by them in 1869, their chief being fined some 600 acres of land.

Mr. JULIAN BATHIE MILLER was born at Savu Savu, is a son of Mr. W. H. Miller, boatbuilder, of that place. Mr. Miller has made

Mr. J. B. Miller.

an early start in life for himself. He holds a sailing master's certificate and is owner of Queki plantation, with a well-stocked store. He also leases a plantation of 400 acres (Naidi), about three miles away, which turns in about 10 tons of copra yearly. Prior to starting for himself he was carpenter, overseer, and master of a cutter. At the present time Mr. Miller has three stores and two well-found cutters.

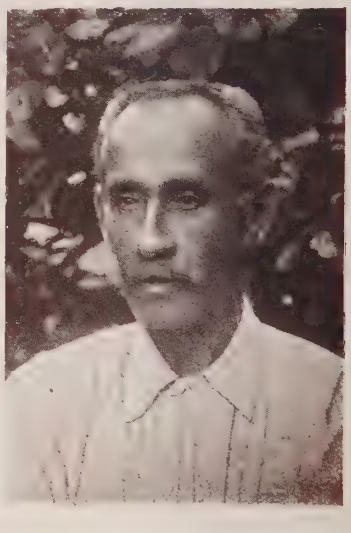
Mr. ERNEST KIRSTER was born in Germany in 1852. He first came to Australia in 1887, and to Fiji in 1891. Since this time he has been engaged in storekeeping and planting; he leases 300 acres of land, and also buys both nuts and copra from the natives, turning out about 40 tons of copra yearly. He is now managing a branch store for Mr. Julian Miller, of Savu Savu East.

A Glimpse of Savu Savu Bay.

Mr. HARRY PICKERING, son of the late Mr. Thomas Pickering, of Vaiuni, was born in October, 1878, being at the present time 28 years of age. He is married and has two children. The estate which Mr. Pickering owns is called Navuni, and consists of some 600 acres, 80 acres of which are under cultivation of cocoanuts. The trees on the estate are only young, having been planted about eight years ago. Mr. Pickering clears and plants about three acres every year. He also carries on a boatbuilding business, and has lately built a cutter of some 30 tons.

Mrs. Pickering.

Mr. FREDERICK WHIPPY, son of Mr. Samuel Whippy, of Wainunu, is 47 years of age and married. Mr. Whippy owns a large block of land, known as Kasavu, of which about 300 acres are under cultivation of cocoanuts, and return about 25 to 30 tons of copra each



Mr. F. Whippy.

year. Mr. Whippy has been on this property for about 30 years. He clears and plants about four acres yearly.

MR. SAMUEL WHIPPY was born November 5th, 1882. He is the son of the late Mr. Oliver Whippy, of Kasavu. Mr. Whippy received his education in Levuka, and now manages the portion of the estate of Kasavu which was owned by his late father.

Mr. S. Whippy's House.

MR. JOHN SINCLAIR DODS is the oldest settler in Savu Savu Bay, having arrived there in the year 1867. He was born in the town of Gifford, East Lothian, Scotland. When a lad of between 8 and 9 years of age, his father took the family to Australia, and landed in Melbourne, Victoria, in 1853. From Melbourne they journeyed to the goldfields at Bendigo, where Mr. Dods received his education. After leaving school, Mr. Dods assisted his father in the wine-making industry. In 1865 he left Victoria for New Zealand, and in 1867 Mr. Dods arrived in Savu Savu Bay and started planting, and is now the owner of two very fine cocoanut plantations, viz., "Valaga" and "Nyavu"; and at the present time is living with his wife and family at "Duniua," a property he has leased from the Church of England, the church having received it through a bequest in the will of the late Mr. John Campbell. "Nyavu," the largest estate owned by Mr. Dods, has an area of about 1,200 acres, 50 acres of which at the present time are under cultivation of cocoanuts. This estate is managed by Mr. Mark Dods, eldest son of Mr. J. S. Dods. "Valaga" has an area of about 730 acres, 150 acres of which are under cultivation of nuts, and is managed by Mr. T. Buchanan. The chief product of the estate is copra, about 18 to 20 tons being averaged yearly. Mr. Dods is also a buyer of copra, a great quantity being purchased and sold by him in connection with the store, which he has on "Duniua." Mr. Dods has now

MR. J. S. DODS

been in the Fiji group for 39 years, and says that he has no intention of leaving Fiji.

MR. C. STAMMERJOHN, Planter of Vula Vula, was born in Hamburg, Germany, in 1859, and educated in that city. On leaving school he was apprenticed to a shipwright in Kiel; served three years in the German navy. He came to Levuka in 1883. In 1884 he entered into partnership in his present property, and in 1894 bought out his partner, and now controls the whole 2,000 acres. In addition to Vula Vula he owns several other properties, containing about 1,250 acres.

MR. C. STAMMERJOHN.

MR. JOHN BEAUMONT GIBLIN, Storekeeper and Trader, Natavu Bay, was born in Launceston, Tasmania, 1846, and educated at Scotch College. On leaving school he entered commercial life, but did not take kindly to the work, his whole desire being to get on the land. Coming to Fiji, 1869, he took up land on the Dreketi River and started planting cotton, and did well until the fall in prices compelled him to abandon it. He then entered the Government employ, remaining until annexation. He next went in for beche-de-mer fishing for two years. Giving that up, he married and settled on the Dreketi River, planting cocoanuts. Leaving there, he went in for growing arrowroot, of which he made a great success. Financial pressure compelled him to give it up, and he took a position on the tea estates, remaining for five years. For a few years he followed various callings, and finally settled in his present position.

Mr. Giblin's House.

MR. HENRY BACKHOUSE SMITH was born in Birmingham, England, in 1843, and educated in Bridgworth. After leaving school he spent two years in Shropshire, and left for New Zealand, where he spent between four and five years in various occupations. He left New Zealand in 1867 for Fiji, and at once settled on Vanua Levu, where he has resided ever since. He now owns four estates, the total acreage amounting to between 4,000 and 5,000 acres, 500 of which are planted with cocoanuts. Cattle and horses are raised, also goats and pigs and

MR. H. B. SMITH.

poultry, but the latter are seriously kept down by the mongoose. Fijian labour is employed and is preferred. Mr. Smith strongly advocates the native being allowed to pay his taxes in cash, instead of kind.

MR. JOHN RYLAND, Planter, Vatu, Wai-nou, was born in Birmingham, England, 1836, and educated at King Edward's School in that city. On leaving school he went to America and started farming. He went to Victoria in 1855; there he stayed for fourteen years. He finally went to Fiji in 1870, was in Loma Loma for some years, and then took up land in Natavu Bay. He bought his present estate fifteen years ago; it consists of 1,000 acres, 60 acre only being under nuts at present. Cattle is the principal source of revenue, and the labour employed is Fijian and Polynesian.

MR. JOHN CHUTE, Planter, Nakuli, was born in Levuka, 1877, and educated there. On leaving school he went on to a plantation, and has followed that life ever since. In 1904 he bought his present property of about 250 acres, nearly all of which is planted under nuts. Poultry, pigs, and cattle are reared and bred on the estate.

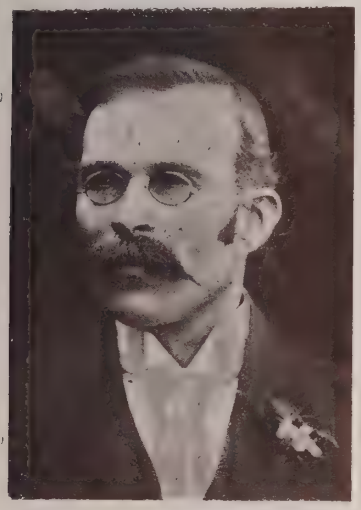
MR. WALTER STONEHAVEN COOPER was born in Glamorganshire, South Wales, on 21st December, 1850. He is an old settler in Fiji, having arrived in 1869. It was in 1872 that Mr. Cooper first settled in Savu Savu Bay, where he has since resided, following the life of planter and storekeeper.

MRS. ALICE CHARLOTTE COOPER (*née* Smithyman) is the oldest white lady alive born in the Fiji group. She was born December 12, 1860. With her husband she has resided in Savu Savu Bay for 27 years.

MR. AND MRS. COOPER.

Dishes Clubs, and Breastplates of Fiji.

Mr. FREDERICK CHARLES SMITHYMAN is the first born white male in the Fijis, being born on the Lower Rewa River in 1863. A journalist by profession, he has spent a number of years in New Zealand, and is the founder of four newspapers and the *Polynesian Gazette* of Levuka. He is the eldest son of the



Mr. F. C. Smithyman.

late John Bailey Smithyman, merchant, of Wolverhampton, England, and afterwards cotton planter of Fiji, and of Frances B., second daughter of the late Major Merrill, of the Imperial army. Mr. Smithyman was born at Rewa, Fiji, on 19th January, 1863, and educated by private tuition. He was afterwards apprenticed to the then Government printing office in Levuka, at the age of 13 years. Five years afterwards he was made manager. At the age of 20, at the request of the late Sir John B. Thurston, he accepted an appointment in the Fiji civil service and erected the present Government printing plant in Suva, remaining in charge until the arrival of Mr. March, from Sydney, who then took over the management. Resigning from the Government service a year later, Mr. Smithyman founded the *Polynesian Gazette* newspaper in Levuka, with Mr. G. A. Woods (late Premier) as editor. After a successful career of two years the business was sold, and Mr. Smithyman went to New Zealand, and there founded several newspapers, with success; but, owing to ill-health, he had to relinquish business and return to the milder climate of Fiji. He now devotes his energies to planting pursuits. When a young man Mr. Smithyman took an active interest in church and Sunday-school work in Levuka, both for whites and Melanesian boys. The school for the latter was inaugurated by the late Bishop Selwyn, of the Melanesian Mission. Mr. Smithyman holds a certificate from the Royal Humane Society of Australasia for saving life in New Zealand, having rescued a young man from drowning in Waihu River, at Te Aroha, at great personal risk. He married, in New Zealand, Ada Remington, sister of Mr. A. E. Remington, Justice of the Peace and M.H.R. for the district of Rangitikei, Wellington, New Zealand.

Mr. JAMES ROBERT PALMER is a son of Mr. James Palmer, boat-builder, of Levuka. Born in Sydney in 1870, he came to Fiji with his parents when only six months old. He was educated at the Fort Street Model School, Sydney, and on returning to Fiji, embarked in the boat-building trade, which he followed for twelve years. Mr. Palmer then took to trading, and now owns Natasa estate, at Natava Bay, consisting of some 500 acres; 30 acres only are under culitivation at the present time, but Mr. Palmer is planting every year. He also carries on a store in connection with the estate. Mr. Palmer is married, and has a family of two. He employs Fiji labour, thoroughly understanding their ways and language, but likes Polynesian labour better.

Mr. HENRY FENN, Manager of Saw-mills, Kioa, was born in Victoria in 1860, and educated in Violet-town, in that colony. On

Mr. H. Fenn.

leaving school he learned the trade of a saw-miller, and has followed that occupation ever since. Mr. Fenn is married, but, owing to the isolation of Kioa, prefers to let his wife and family reside in Sydney.

Mr. THOMAS ELDER was born in Fiji in 1869, and has spent all his life in that country. From early in

Interior of Fijian Kitchen. Earthenware pots in which they bake their food.

life he has followed the occupation of bullock-driver, and to-day holds that position at Messrs. Krafft and Smith's saw-mills at Kioa.

Mr. WILLIAM JOHN LIPSCOMBE FISHER, Planter and Boatbuilder, Tavutu, was born in Hobart, Tasmania, and educated in Fiji, where he moved when quite young with his parents. He has followed his present occupation all his life. His estate consists of about 1,000 acres, part of which is leasehold. All told, about 150 acres are under nuts. Only free labour is employed; most of the work is done by contract.

{Mr. CHARLES EYRE, Manager, Nabura Estate, Buca Bay, is son of Mr. C. O. Eyre, of Malau. He was

Mr. C. Eyre.

born in Fiji in 1881, and educated in Levuka. He manages his father's property.

Mr. E. WILLIAMS, Manager of the Udu Point Estate, consisting of about 1,700 acres, of which 300 are under nuts, was born in Samoa in May, 1843, and came to Fiji in 1865, where he took to a seafaring life, and was for many years master of a steamer travelling around the group.

Mr. GEORGE WASHINGTON HUGHES was born in Tonga, 1876. When two years old his parents removed to Levuka, Fiji. His father, Captain Benjamin Hughes, went to Tonga in about 1860 from America, sailing the barque "Pierlus." He remained at that occupation until

Mr. G. W. Hughes.

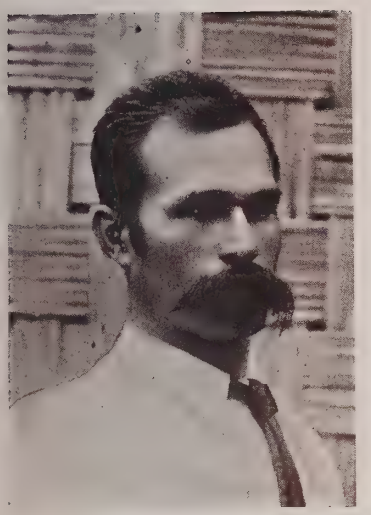
1887, when he took up planting at Vanua Levu, where he remained until he died, in 1898. Mr. G. W. Hughes was educated in Levuka and settled in 1890 with his father.

Mr. ROBERT LANGLEY HOLMES was born in King's County, Ireland, in 1833, and educated in England and Germany, and spent one year in Dublin University. On leaving, he came out to Victoria in 1852, spending six years on the goldfields, mining. He was for two years dairy-farming, leaving for New Zealand in 1859. He spent some time in Government positions. Coming to Fiji in 1869, he purchased his present estate, Delanasay, in Bua, paying what at that time was a very high price, viz., 4s. per acre. He returned for a short time to New Zealand, finally settling in Fiji in 1871. The estate consists of 304 acres, 120 acres of which is under cocoanuts. Cattle, sheep and horses are also run. Mr. Holmes is strong on the labour question, and writes largely for various papers and journals. His favourite labour is Polynesian, Solomon Islanders for preference. He attributes the Fijian's indolence to bad chiefs and bad government. The land laws are being altered, and he remains in expectation of a liberal course being pursued towards new settlers. He advocates either a free grant to them or a nominal rental, freedom of action amongst the Fijians, allowing them to work when they so desire.

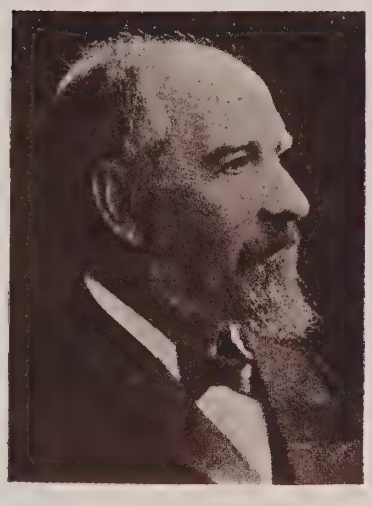
Mr. NORMAN HENRY FRANCIS was born in Brisbane, Queensland, in 1872, and educated at Brisbane Grammar School. On leaving school he entered the service of the Queensland National Bank in 1888, remaining until the suspensions in 1893, when he resigned and came to Fiji. After trading for some time, he entered the service of the Colonial Sugar Refining Co. in 1894, and left in 1901. After visiting the colonies he

returned to Fiji, and started trading at Naduri, finally settling at Malau as storekeeper, where he is at present. Mr. Francis also has a store at Wai Levu, and leases several acres of cocoanuts. Mr. Francis is trying to work up a trade in locally-grown rice and other local products, dealing in cattle and all agricultural produce. He buys any description of produce.

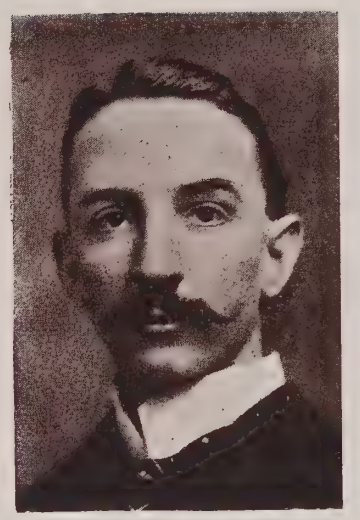
Mr. H. COVERT, Boatbuilder and Storekeeper, was born at Sunday Island, in the Kermadec group, on August 7, 1865, and came with his father, the late Mr. William D. Covert, to Fiji in 1871, settling in the Mucuata district of Vanua Levu. He remained there till 1902, when he started business on his own account.



MR. H. COVERT,
Vanua Levu.



MR. J. V. TARTE,
Taviuni.



MR. TARTE, JUN.
Taviuni.

Island of Taviuni.

THE principal planting district of the Windward Islands is Taviuni, an island about 24 miles long and nine wide, lying some 80 miles to the north-east of Levuka. This island, in point of size, ranks third in the archipelago, and is so beautiful and so varied and rich in its vegetation that it has been styled "the garden of Fiji." Like the other islands of the group, Taviuni is mountainous. On the summit of the ridge, at a height of some 2,000 feet, there is a lake occupying what is probably the crater of an extinct volcano. The waters of the lake, which is about three miles long, by one and a-half wide, break over a lip on the western side and find their way into the sea at Somo Somo. Taviuni has many thriving plantations, and in the old days was one of the principal seats of the cotton industry.

MR. JAMES VALENTINE TARTE, of Vuna Point, Taviuni, was born in Birmingham, England, in 1836, and received the elements of his education in that city. Upon reaching the age of fifteen years he went to London and entered the service of a leading firm of naval engineers as an articled apprentice. He remained in London until 1857, when he decided to go to Australia. After a seven months' voyage in a sailing ship, he reached Melbourne towards the end of that year. He subsequently went to Ballarat, then known throughout the world as the "golden city," and ultimately entered into partnership with Mr. Fry, a leading merchant of that city, in conjunction with whom he carried on an extensive business in the grain and flour trade. Mr. Tarte spent altogether some thirteen years in Ballarat, during which period he also engaged extensively in mining operations and speculations. In these latter it is said of Mr. Tarte that he sank two fortunes, one made in the grain trade and the other in mining. In 1870 the fame of Fiji as a great cotton-producing country spread through Victoria, which impressed the more enterprising and adventurous spirits to such an extent that during the early years of the eighth decade of last century a considerable exodus took place from that colony to the Fijian group. Among the first to do so was Mr. Tarte. The great boom in cotton lasted but for a few years when values collapsed almost as suddenly as they had arisen. Quick to perceive that a mistake had been made he consulted Messrs. W. and T. Hennings, who strongly advised Mr. Tarte to go in for the cultivation of cocoanuts. Nothing daunted, he

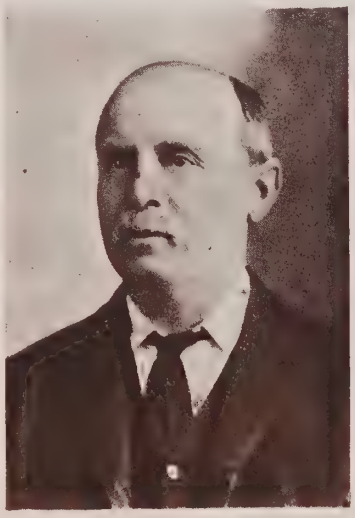
accepted the advice, and to-day he is one of the largest growers of cocoanuts in the South Sea Islands. Certainly Mr. Tarte owns one of the finest properties in Fiji, consisting of no fewer than seven estates, situated in the fertile and lovely island of Taviuni, comprising a solid block of land, with a slight fall to the sea. The following are the names of the estates :—Korovow, 545 acres ; Vatu Weri, 125 acres ; Eugnie, 1,920 acres ; Wai-Na-Aka, 639 acres ; Holmhurst, 968 acres ; Woodlands, 316 acres, and Vaka-Wau, 320 acres. All of which are now amalgamated and known as the Vuna Estate. The homestead is most conspicuously situated on an elevation, and it is remarkable that it is absolutely free from the pest of mosquitoes. The estates are all laid out upon a clear and definite system. Tram lines are laid over a good portion of the estate, by which the day's work is brought in and put on the vatas, saving an immense amount of labour. Cattle are largely raised and fattened on the estates, there now being about 3,000 head, mostly Herefords. The utmost care is paid to this part of the enterprise ; more especially to the stud herd of about sixty head of pure-bred Herefords. Mr. Tarte regularly imports stud bulls from Mr. Frank Reynolds, of Tocal, N.S.W., and also from New Zealand. The cattle are in great demand by the local butchers in Suva. The estates are subdivided into paddocks, surrounded by stone walls, six feet high and some of these are wide enough at the top upon which to drive a buggy and pair. Over thirty miles of walls are now in existence, and the balance are subdivided by barbed wire, many miles of which is in use. Over one hundred gates are already hung, and fifty more are being prepared for immediate hanging. All the gates are painted white, giving the estates a thorough home look. Great care is taken to keep the estates clean, and the cocoanut husks are regularly stacked and burnt off. In laying out a paddock the trees are planted thirty feet apart, and at every twenty lines a road runs. In such places where tram lines are not already put down a horse and cart is driven round, and at every thirty trees the copra is collected and carted to the tram lines. The labourer by this system has only to carry his load a distance of from fifteen trees ; each man has his own defined line, and many of them have no distance to carry the copra, cutting out alongside the road. No less than twenty horses are required for this work, including saddle horses for the managers and overseers. Mr. Tarte breeds the principal number of the horses. Mules are also raised on the estate ; the sire is an imported ass from Spain. Mr. Tarte prefers the mule to the horse for working the estates, as the natives can manage them more easily ; mules also are more hardy, and stand the wear and tear much better. The mules raised by Mr. Tarte average from fifteen to sixteen hands in height, and two of them can with comparative ease walk away with twenty-five full bags of copra. A large quantity of young trees are now coming into bearing, which will necessitate

Shipping Cattle in Fiji from J. V. Tarte's Estate, Taviuni.

the erection of a large number of new buildings, copra stores, vata-houses, &c. A new vata-house has just been completed costing between £300 and £400. It should be explained that the vatas are run on steel rails with eight-inch truck wheels, and there are tram lines down from the copra stores to the beach for shipping. On the estates are eight large tanks, all built of concrete, two of which hold 200,600 gallons and the others up to 100,000 gallons each, from which the stock are watered. The water is supplied by gravitation to large cement troughs, in which the supply is regulated to the cattle by a cock and ball. The stockyards are marvels of ingenuity and fitted up with every modern convenience. The cattle are first brought into one of the home paddocks and driven into a large-size yard (holding about 1,000 head), surrounded by stone walls seven feet high; from these they are drafted into a smaller yard as required, and then through a strong post-and-rail race, with a check gate, in case they should crowd in together. From this race opens four yards, and according to the beast a gate is opened and it must go into the yard intended for it. In the race there are eight swing gates, four on each side, and by this means no handling of the beast or danger to the men is entailed. The breeding herd is brought in three times a year, and the whole of the herd is mustered once a year for counting. The fattening paddocks consist of some hundreds of acres set apart for that purpose only, and the remainder of the herd feed under the cocoanuts, furnishing a very pretty sight. In every paddock is to be found a patch of natural bush (Vakaruru) of about seven acres, most valuable for the shelter of cattle during the heat of the day. This likewise is equally acceptable to man during the summer season. Trucks have recently been constructed which are to be used in facilitating the quick despatch of fat cattle when sending them to Suva. The cattle will be trucked in the stockyard and then taken down to a small jetty on the beach. They are then plunged into deep water and taken off to the steamer four and six at a time, roped by the horns to the sides of a whaleboat. This does away with the old method still in use throughout the islands, of bringing the cattle down in a mob to the beach and then roping them, with a chance of a break and losing the lot, or at least some of the best, to say nothing of the extra risk by drowning. Mr. Tarte raises pigs and an immense quantity of poultry upon the estate. At present there are eighty men employed, consisting of overseers, carpenters and labourers. In the matter of labour Mr. Tarte has a preference for the natives of the New Hebrides, but he is compelled to go in largely for Indian labour through the scarcity of the former. The house is a large bungalow, built of stone walls 2 ft. 4 in. thick as a protection against hurricanes. The hospital, just newly erected, is fitted up with every modern requirement. The labour lines form a township in itself. Two or three days could well be spent in going over the estates, as the cocoanut trees extend for miles. Mr. Tarte keeps open house, and his hospitality is well known and acknowledged throughout Fiji. Owing to his advancing years he now leaves the principal management of his affairs to his two sons, Mr. H. V. Tarte and Mr. A. R. Tarte, both born on the estate. Mr. Tarte holds a commission as Justice of the Peace.

Mr HERBERT VALENTINE TARTE, elder son of Mr. J. V. Tarte, was born at Vatu Wiri (Taviuni) in 1876 and was educated at the Brighton Grammar School, Melbourne, Victoria. On leaving school he was for twelve months in the office of the Imperial Insurance Company Limited, gaining experience in book-keeping and office routine; from there he went to Swan Hill, in the same State, and joined a stock and station agency business. Two years later he returned to Taviuni, and after nearly ten years' experience with his father, took a trip to England and the Continent for eighteen months, and finally married the eldest daughter of Mr. James Thomas, of the Lands Department of Victoria, and settled down on the estate. Mr. Tarte is a keen sportsman and one of the fastest runners Fiji has produced. He is also very much interested in the future government of the islands, and at the last elections almost lost his life while riding fifteen miles to record his vote. At the present time he shares the joint management of his father's estate with his brother, Mr. A. R. Tarte.

Mr. JAMES ROOD FRY was born in Somersetshire, England, in 1853, and came to Victoria when a child. He was educated at the Scotch College, Melbourne, until 14 years of age, when he went to England and Germany to finish his education. Returning to Victoria in 1870, he entered his father's business of miller and grain merchant for four years, after which he came to Fiji and took over his father's interest in the partnership with Mr. J. V. Tarte as planters at Vuna, on the island of Taviuni. In 1878 they decided to plant cocoanuts on their estate and go in for cattle-breeding, both of which have turned out highly successful. On the death of his father, in 1903, his business in the colonies requiring

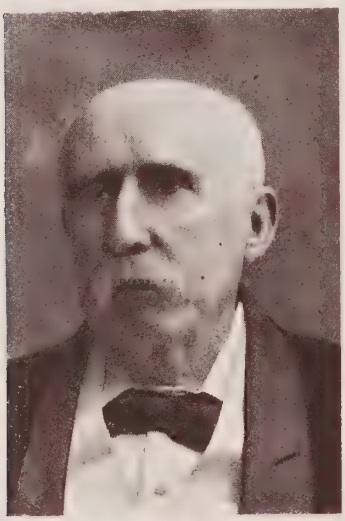


Mr. J. R. Fry.

the whole of his attention, he decided to relinquish his interests in Fiji, but still takes a great interest in its welfare.

Mr. JAMES McCONNELL, of Ardmore Hall, Vuna, Fiji, was born in Antrim, north of Ireland, in 1842, and was educated at the University, Belfast. Mr. McConnell came to Australia as a cadet to the late Sir Samuel Wilson, of Victoria. After serving with him for three

years, he joined Messrs. Mort & Co., as one of their managers on the Lachlan. During this time he crossed the continent three times in charge of sheep. On leaving in 1868 he came to Fiji, settled on his present estate, and started cotton-growing, shipping direct to London through Messrs. Mort & Co. In 1872 Mr. McConnell was returned as member for Taviuni, when constitutional government was established. In 1875, in consequence of the slump in prices, cotton was abandoned, and sugarcane planted in its place. A large mill was erected, costing over £120,000 to build, and was abandoned, after years of struggle, only nine years ago. When first planted sugar was £35 per ton, but fell to £9. Mr. McConnell then started growing cocoanuts and raising cattle. The trees are now in bearing, and Vuna is the only part of Fiji where the result is a half-ton of copra to an acre, other parts averaging from 5 to 6 cwt per acre. Mr. McConnell is assisted in the management of the estate by his eldest son, Mr. Arthur McConnell. In 1892 in consequence of an interview he had with Sir H. Jackson,



Mr. J. McConnell.

then Governor of Fiji, Mr. McConnell gets the credit of having initiated the movement which resulted in the nominee Council being abolished and an elective Council granted, by which the country is now governed. Mr. McConnell holds that the first session of the new Council has not been a success (an opinion shared by many others). Mr. McConnell's estate comprises some 500 acres; and he owns about 450 head of cattle. The residence is a fine house, built of stone, and is said to be the first of its kind built in Fiji; he has also two stores built of stone. Mr. McConnell is married, and has two sons and one daughter.

Mr. THOMAS DOUGLAS, of Navaca, Vuna Point, was born on the Isle of Thanet in 1873, and was educated at the Brighton Grammar School. He came out to Australia with his parents in 1886. Coming to Fiji in 1894, he took up

Mr. T. Douglas.

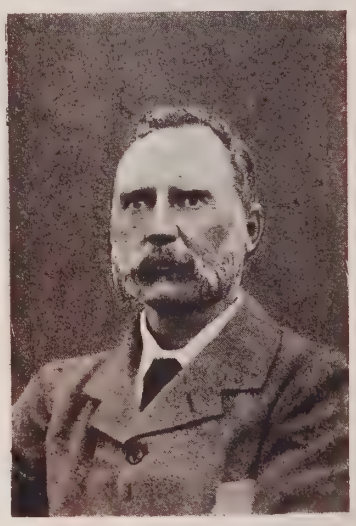
his present estates, comprising some 2,000 acres, of which 400 acres are planted with cocoanuts. The soil is magnificent, and the trees yield half a ton of copra to the acre. Mr. Douglas is a believer in weeding, and his plantation is kept in excellent order. Cattle are largely raised on the estate, there being at the present time about 700 head and 20 horses. Pigs and goats also thrive exceedingly well on Navaca.

Mrs. MARY CHARLOTTE TAYLOR was born in England, and came to New Zealand with her family when young. She married, in Fiji, the late Mr. Archibald Taylor, magistrate, of Levuka. Mrs. Taylor has seen a great deal of Fiji, Mr. Taylor's duties as magistrate necessitating a lot of travelling. Ten years ago, after the death of Mr. Taylor, Mrs. Taylor purchased the property known as Udukacu, and has resided there ever since. The estate is planted with cocoanuts. Cattle are raised,

Mrs. Taylor's House.

and horses are also bred on the estate.

Mr. FREDERICK GEORGE MITCHELL was born in Sydney, New South Wales, in 1848, and educated at the Sydney University. Coming to Fiji in 1870, he first went as overseer on a cotton plantation at Vuna Point, Taviuni, afterwards leasing Laucala, now



Mr. F. G. Mitchell.

the property of Mr. Rosa. The cotton boom collapsing, he turned his attention to cocoanuts, and finally settled on Gamia, his present estate. Gamia consists of altogether about 2,500 acres, 200 acres of

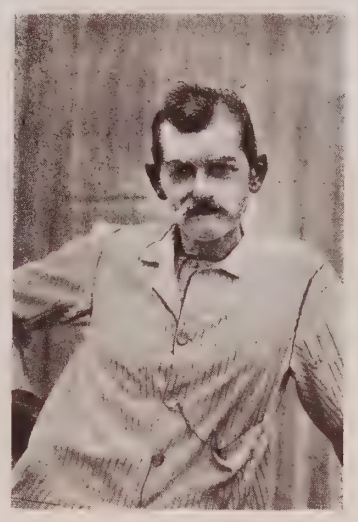
which are under cultivation of cocoanuts. There are also 170 head of cattle, and pigs and poultry abound on the estate. Mr. Mitchell is assisted by his only son, Mr. Frank Mitchell, in the management of the estate. Mr. Mitchell prefers Polynesian labour, which he considers is more reliable, but employs Fijian as well.

Mr. CHARLES ENSOR, of Matei, Taviuni, is the son of Mr. Ernest Ensor, of Levuka. He was born at Auckland, New Zealand, in October, 1882. He came to Fiji with his parents in 1892, and finished his education at the Superior public school, Levuka, after which he returned to Auckland and stayed there for a year or two ; and, on his return to Fiji, at once went on to a plantation. At present Mr. Ensor is managing the estate of the late Mr. Peckham. The estate consists of some 500

Mr. C. Ensor's Residence.

acres, which average about 40 tons of copra yearly. There are 230 head of cattle and a number of pigs and poultry on the estate.

Mr. JOHN WILLIAM TAYLOR was born in Nelson, New Zealand, in 1845, and was educated in that town, and served his time with his father as cutter and gunsmith. For ten years he followed this occupation, and left it to come to Fiji in 1871. Here he worked at his trade in Levuka for three or four years. Leaving that, he went to sea, and was for some five years afloat, making four trips to the New Hebrides as Government agent. In 1880 he came to Taviuni and served six years on the Matei plantation as manager. He then



Mr. J. W. Taylor.

leased a property known as Vuru Vasa for some ten years. Leaving there, he came to his present estate, Vuri Vuri, which contains about 200 acres, planted with cocoanuts. The labour employed is Polynesian, this being preferred, some of his natives having been with him for over twenty years.

Mr. JOHN ROSA is the owner of Laucala, which has been in his possession since 1869. The island contains over 3,000 acres,

Mr. J. Rosa.

600 acres of which are under cultivation of cocoanuts. The estate is managed by Mr. William John Rosa. Cattle, pigs and poultry are also reared on the island.

Mr. WILLIAM JOHN ROSA, the manager of Laucala, was born in Levuka on May 24th, 1861,

Mr. W. J. Rosa.

and was educated at Camden College, New South Wales. On leaving college he came straight to his father's plantation, and has remained there since, with the exception of occasional trips to the colonies.

St. Heliers, the property of Messrs. Lever Bros. Ltd., comprises 1,340 acres, a portion of

Mr. Mauchip.

which is planted with nuts. The estate is managed by MR. THOMAS ALEXANDER MAUCHIP. Mr. Mauchip was born in London in 1872, and was educated in Edinburgh. On leaving college he went to Ceylon and served nearly ten years in different positions on tea and cocoanut plantations. On leaving Ceylon he spent eighteen months in Sydney, New South Wales, and from there came to Fiji (as manager of this estate), being engaged there by Messrs. Lever Bros. to fill the position. Mr. Mauchip married in Ceylon and has one son. Fijian labour is employed on the estate, but Mr. Mauchip is strongly in favour of the Madras coolie or Polynesian, Fijians being too unreliable, having no real incentive to work, owing to the bounteous provision made for them by Nature.

Na Sele Sele Estate is the joint property of the Peterson family. The estate is under cultivation of cocoanuts, mostly young trees, and

Mr. PETERSON and Family.

produces at the present time about 40 tons of copra yearly. The estate joins Matei estate, and is well watered.

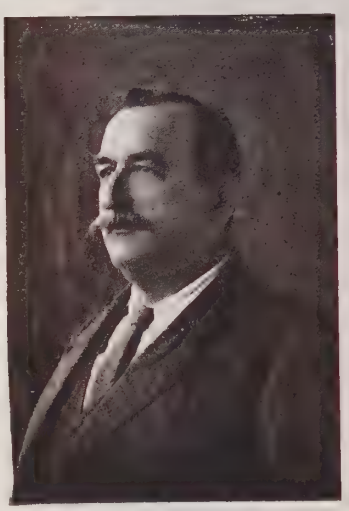
MR. GEORGE WRIGHT, of Mua, Taviuni, was born in Scotland in 1845, and educated there. Mr. Wright first went to Otago, New Zealand, where he remained for eight years, principally mining and farming. He came to Fiji 38 years ago and settled at once on Taviuni. It is about 28 years since he took up his present property. Mr. Wright first went in for cotton (with the

MR. G. WRIGHT.

usual result), but took the precaution of planting cocoanuts at the same time. The estate comprises some 1,800 acres, 600 of which are under crop and bearing well, 180 tons of copra being the output for one year. Mr. Wright is married and has two daughters. Cattle are raised on the estate, there being 900 head, and also about 22 horses. Polynesian labour is employed, and much preferred to any other.

Cocoanut Plantation at Taviuni.

MR. WILLIAM HENRY MILLER, JUN., Wairiki, Taviuni, was born at Wainunu, Vanua Levu, on February 15th, 1866. Here he lived with his father, Mr. W. H. Miller. He lived for a time at Levuka, and then removed to Savu Savu Bay. Here Mr. Miller, jun., lived and learnt his trade as a shipbuilder until he got married, when he went to Levuka, where he opened a yard and remained at his trade for eight years. He then removed to Wairiki and opened another yard, where he is at present building and repairing boats.



MR. E. A. SWANN.

MR. BURNESS.

MR. WILLIAM BEDDOWS was born in Levuka in 1858, and was educated in Auckland, New Zealand.

On leaving school in 1872 he returned to Fiji. On obtaining his majority he turned his attention to cotton-planting, but soon abandoned it and went in for cocoanuts. His first estate was known as Mataua. This he ultimately lost, through a law suit, which lasted four years, to clear his father's name, which he did successfully. For some time he was unsettled, but, taking a lease of Laucala from Mr. J. Rosa for eight years, he finally moved to his present property of 1,230 acres, 200 of which are under cocoanuts; 400 acres are cut up into paddocks and stocked with cattle; pigs are also raised on the estate. Mr. Beddows employs about twenty labourers, principally Polynesian He is married, and has a family of eight.

Homestead of Mr. Beddows, Vani Vanu Estate, North Taviuni.

. . Rabi . .

THE enterprising firm of Lever Bros., manufacturers of Sunlight soap, own the island of Rabi, lying off the eastern end of Vanua Levu, to the north of Taviuni. Its shores are studded with cocoanut palms and the richest tropical vegetation, while the hills are clothed with ferns, forest trees, shrubs and flowers, in the wildest luxuriance and beauty. Attention is devoted almost exclusively to the cultivation of the cocoanut, and the output of copra exceeds 400 tons per annum. The manager for Messrs. Lever Bros. is Mr. Percy Lyons The island formerly belonged to Captain Hili. now resident magistrate at Loma Loma.

MR. WILLIAM PERCY LYONS, Manager of Lever Bros.' Pacific Plantations, Rabi Island, was born in Niagara, Canada, and educated at Church of England Grammar School, Adelaide. On leaving school he entered the office of a land agent, and followed that and various occupations until 1884, when he came to Fiji and entered the civil service. After three years he returned to the colonies, following various occupations, farming, wool-classing, &c. until 1904, when he returned to Fiji, under engagement to Lever Bros.' Pacific Plantations Ltd., as manager of Rabi. His experience is large and varied. Mr. Lyons has not a high opinion of the Fijian as a labourer, considering that he is a lazy, good-for-nothing fellow.

MR. W. P. LYONS.

Copra Store.

. . Koro . .

SOME thirty-five miles south-west of Taviuni, and on the direct route from Levuka to Vuna Point, is the Island of Koro, of which Mr. H. Britton says :— "Nature has been lavish of her charms here. The domain recalls the primitive ages of the world when the earth was fresh from the Creator's hands, and its face unchanged by the utilitarian devices of man. The beach is skirted by a gorgeous fringe of trees, through the centre of which the natives have made a shady walk, extending several miles. The avenue is arched by overhanging boughs, which sometimes leave a narrow strip of blue sky in view, while on one side the dense foliage allows occasional glimpses of the sea rising on the reefs or sparkling in the sunlight, or falling in spray upon the broken shore. Ascending a thickly-grassed eminence, we gained a prospect of woods waters and mountains which would have moved the most callous to admiration." The island is nine and a-half miles long and four wide. The soil is a rich alluvial deposit, mixed with vegetable mould, and there is a large extent of lightly-timbered tableland, watered by many running streams.

MR. JAMES McKAY was born in Grafton, New South Wales, in 1842, and educated in Sydney. On leaving school he was apprenticed to the shipbuilding, and came to Fiji in 1864 to build ships for Messrs. F. & W. Hennings. He afterwards removed to Levuka, where he stayed for three years. Catching the cotton fever, he started planting, but came to grief, with a number of others, on the fall in price of cotton and the continued hurricanes. After this he worked for the Government, and then took charge of Wakaya Island for the late Dr. Brower, for seven years, and in 1893 entered the employ of Mr. D. B. Millar, of Levuka, with whom he has been ever since. Ten years ago he was appointed manager of Mr. D. B. Millar's estates in Koro, which comprise about 800 acres, fully half of which is planted with cocoanuts. About 120 head of cattle are running on the estate, and also twelve horses, the breeding of which has only recently been started. There are 13 native towns on the island, with a population of about 400. The European population is two white men and one white woman.

Cocoanuts.

. . Mago . .

OF the Lau or Lakeba group—the Lesser Fijis to the east of Koro Sea—the most interesting, perhaps, is Mago (or Mango, as it is generally spelt) lying about 120 miles to windward of Levuka. Mago is a volcanic island, almost circular in shape—about four miles long and three broad—surrounded by a coral reef, and possessing a good roadstead, well protected from the prevailing south-east trade winds. Round the curve of the island to the eastward there is a land-locked lagoon. "In moving from the ship to the lagoon," writes a visitor, "the boat proceeds over coral ledges all the way, with two or three feet of pellucid water under the keel. Precipitous cliffs, draped with dense foliage, line the shore. After two or three miles of stiffish pulling against a tide running strong over the coral, a perpendicular slit opens in the cliff, the boat shoots through, oars grazing the rocks on each side, and you are in the most wonderful fairy harbour, with deep blue water gleaming in the morning sun like a mirror, or reflecting the shadows of the high encircling forest-clad shores." In the days when cotton paid for the growing Mago cotton was famous, bringing as much as 4s. 11d. per lb. The area of the island is 5,411 acres, principally under cocoanut cultivation. The island is the property of Messrs. Bowman and Borron. It was originally owned by Messrs. Ryder Bros., who sold it to a Melbourne company for something like £50,000. After working it for some years as a sugar estate, the company resold it for a considerably less amount. Again the island

changed hands, and it was finally purchased by its present owners. In addition to the cocoanuts, from 700 to 800 head of cattle are grazed on Mago, also some hundreds of pigs and wild goats. Pigeons and fish are plentiful, and there are some fine oyster beds. There are about 30 to 40 native labourers. A steamer calls monthly from Suva and Levuka, besides occasional sailing craft. Just to the right of the steamers' anchorage is to be seen a cave, where the Fijians took refuge when the island was attacked and taken by the Tongans under Maafu many years ago.

Mr. JAMES M. BORRON was born in Glasgow. His great-grandfather resided at Woolden Hall, near Warrington, Lancashire, to which place the family had migrated from Rolestone, in Staffordshire, during the troublous times of Charles I. His mother was a descendant of the

Mr. J. M. Borron.

Geddes's, of Peebleshire, a family which, according to the "Statistical History of Scotland," edited by Sir John Sinclair, have been in possession of residential estates in that country for twelve hundred years. Mr. Borron left Glasgow in 1864 for Australia, to commence squatting, with an elder brother and brother-in-law, remaining there until 1871, when the drought ruined his prospects. About 1872 he left Sydney for Fiji, where cotton-planting had attracted a number of Australians and New Zealanders. After cruising about the South Seas for nearly a year he settled down on the island of Cicia, on the cotton plantation of McEvoy and Scott. Unfortunately Mr. Scott was drowned the following year, in a boat accident, and Mr. Borron was appointed manager, and retained the position until 1878, when Mr. McEvoy purchased, with Mr. Borron, half the island of Kanacia, and started a large cotton plantation there. They were successful in planting, and for some years had an output of 200 bales, each bale weighing 400 lbs., valued in London at 2s. 6d. per lb. In 1880 Mr. Borron sold his interest to a company for £10,000. Mr. Borron was, in 1882, appointed manager for the Mago Island Sugar Company, and held the position for several years. On leaving, he took the management of the Holmhurst sugar estate, Taviuni. He and two other gentlemen purchased, in 1898, the Mago Island estate for £12,000, Mr. Borron being the managing partner. In 1903 Mr. Borron bought his partners' interests. He has always taken a great interest in all planting pursuits, and in the welfare of the colony generally. During his career he has established several cocoanut plantations, equalling nearly 4,000 acres. The homestead at Mago is one of the prettiest of many pretty Fiji homes. A great deal of money has been spent in planting and in other improvements. On the estates there are over twenty miles of fencing. Mr. Borron has always had great influence over his native labour, and has in his possession a large silver cup, given to him, suitably inscribed in the native language and the English translation thereof. The cup is a very handsome one, and is greatly valued by its owner, as presents of this kind from natives are rare indeed. The European employees, at the same time, presented Mr. Borron with a handsome gold watch. Miss Gordon Cummings was shown about the island home, and she afterwards wrote thanking the owner for information he had given her, and speaks of him in her book. Mr. Borron was a member of the Legislative Council for ten years. He was appointed by the late Sir John Thurston, and served under six Governors. He has been a magistrate of Queensland for over thirty years, and for many years a magistrate of New South Wales and Victoria, and is held in high esteem by Europeans and natives alike.

Mr. JOHN FRANCIS HILL, son of Captain J. Hill, S.M., of Lau, was born in New South Wales in 1867. He first came to Fiji in 1873, but returned to Sydney and received his education at Newington College. All his life he has been overseering, either on sugar or cocoanut plantations. He was with the Colonial Sugar Refining Company for three years, two years with the Fiji Sugar

Mr. J. F. Hill.

Company, and five years with the now defunct Sugar Company at Holmhurst. Mr. Hill was married, in 1900, to a daughter of the late Thomas Pickering, and has charge of Mago Island for Messrs. J. M. Borron and Bowman.

Loma Loma.

LOMA LOMA is the principal province of Vanua Balavu, a long narrow island, shaped somewhat like the letter S, lying some sixty miles north-west of Lakeba. It is an extremely fertile area, and in the "sixties"—twenty years or more after the missionaries had laboured there—a number of Europeans settled and produced excellent cotton. Loma Loma has been described by many visitors as "a veritable paradise." One, writing recently says:—"I have seen many world-famed beauty spots, Niagara, the Bay of Naples, the Italian Lakes, Honolulu, the great lakes of Canada, the wilds of British Columbia, and the forests of Quebec, but seldom have I visited a spot more lovely or more peacefully beautiful than Loma Loma. After entering the reef that guards the island one steams along past several small islands densely covered with cocoanuts and other tropical vegetation, until he enters a lovely bay, with a bright sandy beach, fringed with cocoanut palms and backed by gentle, undulating hills of glorious green. The whole day spent there was full of interest. First a visit to the native village; then a walk for several miles down a fine shady avenue of cocoanut palms and bananas, past another village, to the road, one changing panorama of beauty, until we came to a 'sight,' a real hot spring that must have found its way over from New Zealand. It was not so large or violent as some of those in the Hot Lakes District, in that country, but that it was a real hot spring all of our party had convincing proof."

MR. GUSTAV MARA HENNINGS, a son of Mr. W. Hennings, of Katavaga, was born in Lakeba, 1868, and educated in Sydney and

at Dresden, Germany. He returned to Fiji in 1887, but went to Germany in 1889, spending three years in one of the large banking establishments there. Returning to Fiji in 1892 he spent some years with various commercial houses, and finally entered the employ of Messrs. Henry Marks & Co. In 1902, when that firm opened business at Loma Loma, Mr. Hennings was appointed manager. This store is the centre of a large number of smaller branches on the outlying islands. Loma Loma is the head branch for the Lau province, and there are in all something like twenty branches worked from here. The connection with these branches is kept up by a fleet of small sailing craft. The produce of the Lau branches is copra, beche-de-mer, pearlshell and tortoiseshell, which is all brought in to Loma Loma and transhipped there into the home sailers for Europe. Something like 1,000 to 1,500 tons of copra, and in good years more than that, is exported. Messrs. H. Marks and Co. employ a large number of hands, and are the largest trading company operating in the Lau group. Mr. Hennings spends about four months of the year inspecting the various branches under his control, some of the furthermost stations being as far as 250 miles from Loma Loma.

MR. JOHN FRANCIS BOWERMAN was born at Napier, New Zealand, in 1876, and educated at Auckland. On leaving school he was apprenticed to his father, as chemist and druggist; but, owing to his father's death, he did not complete his apprenticeship, and came to Fiji the year following, 1895. For six months he was on the Rewa, storekeeping, and then entered the employ of the Colonial Sugar Refining Company, and six months later he returned to storekeeping as manager for Messrs. A. M. Brodziak & Co., at Labasa, going from there to the Rewa in their employ. Mr. Bowerman has tried cocoanut-planting, but was blown out in the 1901 hurricane. Since then he has been with Captain Robbie, of Levuka, and, on leaving there, went to Messrs. H. Marks and Co., at Loma Loma. He has great faith in cocoanut growing, and is investing his savings in another plantation. Mr. Bowerman is married and has a family of three.

MR. CHARLES POWELL was born in Auckland, New Zealand, in 1860, and educated in that city.

MR. C. POWELL.

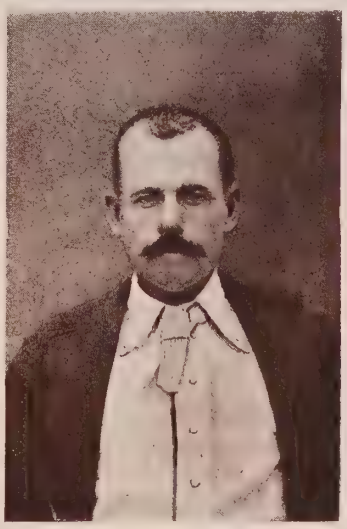
On leaving school he was apprenticed to a cabinet-maker in Auck-

land. Leaving New Zealand in 1881, he came to Fiji, and landed in Suva in June of that year and entered the employ of the late Mr. Raddock. Leaving there, he spent some years at his trade, assisting to build several sugar-mills, and finally settled in Loma Loma, 19 years ago. Here he entered the employ of Mr. A. S. Bowman, the predecessor of Messrs. Henry Marks & Co., and, with the exception of a short spell, Mr. Powell has been in the same employment, joining H. Marks and Co. on their taking over the business from Mr. Bowman. Mr. Powell is married, and has a family of six.

MRS. SULA MAY TRIPP, widow of the late Henry Landseer Walter Tripp, was born in Samoa, 1859,

and educated by private tuition in Fiji, arriving in her infancy with her parents, her father, the late Robert Sherson Swanston, being Native Commissioner in the Fiji Government under Cakobau, afterwards stipendiary magistrate and then deputy commissioner in Samoa under Sir A. Gordon. In 1877 she married the late Mr. Tripp, and has a family of two boys and two girls, the eldest boy being 18 years of age and standing 6 ft. 2 in. in his socks. On the death of Mr. Tripp Mrs. Tripp gave up another estate and settled on Koro-ni-ba, her present address. The estate consists of about 540 acres, 200 of which are under cocoanuts, yielding about 40 tons of copra yearly. Kava is also grown, and yams are profitably cultivated. There are about 30 head of cattle, and pigs, goats and poultry are also found. Mr. Tripp was in the Ba war, and at that time had a cotton plantation in that district. He afterwards was in the Customs under the English Government, and was appointed clerk of the peace to the late Mr. Swanston, Kadavu. He was then custom house officer, clerk of the peace, health officer, and tax collector at Loma Loma, and after that superintendent of the first industrial school in Fiji. From that he was appointed stipendiary magistrate at Bua, and then for Tai Levu and Ra, and then was superintendent of the hospital in Suva. After holding that position for twelve months, he resigned and took to planting bananas on the Rewa. Leaving there after some years he came to Loma Loma, where he died after being there four years.

MR. RICHARD HENRY NEWTON KING was born in Melbourne, Victoria, in 1865, and educated in Levuka, coming to Fiji with his parents when an infant. His



MR. R. H. N. KING.

first start was in storekeeping at Loma Loma and all over the Windward group. In 1899 he gave up storekeeping and went in for planting cocoanuts on his present estate. His property, known as the Advance estate, consists of, altogether, about 1,000 acres. There are also a few head of cattle, sheep, goats and pigs on the estate.

MR. ROBERT OSBORNE was born, March 21, 1872, at Daladone, Loma Loma. Mr. Thomas Osborne, his father, was overseer on Mr. Levick's plantation. Mr. Robert Osborne had a liberal education in Sydney, after finishing which he returned to Fiji, in 1887. He then went on board Mr. Hennings' cutter as one of the crew for a year ; after that he started as storekeeper and

MR. R. OSBORNE.

junior clerk for Mr. Hennings, Loma Loma. When he worked for twelve months he was at Cicia, where he acted as storekeeper for Mr. Bradlaw for the next two years. He then went as manager for Mr. Levick at Cicia, when he got married. Here he stayed for two years, and then went as overseer on the plantation for six years ; after this to Lakeba, on Mr. King's plantation, and managed a store for three years. Following this, he settled at Moala and took the management of Marks & Co.'s store, where he has since remained. Mr. Osborne is married and has a family of six children.

. . Munia . .

MUNIA is a picturesque little island, distant some four miles east of Vanua Balavu, and somewhere about fifty miles due north of Lakeba. It is rocky and steep, its highest elevation being Delanikoro Peak, 1,054 feet, which is covered to the topmost point with rich vegetation. The island is owned by Mr. H. H. Steinmetz, and comprises about 1,100 acres, 529 of which are planted with cocoanuts. Since its purchase by the present owner some thousands of pounds have been spent on improvements. A spacious and comfortable bungalow has been erected. Water is obtained from tanks (rain water) on the homestead, and wells, seven in all, are sunk on various parts of the island to water the stock. The island is divided into seven paddocks, fencing off the young cocoanut trees. Paths fully six feet wide are made all round and over the island. Communication with Loma Loma is kept up by Mr. Steinmetz's yacht and a long whale boat, 30 feet. The average rainfall is about 67 inches; the climate averages during the summer months, 79 to 84 degrees; and during the winter months, from 65 to 75 degrees. About eighteen labourers are employed. The output of copra is from 80 to 90 tons from the old-planted trees. The young trees are just coming into bearing.

MR. HERBERT HENRY STEINMETZ is a son of the late Mr. John Henry Steinmetz, a member of Lloyds and East India merchant. He was born in London, England, in October, 1855, and educated at Harrow. On leaving Harrow he entered his father's office in London. In 1877 he took a tour round the world and spent a year abroad. He returned to the office, but, after spending twelve months there he decided to come to Fiji, arriving in Levuka in May, 1879, and joined Captain Langdale (now Roko) on Wakaya, growing cocoanuts. Selling his interest in this, he, in 1886, invested in property on Vanua Balavu, purchasing the island of Munia in 1894. Mr. Steinmetz owns the only yacht in Fiji, the "Munia," built in Suva.

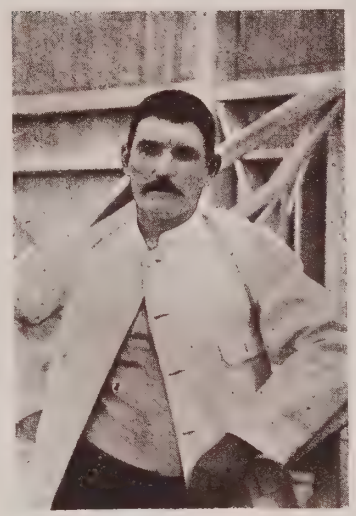
MR. H. H. STEINMETZ.

Island Rocks.

Kanacia.

KANACIA is a lovely and fertile island, eight miles in circumference, in the Eastern group, lying about seven miles due west of Vanua Balavu and 58 miles north-north-west from Lakeba. This island, now the property of Mr. D. B. Millar, at one time contained several fine cotton plantations. Most tropical products grow to perfection, but attention is given principally to cocoanuts, for which the island is admirably suited. The island comprises 5,000 acres, 2,500 of which are under cocoanuts, yielding from 260 to 300 tons of copra per year. There are some 800 head of cattle on the island, which is one of the best watered in the Windward group.

MR. WILLIAM GEORGE SMITH, Manager of Kanacia Island, is the son of Mr. H. A. Smith, of Rewa, and was born in Beechworth, Victoria, and educated in Melbourne. He first came to Fiji in 1874; left, and returned in 1880. He entered the employ of the Colonial Sugar Refining Company, leaving them in 1885. From that time he travelled about, but, finding no place like these "summer isles of Eden," he returned to Fiji in 1901 and again entered the employ of the Colonial Sugar Refining Company at Lautoka, and remained with them till 1903. He then entered into his present management of Kanacia in 1904. Mr. Smith is married and has one child, a daughter, 12 years of age.



MR. W. G. SMITH.

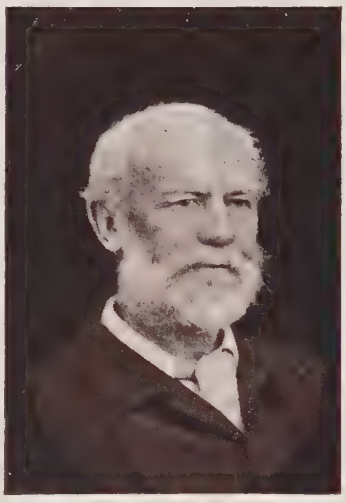
Cocoanuts in Native Village.

Katavaga.

KATAVAGA, owned by Mr. William Hennings, is another fertile island in the eastern group, upon which cotton was formerly grown. It lies about 20 miles E.S.E. of Vanua Balavu, and 43 miles north of Lakeba, and contains some 300 acres, nearly all planted with cocoanuts. A lovely outlook meets the eye in every direction. Mr. Hennings has made roads through his little domain, which, with its "breadths of tropic shade and palms in cluster," is a little paradise where the jaded seeker after rest might easily be content to pass the rest of his days—"the world forgetting, by the world forgot."

MR. WILLIAM HENNINGS, of Katavaga, was born in Bremen, Germany, May 5th, 1837, and was educated in that town. After spending two years in an office at Bremen, he left for the colonies and spent five years partly in Victoria and partly in Sydney. While in Victoria he engaged in quartz reefing. Meeting in Sydney a Mr. Cæsar Godeffroy, of Hamburg, at that time head of the largest firm of merchants in the South Seas, Mr. Hennings was persuaded by him to come to Fiji, arriving in the islands in 1860. He shortly afterwards married Adi Mari (Princess Mary), daughter of Ratu Mara, a famous chief, and niece of King Cakobau. Mrs. Hennings is still alive and commands all the homage due to her rank from the Fijians. Three years afterwards he settled in Loma Loma, and started trading throughout the Windward Islands. In the meantime his brother, Mr. Fred. Hennings, had commenced business in Levuka and started trading stations on the islands on the leeward side of the group. At this time the firm of F. & W. Hennings decided to go into cotton-growing, commencing at Katavaga, Munia, Baratu, distributing seed (Sea Island seed) amongst the natives. They obtained gold medals at Paris and bronze medals in other places for their cotton; even in New Orleans a first-class certificate of merit and a small gold medal were awarded them. Mr. Hennings instructed Maafu and other of the chiefs in Lau in cotton-growing and they embarked in the enterprise, but in a small native way only, the firm afterwards purchasing the crop. Large ginning establishments were started in Loma Loma, Levuka and Rewa, Mr. Gus. Hennings (since deceased) taking charge of the latter place. This industry boomed up till 1869-70, when cotton experienced a sudden fall, utterly unexpected, owing to want of communication, there being at that time no cable and only an occasional auxiliary steamer. By this fall Messrs. Hennings lost largely, and cotton cultivation had to be abandoned, but while the crops were still being garnered cocoanuts were planted between the rows. The partnership was then dissolved. Mr. Hennings remained in Loma Loma till 1878, when he went to Levuka to commence business as a copra merchant. The ginning establishment was kept on, and amongst other things, Mr. Hennings took the Government con-

tracts for copra, cotton and candlenuts, remaining there till 1889, when the financial troubles of Baring Bros., London, and Godeffroy, of Hamburg, affecting him, he decided to relinquish active business and retired to his island of Katavaga. Since that time he has lived the quiet life of a planter. When Mr. Hennings arrived in 1860 heathenism was still rampant, and devil temples were to be found everywhere on Ovalau and the surrounding islands. Christianity was then practically in its infancy in that part of Fiji. In Lau, however, it had been more or less firmly established for more than twenty years. His friendship and connection with Cakobau, the late King, was most sincere, and lasted until the King's death, and his many anecdotes of his late Majesty would fill a small volume. His relations with Maafu, the Tongan, who was the predominating chief in Lau, also with Tui Cakau, chief of Taviuni and its dependencies, were very friendly. For years previously Maafu and Cakobau kept apart, and both, if not frightened, viewed one another with suspicion, and were always prepared for every eventuality. This kept alive an uneasy and insecure feeling in the minds of the colonists, who were then rapidly growing in numbers. About 1865 Maafu joined with Tui Cakau and Tui Bua in an alliance against Bau (Cakobau), as they affirmed, less for aggression than for defensive purposes. In the meantime, and prior to the alliance, Cakobau had been troubled on account of the so-called American debt—a demand forced upon him by commanders of the



MR. W. HENNINGS

U.S.A. ships of war and some of the political agents of the U.S.A. To rid himself of this burden resting upon him, he entered into business relations with the Polynesian Company of Melbourne, who undertook to discharge the debt, in return for large grants of land in various parts of Fiji, and in many instances, not at all subject to Bau. This led to renewed troubles. Cakobau, became tired of his life and state, and prepared for a cession of his chieftainship to some power able to pay the American claims, and thus relieve himself of all further trouble. Prior to that he had, with the advice of some of the leading white settlers, established a government. At that time there were many whites in various parts of the country the chiefs of which places were not only not subject to Bau (Cakobau) but were antagonistic to him. At this stage Mr. Hennings saw his opportunity to act as peacemaker. Going to Maafu he induced him to proceed with him to Levuka, in order to come to an understanding with Cakobau. After a deal of persuasion he succeeded, and the two met and shook hands in Levuka, and an everlasting peace was declared between them. Maafu was at once sworn in as Privy Councillor and became a member of Cakobau's Government. Tui Cakau, finding himself left out in the cold, followed suit; Tui Bua did likewise. All this was brought about by Mr. Hennings and at his own expense, vessels being chartered by him and meetings arranged. In 1874 Sir Hercules Robinson arrived and the British flag was hoisted with the consent of the King and chiefs, and annexation with Great Britain was an accomplished fact. Sir H. Robinson appointed Mr. Layard administrator until the arrival of Sir A. Gordon, the first Governor.

..Lakeba..

LAKEBA, the largest of the widely-scattered archipelago of cocoanut-laden islands, known as Lau, or Windward, is nearly round, having a diameter of five or six miles, and is well wooded and productive. This is the island on which the Methodist missionaries first gained a footing in Fiji in 1835, and from which Christianity subsequently spread to the other portions of the group. It is also celebrated as the meeting-place of the once famous Lau Parliament, under the presidency of the Tongan prince Maafu, who obtained paramount sway over the Windward Islands, and whose name is writ large in the history of Fiji since the advent of European settlers. Maafu's grave lies at the back of Mr. Gerrish's store. There is a numerous native population, who are lighter coloured than in the Leeward Islands, owing to the admixture received from the Tongans.

MR. GEORGE GERRISH was born in St. John's Wood, London, March 21st, 1844, and went with his parents to New Zealand in 1854. He finished his education at Gorrie's Academy, Auckland. On leaving school he went to Sydney, and was apprenticed to a shipwright. For this business he had little taste, and, becoming dissatisfied, he ran away to sea in 1860 and made two voyages to China. For two years he was in

the New Hebrides and Loyalty Islands, and came to Fiji in 1863. He has only once been out of the country since that year. He first entered the employ of F. & W. Hennings, of Levuka, then the leading firm in Fiji; and quickly rose to a prominent position in their service. After four years he left and established an hotel at Levuka. On the cession of the

MR. G. GERRISH.

islands to Great Britain, four years later, he left Levuka and came to Lau, settling first at Oneata, and then Lakeba. He remained in business for himself all that time, until 1903, when he decided to sell his interests to Mr. Bowman, who again transferred them to Messrs. Henry Marks & Co. Ltd. Mr. Gerrish remains as their manager. Mr. Gerrish was present at the hoisting of the British flag in Fiji by Sir H. Robinson in 1874, and relates several anecdotes in connection with that interesting ceremony. Of Sir A. Gordon's policy he is an opponent, but thinks that distinguished administrator did his best under the circumstances in which he found the colony. He thinks that labour should be indentured for two years, instead of for one. With regard to the payment of taxes by the natives Mr. Gerrish stoutly maintains that they should be allowed to pay either in coin or in kind, as they think fit. The serious decrease of the native population has commanded Mr. Gerrish's attention, and on this subject his views are published in the Blue Book entitled "The Decrease of Population in Fiji." Were the Government again to ask an expression of opinion on the same subject further information would be forthcoming. The general status of the native is not one whit better than it was thirty years ago. At least that is Mr. Gerrish's opinion. To stay the alarming decrease of the Fijian race there is still much to be done in sanitary arrangements, in drainage, shifting towns to more healthy places, also in the manner of living and in native customs. A good deal, however, has been achieved. For instance, as regards water, concrete tanks and pipes have been supplied to a large number of native towns, where previously no conveniences of the kind existed. Indeed, very frequently the natives had to carry fresh water from island to island. The practice of allowing pigs to roam about the town has been stopped; and separate houses are now insisted upon for those who have children suffering with the disease called yaws. Although the system is not carried out as it should be, a good deal has been accomplished. Fishing by women at night has been stopped to a great extent, but fines will not even deter them from engaging in this work, which is so destructive of female life in Fiji. The greater liberty granted the Fijian by the Government the more indolent, it is said, he becomes, and instances are cited by Mr. Gerrish to show how his indolence keeps him poor. Thieving is vastly on the increase, and begging is carried out to its utmost extent. Although the chiefs have agreed to forego their "la la," it is really the bulis who are the oppressors. At various intervals Mr. Gerrish has followed his trade as shipwright. Mr. Gerrish is married and has a family of four living, and four grandchildren. In the days of the Cakobau Government, just prior to annexation, some stirring scenes were enacted. That Government, according to Mr. Gerish, was imbued with the idea that the Fijian race possessed the instincts of self-government. It was a preposterous idea. The Woods Government even went so far as to drill the Fijian, a policy which the vast bulk of the white population of that day were totally averse to. Mr. Gerrish convened a public meeting in Levuka in 1872, which was largely attended. Indignant resolutions were passed, which resulted in that stupid and insensate act of a supposed responsible Government being terminated soon afterwards.

MR. JAMES RODERICK McFAYDEN was born in Sydney in 1869, and educated in Fiji, coming to the colony with his parents when only two years old. On leaving school he entered the native department of the civil service, remaining thirteen years. On leaving the Government he entered the employ of Mr. Bowman, of Lakeba, and remained with him until he disposed of his business to Messrs. Henry Marks and Co. He served with Messrs.

Marks & Co. for some eighteen months as manager, and then entered the employ of Mr. Miller, whose business he now manages in Lakeba.

MR. JOHN ALEXANDER McFAYDEN was born in Sydney in 1866, and educated in Fiji, coming to the colony with his parents at an early age. On leaving school he entered the employ of Messrs. Wilson & Murchie, timber merchants, of Levuka. After five years with them he entered the civil service (post office), remaining some time in the Government. He finally left, and entered the employ of

the Colonial Sugar Refining Co. at Ba, and was transferred to Labasa mill as accountant. Leaving the

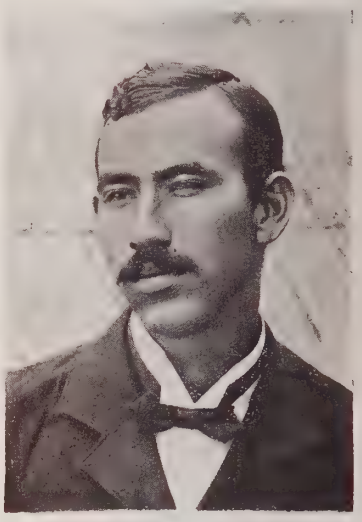
Colonial Sugar Refining Co., he joined Mr. Gustav Hennings, storekeeping, at Mua Levu. Getting tired of this, and wanting a change, he went to Tonga. On his return he commenced storekeeping in Lakeba as manager for Mr. Miller, of Na Saqalau, where he now is.

MR. HARRY LEWIS POWELL was born in Auckland, New Zealand, in 1872, and educated in that city. Coming to Fiji in 1894, he for some time worked as carpenter at Loma Loma and Lakeba ; he then entered the employ of Mr. Bowman, managing his business in Matuku. On his selling out to Messrs. Henry Marks and Co., Mr. Powell came to Lakeba

MR. H. L. POWELL.

as manager of that firm's store, which position he still holds.

MR. JOHN WHIPPY is a son of Mr. Fred. Whippy, of Kasavu, and was born in 1884 at Kasavu,



MR. J. WHIPPY.

and educated in Levuka. On leaving school he went trading, and since then has acted as interpreter at Loma Loma and Navawa. He now holds the position of assistant with Messrs. Henry Marks & Co., Lakeba, and also acts as interpreter to the Stipendiary Magistrate in Lakeba.

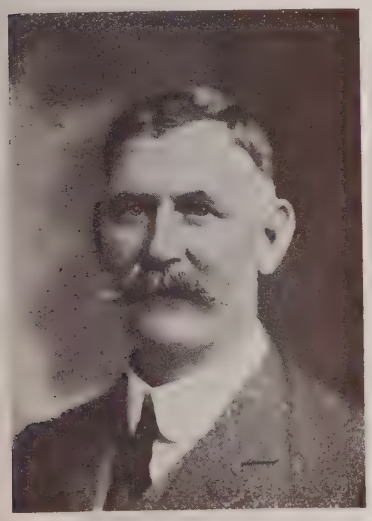
.. Naitaba ..

NAITABA is a high rugged island, five miles in circumference, almost circular in form, lying 35 miles east by south from Taviuni and 75 miles to the north of Lakeba. It is owned by the executors of the late Mr. C. Hennings, is very fruitful, containing numerous cocoanut groves and stately palms and breadfruit, and forming, with the wild reef scenery of the girdling shore and the far-stretching ocean beyond, a picture of surpassing beauty.

.. Cicia ..

SITUATED some 35 miles north-west of Lakeba is the island of Cicia, containing 8,254 acres. There are three estates—that of the late Mr. J. M. Lennox ; Tabuta, owned by Messrs. Bowman & Borron ; and Tokolau, 593 acres—the balance being native land, with the exception of several small areas rented to storekeepers. The island is well watered, except in very dry weather, there being a good creek that is navigable by a small boat for half a mile. The hills are clothed from base to summit in a mantle of green, while the valleys are covered with magnificent tropical flora, rich and abundant in variety. There is a population of 10 Europeans and about 300 natives.

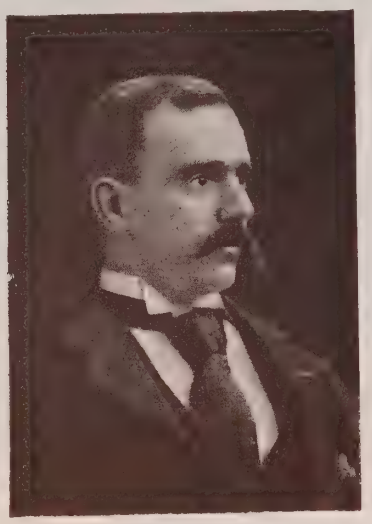
MR. GEORGE WHALLEY, son of the late Mr. G. G. Whalley, stipendiary magistrate, of Lomai Viti, was born at Geelong, Victoria, in 1862, and educated in Fiji. On leaving school he entered the Government service as interpreter, and various



MR. G. WHALLEY.

other occupations were followed by him. In connection with plantations, his first experience was with cotton. In 1879 he took the management of Wainiaku estate on Taviuni, afterwards leaving for Australia. He remained there, engaging in farming, for ten years. Returning to Fiji, he joined the Colonial Sugar Refining Company at Labasa in 1891, and went to New Zealand in 1893. After spending some time there he again visited the colonies, where he married. Eventually returning to Fiji in 1901, he assumed the management of the Mago Island and Cicia estates. On the dissolution of the partnership in that estate, he was appointed manager of the Mago Island estate until it changed hands. Mr. Whalley then took over the estates of the late Mr. J. M. Lennox, where he now resides.

MR. JOHN GRAHAM TAYLOR was born at Nadi in 1876, and educated in Dunedin, New Zealand. On leaving school he returned to Fiji and assisted his mother in the management of her estate in Taviuni. In 1897 he entered the employ of Mr. J. Borron, of Mago, as overseer, and some three years later was appointed overseer in charge of Cicia



MR. J. G. TAYLOR.

estate, the property of the same proprietary, viz., the Mago Island Estate proprietary, of which Mr. Borron is the general manager and part proprietor.

MR. WILLIAM McPHERSON, Storekeeper at Nausori, Cicia, was born at Christchurch, New Zealand, in 1861, and, when nine years of age, he with his parents settled on Taviuni, Fiji. In 1874

MR. W. MCPHERSON.

Mr. McPherson was sent to Sydney for his education, and attended for four years the Sydney Model Public School. Upon returning home to Taviuni he accepted the position of overseer with Messrs. Harris and Clere, of that place, subsequently serving for eleven years with Mr. J. E. Mason, of Alpha estate, and afterwards went to Cicia Island as overseer of the Mago estates. His father, Mr. William G. McPherson, was born in Ceylon in 1836, and went to New Zealand in 1859, where he undertook farming until, in 1870, he took his family to Fiji.

The Yasawas.

THE Yasawa group includes more than thirty small islands, occupying the most north-westerly position in the archipelago. The group is about 30 miles from the mainland of Viti Levu, and extends 70 miles N.E. and S.W. The outline of the islands is varied and often very striking ; generally speaking, they are mountainous, their ridges broken, and their sides bold and precipitous, while their peaks are jagged and fantastic. Approaching from a distance the spectator is pleased with the general effect of the isles, but as he draws nearer softer beauties come into view ; the hills appear forest clad or covered with luxuriant grass, reeds, or shrubs of the richest colours come out with the predominance of lovely green. The shores are palm-fringed, the native villages peep out from masses of foliage, and jagged reefs, with their foam and spray, contrast with the various colours of the shallow water inside them. Yasawa-i-rara, lying at the northern end and Naviti are the largest islands. There is a considerable area of good land, and some excellent plantations have been established.

Mr. R. M. TAYLOR, Storekeeper, Na Viti, Yasawa, was born in Gravesend, England, 1847, and educated there. Coming to Fiji in 1868, he settled at Levuka, then went in for the labour trade. Catching the cotton fever he grew cotton, but failed owing to the drop in price. He then tried maize-growing and cattle-rearing. Six years ago he opened a

Mr. R. M. Taylor.

store on Na Viti, where he at present resides. Mr. Taylor is looking forward at an early date to a visit to the old country.

Mr. WILLIAM DOUGHTY, of Yasawa group, situated N.W. of the mainland of Viti Levu, was born in Tasmania, 1840, and educated in Hobart. On leaving school he went to sea and served his time as apprentice, and finally passed his master's examination in Fiji, afterwards settling in Fiji. He went in for cotton-growing, but, like others, he failed. After this he planted nuts and fished for beche-de-mer. For some time he sailed a cutter from the Yasawas to Levuka, and now rests quietly on his oars at Tavua. He is married and has a large family.

Mr. ALEXANDER SMITH, Boatbuilder and Storekeeper, Loma Loma, Yasawa group, was born in Nadroga, and educated in Levuka. On leaving school he was apprenticed to boatbuilding. Four years ago he took his present property, and started business as storekeeper and boatbuilder. Mr. Smith married a daughter of Mr R. M. Taylor, of Na Viti.

Grave of Chief at Loma Loma.

. . Kadavu. . .

KADAVU, the fourth in size of the Fijis, lying south of Viti Levu, is a mountainous island, some 25 miles in length, and densely timbered. At one time it was the place of call for the San Francisco mail steamers, but is now not much visited, and has only a small European population. This island contains some of the finest mountain scenery to be found in Fiji. The hills, clothed to their summits in a never-changing mantle of green, rise abruptly from the beach; and, towering majestically above all to a height of over 3,000 feet, is Mount Washington, the first outpost of Fiji visible to those who approach the islands from the south. Kadavu is one of the healthiest islands in the group, and the soil is very fertile, being capable of producing everything that requires a tropical climate. The Methodists have erected a fine church, one of the best buildings of its kind in the group, at their station at Richmond.

Denominational.

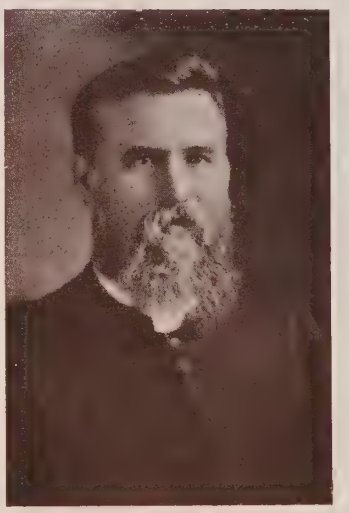
METHODIST.

The Rev. ARTHUR JAMES SMALL, Superintendent of the Methodist Mission in Fiji, was born in the city of London in 1854, so is now 52 years of age. In the

Rev. A. J. Small.

year 1863 he arrived in Sydney with his parents, who took up their residence at Chippendale. Here his education, which had been commenced in London, was resumed at the denominational school attached to Wesley Church in that neighbourhood. Some years later he entered on business pursuits in Sydney, subsequently removing to Singleton where he became actively allied with the Methodist Church. On the nomination of the Rev. W. G. R. Stephenson he became a lay preacher, and, two years later, was nominated as a candidate for the ministry by the same minister. Entering as a student at Newington College, and having successfully passed the prescribed theological course of study, he was ordained in 1879, and in the same year sailed for Fiji in the old mission brig, "John Wesley," in company with the Rev. W. E. Bromilow, now superintendent of the mission in New Guinea. Upon arrival at Levuka, the then capital of the colony, the party was welcomed by the Rev. Frederick Langham, the superintendent of the mission. A week later Mr. Small proceeded to Bua, his first station, on the island of Vanua Levu, and there he laboured for a period of five years. In 1884 he was transferred to the Viwa circuit, which at that time extended to Ba, almost one hundred miles away from the home station, and contained upwards of 21,000 people. In that laborious district he remained, with only one short visit to Australia, for the space of eleven years, and had the satisfaction of seeing considerable progress made in all departments of the work. On the occasion of his first visit to the Ba district, in 1884, he initiated English services at the C.S.R. Company's mill at Rarawai, and these he continued to carry on during the whole period of his term, although living one hundred miles away, and having nothing better than a rowing boat in which to travel, frequent visits were impracticable. While at Viwa Mr. Small started the printing office which is still doing such excellent service for the mission. For many years he has regularly published the *Tukutuku Vakalotu*, a demy 8vo. monthly magazine printed in the vernacular, 2,500 copies being circulated gratuitously among the natives. When it is remembered that these have to be "worked off" on a hand-press, the labour entailed will be better realised. In a month or two, however, this slow process is to be superseded by an up-to-date machine of the "Bremner" pattern, and the paper is to be increased in size and its pages illustrated. Upon the retirement of the Rev. Frederick Langham from Bau, after a life of incessant toil, Mr. Small was selected as his successor to this important and historic island. That was in 1895, just after the terrific hurricane, which passed over the group in the early part of that year, had utterly wrecked the Viwa mission house, from which Mr. Small and his family barely escaped with their lives. After eight years of earnest service at Bau, Mr. Small was removed to Suva, where he now resides. Upon the death of the Rev. W. W. Lindsay, in the year 1900, the Australasian Methodist Conference conferred upon Mr. Small the honour of the Chairmanship of the mission, which honourable position he still retains From the foregoing sketch it will be seen that Mr. Small has given no less than twenty-six years of his life to the mission in Fiji, and it may be noted that he has had but two brief furloughs during that lengthy period of service. All through Mrs. Small has bravely shared her husband's labours.

Rev. BENJAMIN DANKS, Organising Secretary for the Australasian Board of Missions, the headquarters of which are at Sydney, New South Wales, was born at Wednesbury, England, in 1853. He



Rev. B. Danks.

arrived with his parents in Melbourne, Victoria, in 1863. The elementary portion of his education was acquired mainly in the public schools of the Victorian metropolis. Upon arriving at the age of sixteen he entered upon business pursuits, accepting an engagement with Messrs. J. Danks & Co., of Melbourne, the chief partner of which firm was his uncle. His inclinations, however, led him to offer himself for the Christian ministry, and, resigning his position in the above-mentioned firm a few years later, he entered Wesley College, Melbourne, as a theological student. Having passed successfully through the prescribed course of study, he was received into the ministry of the Wesleyan Methodist Church in 1878. In the same year that denomination extended its sphere of missionary influence to the New Britain Archipelago, and Mr. Danks offered his services in this important enterprise. He was the first missionary to reside upon the mainland of the Duke of York Island, and upon his shoulders rested the heavy responsibility of instilling the principles of the Christian faith among the warlike and savage tribes of the most important island of that extensive archipelago. The New Britain mission was established by the Rev. Dr. Brown in 1875. The inception of the work forms a thrilling chapter in the history of missionary enterprise among the native inhabitants of the Pacific Islands. The mission would probably not have been undertaken at that time but for the assistance rendered by native converts from the Fijian missions. On his way to New Britain the Rev. Dr. Brown visited Levuka. Proceeding to the native training institution of Fiji, then presided over by the Rev. Mr. Waterhouse, the project of Christianising New Britian was laid before the students. Almost to a man the Fijians present offered their services, and from their ranks six married men and three single were selected. These men were then brought before the Administrator of the newly-formed colony of Fiji, Mr. Layard, who closely questioned the men with regard to their intentions. That gentleman likewise informed them of the dangers which awaited them in New Britain, and advised them to fully consider the matter before coming to a final decision. One of the number, Animio Bale—his name should be recorded for the nobility of his response—answered for his comrades and himself thus:—"We have fully considered this matter in our hearts, and if we die we die, if we live we live." The whole of the selected Fijians then signed the following declaration:—"We, the undersigned Wesleyan teachers, do solemnly and truly declare that we were fully and carefully informed by the promoters of the mission to New Britain, New Ireland, &c., of the dangers which may be incurred to limb and life from the cannibal propensities of the natives of those islands, and the insalubrious nature of the climate, which produces fever and ague and diseases of that character. We were also fully acquainted with the discomforts we may undergo from want of the food to which we are accustomed, and from not being able to speak the language of the people among whom we should be left without protection or support for some months, and we declare that, fully knowing all this, we make an election to proceed on this mission of our own free will, not compelled thereto by any order or authority of anyone, but simply desirous of spreading the knowledge of the Gospel of Christ among the heathen inhabitants of those islands." The dangers associated with the pioneering work in this group will never be fully known. In the year that Mr. and Mrs. Danks established themselves on the Duke of York Island a native Fijian minister with three young Fijians were killed and eaten by the hill natives above Blanche Bay. Dr. Brown the same year buried two of his children from malarial fever under peculiarly distressing circumstances, and in the following year he himself was forced through the same terrible scourge to return on furlough to New South Wales, leaving his heroic wife with three children on the Duke of York Island to continue the work among the native women. Mr. Danks later on was laid low by the same illness. His wife also suffered likewise, and later on a little girl, born to them on the mission-field, died from the same dire disease. Notwithstanding all these reverses, Mr. Danks, with but one short intermission continued at the work in New Britain for eight years, and had the felicity of seeing a marvellous success accomplished in the evangelisation of the natives of this group. In addition to the ordinary work of instructing the natives, Mr. Danks assisted very materially in the work of formulating a written language for the New Britain people. He also helped in the translation of the scriptures and other religious literature into that language. Of this work, it should be mentioned, material assistance was rendered by the Fijian teachers and the more intelligent of the newly-converted natives. Mr. Danks, upon his return to Australia in 1886 was attached to the New South Wales Conference, and for eighteen months subsequently was engaged in what is known as deputation work. That is, in visiting the larger centres of population throughout Australia enforcing the claims of the foreign missions upon the members of the Wesleyan Methodist Church. In 1888 he was appointed to the charge of the Hamilton circuit, near Newcastle, New South Wales, where he remained for the ensuing three years. In 1891 he accepted the secretaryship of the Foreign Mission Department in Victoria, which office he administered until 1897. In that year he was appointed representative to the Australasian General Conference which met at Auckland, New Zealand. The following year (1898) he was promoted to the office of organising secretary for the Board of Missions at Sydney, which posision he still maintains. Mr. Danks married, in 1878, a daughter of the veteran minister, Rev. John Watsford, familiarly and affectionately known throughout Australian Methodism as Father Watsford. Through all the difficulties and dangers of the mission-field Mrs. Danks took an active share in the work.

THE REV. CYRIL BAVIN, Superintendent of the Methodist Mission to the Indian population at Lautoka, Fiji, is the third son of the late Rev. Rainsford Bavin, of the Methodist Church of New South Wales, was born at Nelson, New Zealand, on November 27th, 1878, and was educated mainly in the public schools of Sydney and at

REV. C. BAVIN.

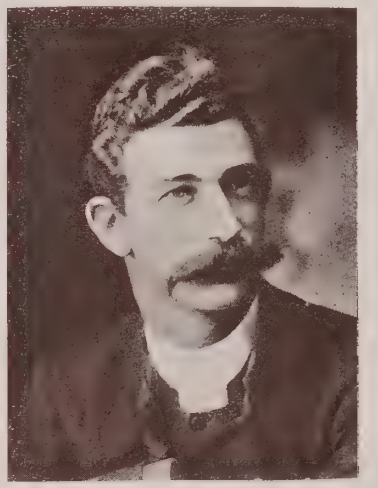
Newington College, Stanmore. Upon leaving school he accepted an appointment in the service of the Australian Drug Company, where he remained for a short period. In 1896 he received an invitation to proceed to India as a teacher in the Bishop Taylor High School, Poona, which he accepted. In 1898 he returned to New South Wales with the intention of studying for the medical profession. Circumstances, however, compelled him to abandon the idea. He then undertook bush missionary work in the western portion of New South Wales, labouring in this calling until 1901, when he was chosen by the Australasian Methodist Conference to inaugurate a Christian mission to the large Indian population resident in the Rewa district of Fiji. In April of that year he proceeded to that centre and succeeded in the important enterprise entrusted to him. In 1902 he returned to Sydney to resume his studies in order to qualify himself for ordination to the Methodist ministry. In 1903 he returned to Fiji, this time to Lautoka, where he was commissioned to establish another mission among the numerous body of Hindoos engaged in the sugar industry in that district. This position he still maintains (1906). Mr. Bavin's district includes no less than ninety miles of coast-line, besides extending a considerable distance into the interior of Viti Levu, the principal island of the Fijian group. In addition to his mission work he also ministers to the white residents at Lautoka and contiguous localities. Mr. Bavin married, in 1904, Vera, only daughter of the late Mr. E. J. Lovejoy, of Mudgee, New South Wales.

REV. THOMAS WILLIAM BUTCHER was born in Colac, Victoria, December 24th, 1874, and was educated at Flinders' school, in Geelong, also Geelong College, finishing at Queen's College, Melbourne University. On leaving the college he at once entered the Wesleyan ministry, his first charge being Werribee, Victoria. After remaining one year he volunteered his services for missionary work, and came to Fiji in 1901, being stationed at Lakeba

REV. T. W. BUTCHER.

for four years. Twelve months ago Mr. Butcher removed to Naduri, his present charge. The church at Naduri is the largest native building in Fiji. Four months were occupied in the building. It is beautifully decorated with native work, and stands on a high foundation that makes it discernible miles away at sea.

REV. WALTER ROBERT POOLE of Kadavu, was born in Ireland on July 27, 1872, and arrived in Melbourne, Victoria, in January, 1887. In 1895 he took up work under the Methodist Home Mission of Victoria, and was appointed to the charge of Hopetoun, the leading town in what is known in Victoria as "the mallee country." In April, 1896, he was transferred to West Australia, and was engaged in mis-



REV. W. R. POOLE.

sion work there at Jarrahdale and Dongarra. All this while he had been studying for the ministry, and, having been ordained, he was stationed as the minister-in-charge of Mount Magnet, on the Murchison goldfields, and afterwards of Coolgardie and Mount Morgan. On April 2, 1902, he was married to Miss Ellie Foote, daughter of Mr.

MRS. W. R. POOLE.

Norman Foote, of Perth, and was then given charge of the important circuit of Kalgoorlie, remainingthere till his transference to Fiji, where he has resided since May, 1903.

EPISCOPALIAN.

REV. HORACE PACKE, M.A. (Oxon.), Vicar of Holy Trinity Anglican Church, Suva, was born on 25th March, 1866, at Shangton, Leicestershire. He is a son of the Rev. Henry Vere Packe, B.A. (Oxon.), Rural Dean of Rothwell, Northamptonshire. He was educated at St. Edward's School, Oxford and Worcester College (Oxford University); graduated B.A. 1889, M.A. 1891; entered holy orders as deacon's priest in diocese of Chichester in 1891; first-class priest's orders, 1892; appointed chaplain of St. Leonards School in 1891, holding conjointly the curacy of St. Mary Magdalene, Hastings, curate Wentbridge (Pontefract), Yorkshire, and headmaster of Ilfracombe, Devonshire, 1894 and 1895. In 1896 he was selected to fill the vacancy of Precentor at the George Town Cathedral, Demerara, north coast of South America, and was afterwards translated to Accra, Gold Coast territory on the west coast of Africa, as Government chaplain. Owing to a severe attack of malarial fever he returned to England early in 1899; officiated St. Peter's Bournemouth, until August, 1899. Was offered by the Society for the Propagation of the Gospel the charge of the Holy Trinity, Suva. Having accepted, he came to Fiji in the latter part of that year. Under Mr. Packe's guidance the church has made substantial progress in Suva. In addition to his regular parochial ministrations, Mr. Packe has the oversight of the Melanesian mission in Suva, which affords Christian instruction and the means of grace to no less than 750 Melanesians resident in Fiji. The Rev. Horace Packe married in October, 1893, Charlotte Alice Norman, of West Hill, St. Leonards on Sea, England, who died on 11th August, 1901. Married again, at Suva, May 28th, 1903, Violet Leslie, third daughter of Mr. L. J. Walker, then Colonial Postmaster of Fiji.

REV. H. PACKE, M.A.

The REV. W. FLOYD, S.P.G. Missionary in Levuka and founder of the Anglican branch of the church in Fiji, was born in Ireland, and received the elements of classical education at Beaufield Collegiate School, near Enmiscarthy, County Wexford, conducted by his uncle, John E. Whitney, M.A. (T.C.D.), with the intention of preparing for the priesthood of the United Church of England and Ireland. Before it was possible for him to matriculate, however, circumstances compelled his family to emigrate to Victoria, where he was glad for a time to follow mercantile and scholastic pursuits, for which he has had reason ever since to be thankful. Living at a place where there was no Anglican Church at the time — Emerald Hill — he attended the ministrations of the Methodists, from whom he met with much encouragement, and he, in return, tried to assist their cause, according to his ability, but with the distinct understanding that he should follow his original intention of offering and preparing himself for the Church of England ministry whenever the way should open. Bishop Perry, the first Bishop of Melbourne, willingly received him, telling him at the same time that in his diocese he required at least as high a theological standard as either Oxford or Cambridge. In due time he was ordained by him both deacon and priest, and worked in the diocese of Melbourne for some years. In the year 1870 Mr. Floyd came to Fiji with the sanction of the late Bishop Perry, the late Bishop Barker, Metropolitan of Australia, and the late Bishop Patteson, who was murdered by natives in the Santa Cruz islands. He established himself in Levuka, then the only town of any size in the country. At first Mr. Floyd had many troubles and difficulties to contend against; the country being then in a state of unrest. During the measle epidemic Mr. Floyd rendered valuable aid, converting his house into

REV. W. FLOYD.

a temporary hospital, and saved many lives. Mr. Floyd founded, not only the Anglican Church in Fiji, but also the Melanesian mission there, and started also the Indian Coolie Mission. In celebration of her late Majesty's diamond jubilee, Mr. Floyd, in the public school grounds at Levuka, started the "wave of song," which followed the sun round the world; he also held the first memorial service in memory of her late Majesty Queen Victoria on board the R.M.S. "Omrah." It was also due to Mr. Floyd's exertions and his great popularity that the present handsome concrete church was built in Levuka; the foundation stone was laid by Bishop Willis, of Honolulu, and the building was completed and consecrated by Bishop Willis in 1904—a monument of a lasting character to Mr. Floyd's energy and perseverance.

PRESBYTERIAN.

REV. D. G. BAILLIE, B.A.

REV. DAVID GORDON BAILLIE, B.A., son of Robert Baillie, Esq., of Lilburne, was born in the county Down, Ireland, 8th February, 1870, and was educated at Queen's College, Belfast, and the Theological College, Belfast. He also studied and graduated at the Royal University of Ireland. He was licensed to preach by the Presbytery of Dromore in 1896, and subsequently given charge of a large congregation at Drumbo. He was sent out by the Dromore Presbytery to Queensland in 1899, and there engaged in mission work in the interior. His chief centre of activity was in the Nanango district, between Maryborough and Toowoomba. In 1901 he was called to an important congregation at Townsville, North Queensland, where he remained for three years. In 1904 he was selected by the Presbytery of South Melbourne, Victoria, for the Suva Presbyterian Church. Since Mr. Baillie's arrival in Fiji he has consolidated the congregation over which he exercises oversight. Members of other evangelical churches, more particularly English-speaking Methodists, worship there in unison with the Presbyterians in the absence of an English church in Suva of their own denomination. He married in 1904 Dr. Mabel Graham, of Sydney, who secured the highest honours after a most distinguished university career. She subsequently held under the New South Wales Government the position of medical superintendent of the Women's Hospital, Sydney, and has been most successful in anthropometry work.

ROMAN CATHOLIC.

The VERY REV. CHARLES JOSEPH NICOLAS, S.M., Pro-Vicar Apostolic and Administrator of the Suva Catholic Cathedral, was born on the 10th February, 1860, at Metz, in Lorraine, a province of the German Empire since the Franco-German war. After classical studies, he studied divinity for two years at Metz and three years in Dublin, Ireland, where he received minor orders at the hands of the Most Rev. Dr. Redwood, Archbishop of Wellington; sub-deaconship from Bishop Woodlock; deaconship from Cardinal Logue; and the priesthood at Lyons, France, in 1888, at the hands of Bishop Lamaze, of Tonga. He was then sent to New Caledonia, where he spent nine months among the convicts. In 1889 he was called to Fiji, to take charge of the Suva parish. With the generous help of the citizens and the untiring and liberal donations of his superior, Bishop Vidal, he erected the Cathedral of the Sacred Heart as it stands to-day, having a large, lofty hall underneath, in which native children are taught, and, being well lighted, it serves as a hall for all kinds of evening meetings for the members of his Catholic Social Club. He was materially helped by a clever young man, the Rev. Brother Bourdier, who interrupted his studies to undertake the building of the cathedral. This Brother was architect,

VERY REV. C. J. NICOLAS.

contractor, and almost sole builder of that fine monument erected of stone imported from Pyrmont, Sydney. Begun in 1895, the cathedral was opened for Divine service in July, 1902. In 1904 and 1905 Father Nicolas erected the convent of the Sisters of St. Joseph de Cluny, a large two-storeyed wooden building, with excellent accommodation for boarders, and where pupils receive a high and finished education. In 1898 Bishop Vidal appointed Father Nicolas his Vicar-General or Pro-Vicar, in succession to the late Very Rev. Father J. B. Bréhéret, the pioneer priest of Fiji.

REV. FATHER FABIEN TERRIEN, S.M., C.M., Wairiki, Fiji, was born on 23rd August, 1868, at La Plaine (Anjou), west of France. He was educated at the little seminary of Mongazon, at Angers, the capital of Anjou, and thence at the great seminary of the same town, under the guidance of the Sulpitian Fathers. Leaving the great seminary in 1891, Father Terrien went to New Zealand, to the novitiate and scholasticate of the Society of Mary at Meanee. He was ordained priest in Wellington on the 2nd July, 1893, by the Most Rev. Dr. F. Redwood, S.M.D.D. He came to Fiji in July, 1893, as Catholic missionary of the Society of Mary,

of which the mother house is in Lyons. On his arrival in Fiji he was appointed to Levuka, to stay among the white people for two years. Then, in July, 1895, he came to Wairiki, to work among the natives, and here he has stayed. Wairiki mission is situated in the island of Taviuni, commonly called

"the garden of Fiji," and is one of the oldest stations in the Vicariate of Fiji. The Catholic religion has always been and is still very prosperous in the district of Wairiki, owing to a very important and historical event which took place some 44 years ago (July, 1862) near that station. It was at the time of the Tongan war. King George of Tonga, who, under the impulsion of the Wesleyan ministers in Tonga, had already conquered several provinces in Fiji, wanted to conquer the Cakaudrove province and thereby compel the people to embrace the Wesleyan religion, as he had done already previously in other provinces. The late Rev. Father L. Favre, S.M., who was stationed at Solevu, in Bua province, hearing of that, came straight to Cakaudrove, and, on his arrival, gave a small cross to Ratu Golea, who was then at the head of the Cakaudrove province. In handing the cross Father Favre told that high chief, "With this sign you will vanquish your enemies." And so it happened, when a few days later at the siege of Wairiki, 90 of the enemy were killed in one day, whilst there were none on the side of Ratu Golea, and in the evening of that battle all the Tongans fled, leaving behind them, among the dead, Wainigolo, their general. Since then the Catholic religion has been respected in Cakaudrove province where it counts 2,400 adherents and three mission stations--Wairiki, Tunuloa, and Savu Savu. In remembrance of that event the Fathers of Wairiki, on January 19, erected on a hill above the town a cross, which rises 66 feet above the ground, with the arms 36 feet in width. The high chief Ratu Golea died on the 18th April, 1879. He was the father of the late Ratu Joseph Lala, who died last year, a Catholic and a member of the Legislative Council. The Wairiki mission possesses a beautiful and large concrete church, the first one built in the mission by the orders of the Bishop, the Right Rev. Dr. J. Vidal, S.M.D.D. It possesses also a presbytery, a convent, and schools, all of them very creditable to the members of the mission.

THE REV. FATHER PETRICS EMMANUEL ROUGIER, Priest-in-charge of the Roman Catholic Mission at Rewa, Fiji, was born 26th of August, 1864, in Auvergne, France. He was primarily educated by his own mother, then sent for six years to La Chartreuse, Le Puy. His high studies were achieved at Riom and St. Chamond. His divinity studies, covering two years, were accomplished under the Sulpicians Le Puy. He also studied two years in England and Spain; became Religious Marist, S.M., 24th September, 1887. He was ordained priest by Bishop Vidal on June 24, 1888, by special permission of Rome in consequence of then being under twenty-four years of age. He left Marseilles on the 27th June and

REV. FATHER P. E. ROUGIER.

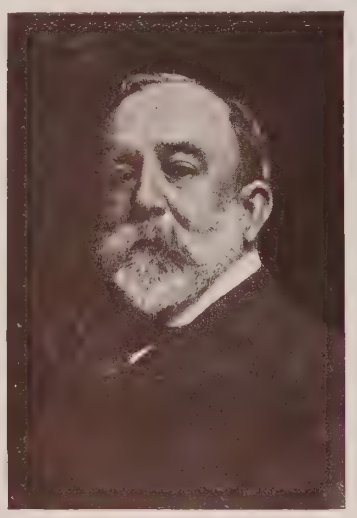
arrived in Fiji 28th of August, and was appointed to Rewa same year (1888), where he has ever since been labouring in the higher interests of the natives of Fiji.

Banks and Banking.

THE history of banking in Fiji makes interesting reading. It dates back to the days anterior to annexation. The first attempt to meet the financing requirements of the pioneers of Fiji was in the establishment of the Fiji Banking and Commercial Company—a corporation which comprised a number of the leading traders and planters of the rapidly growing European community, This institution, with headquarters at Levuka, rendered exceptional service to the pioneer mercantile community and the settlers generally by providing banking facilities and a system of exchange. In 1876, the year following the arrival of Sir Arthur Gordon, as the first Governor of the newly established colony, the Bank of New Zealand commenced operations at Levuka, under the control of Mr. J. M. Butt. Soon afterwards by mutual arrangement this bank absorbed the interests of the old Fiji Banking and Commercial Company, Mr. Butt retaining the management for several years. When that gentleman left to take up the appointment of inspector in New Zealand, Mr. P. J. Parfitt succeeded him at Levuka, and later on came to Suva when the head office was removed from Levuka to there. He was succeeded by Mr. A. J. Sommerville in 1886, who was succeeded in 1894 by Mr. Burton, the present manager.

Bank of New Zealand, Suva.

MR. WILLIAM BURTON, manager of the Bank of New Zealand at Suva, Fiji, has had a lengthened career in the banking profession. He first joined the service of the Bank of Australasia at Adelaide, South Australia. He came to Fiji in 1894 to take up the control of the Bank of New Zealand's affairs, in succession to Mr A. J. Sommerville. Since his arrival in the colony Mr. Burton has taken an active interest in its public affairs. In 1899 he was called by the late Sir George O'Brien to a seat in the Legislative Council which position he retained until the inauguration of the new constitution, in 1905. This new constitution, with its liberalised provisions has conferred upon the European colonists a measure of representation. Mr. Burton, while fully approving of the principle, could not see his way clear to enter into a political contest, consequently he is not now so prominently associated with the public life of the colony, as hitherto. As a citizen, however, he still takes a keen interest in every movement that makes for the progress and prosperity of Fiji.



MR W. BURTON.

THE BANK OF NEW SOUTH WALES commenced practical operations in Fiji 1898. Previously to that year a considerable exchange business had been done by the corporation, but, owing to the rapidly expanding trade between Fiji and Australia especially with the mother State, the establishment of an active branch in Fiji had long previously been regarded as a necessity. Mr. William McRae, an old officer of the bank, though comparatively young in years, and who had rendered considerable service as manager of branches in several important provincial centres, and, later still, as a relieving manager in the inspection department, was entrusted with the important work of opening the new branch. Upon Mr. McRae's arrival in Suva temporary offices were secured in Victoria Parade, in the centre of the business portion of Suva. Success was achieved from the outset, and it soon became apparent that more suitable premises would have to be obtained. In 1903 an eligible site was secured next to the Union S.S. Company's premises, and later the handsomely-designed structure, which finds illustration here, was erected. The interior arrangements of the offices are up to date and strictly appropriate to the demands and requirements of a tropical climate. According to the Fijian Blue Book returns, the Bank of New South Wales as a corporation was established by an Act of Council of the Legislature of New South Wales in 1852. It has now a paid-up capital of £2,000,000. This great banking institution has branches in every important centre of population throughout the Commonwealth of Australia and New Zealand and established agencies in all the leading civilised countries. In 1903 the deposits in the Fiji branch had increased to £23,346.

Bank of New South Wales, Suva.

CAPT. LANGDALE and Family.

MR. ABBOTT and Family, Rewa.

MR. S. M. BROWNE and Family, Navua.

. . . Commercial . . .

MESSRS. A. M. BRODZIAK AND COMPANY, Universal Providers, of Suva, with large and important branches at Rewa, Labasa, and Navua—great centres of the sugar-producing industry of Fiji—are one of the oldest firms of the colony, having been established at Levuka in the days anterior to annexation. The beginnings of a great enterprise, whether commercial or industrial, when put into print, always make interesting reading—the progress and development of such an enterprise perhaps more so. The foundations of the business out of which the firm of Messrs. Brodziak and Co. has grown were laid in Levuka by the present head of the firm, Mr. A. M. Brodziak, in 1870. A few years later Mr. Simeon Lewis Lazarus entered the partnership. The firm's headquarters during the initial years of its existence were at Levuka. Upon the removal of the capital to Suva in 1882 Messrs. Brodziak & Co. saw the necessity of removing there too. The main business at Suva consists of extensive and well-built warehouses, situated in the very centre of the town, and which are to be ranked among the finest and most up-to-date in the group. Messrs. Brodziak & Co. have fully established their right to the title of universal providers, since every class and every description of merchandise are stocked within the walls of these warehouses and bulk stores.

The principal warehouse is both lofty and commodious, with large show windows facing the principal thoroughfare of Suva. The displays of soft goods of every kind—of men's and women's apparel of silks, dress goods, linens, Manchester goods, mercery, hats, hosiery, gloves, boots and shoes—equal in comprehension and arrangement anything to be met with in any first-class house in a modern city. The other sections, too, of the business—the ironmongery, dry goods, wines and spirits, oilman's stores, fancy goods of every description, electroplated ware, glassware, crockery, furniture and furnishing requisites, stationery—are similarly comprehensive and equally attractive. The marvel is, to the casual visitor, where the market is for the absorption of such a stock. The reply, of course, is in the consuming power of the European, Indian and native sections who call Fiji their home. Messrs. Brodziak & Co, cater for all classes. From their free goods bulk stores, their great branch houses at Rewa, at Labasa, and at Navua, and a large proportion of Fiji's population is being continuously supplied. In addition, the firm does a huge wholesale trade with the smaller shopkeepers of the interior, European and Indian. The firm imports the bulk of their goods direct from the manufacturing centres of the world—from Great Britain, from the Continent, from America, and from the great manufacturing countries of the East. The Australian markets are also availed of. The senior partner of the firm presides over the Sydney agency. As export merchants Messrs. Brodziak & Co. in return do business with all these countries, shipping annually large quantities of native productions. The firm's business from its institution in Levuka, thirty-five years ago, until to-day has been wonderfully and continuously progressive, and few enterprises of a like character have advanced with such rapidity, and at the same time maintained throughout such steady and unquestionable credit and repute. The firm are agents for the New York Life Assurance Company, George Goulet's champagne, the celebrated Cairn Beg and other whiskies, Marques dil Merito's celebrated Candido sherries and port wines, D. & O. Wills' tobacco, Resch's lager, the Hanseatic Fire Insurance Company of Hamburg, and others.

MESSRS. A. M. BRODZIAK AND COMPANY, Nausori Branch, was established in 1885. The premises are erected on a block of land adjacent to the Colonial Sugar Company's great mill, the original lease of which was secured by Mr. Gatward. This was subsequently disposed of to Messrs. W. B. Scott and Co., who laid the foundation of the present extensive business. In 1890 the enterprise was transferred to Messrs. A. M. Brodziak, Mr. C. W. Caldwell, now of the Suva house, taking charge. In 1899 Mr. Ross was appointed manager, which position he still holds (1905). Since Mr. Ross has had control of the Nausori house great progress has been made. An ever-extending trade is done by the firm with the Indian population throughout the Rewa district. In addition to the supply of every class of merchandise, a considerable business is done by the firm in the financing of Indian cane growers. The trade of the firm, however, is not restricted to the Indian section alone, but it extends to the European residents and settlers throughout the Upper and Middle Rewa, and also to the still numerous native population. To meet the varied requirements of this comprehensive business supplies are drawn through the main warehouse at Suva from Great Britain and the Continent, America, India, Japan, the Commonwealth of Australia and New Zealand. The firm in this, as in other districts of Fiji, is largely interested in landed property, including the well-known and valuable Viria Estate.

MESSRS. HENRY MARKS AND CO. LTD., Wholesale and Retail Merchants of Fiji, whose headquarters are at Suva, the capital of the colony, and whose interests extend throughout the entire group, stands to-day the most extensive commercial enterprise in the Western Pacific. This unique position has been obtained largely through the business acumen and activity of the managing director, the Hon. Henry Marks, M.L.C. Like most great business enterprises elsewhere the present firm of Messrs. Henry Marks & Co. Ltd. has sprung from humble beginnings, and not only so, but it has developed with a rapidity which can only be described as phenomenal. The foundations of the commercial enterprise under review may be said to have been laid in 1881. In that year Mr. Henry Marks, then a young man of only twenty years of age, established himself at Suva, as a general merchant and commission agent. Within two years his interests had sufficiently developed to warrant his inviting his brother, Mr. Gabriel J. Marks, then in Melbourne, to come to Fiji and join him in the control of the growing enterprise. A little later in the same year (1884) he admitted to partnership Mr. Moss Marks.

This step found ample justification in the splendid progres made by the firm during the next few years. In 1887 the first really important development took place, when the extensive business conducted in Suva by Messrs. Stephenson and Cousens was acquired by purchase. Two years later, in 1889, the amalgamation of the firm of Messrs. Henry Marks & Co. with that of Messrs. Benjamin Bros., one of the leading commercial concerns of Fiji, was consummated. The following year the vitality of the firm was further made manifest in the purchase of the Fijian commercial interests of the old-time firm, well known throughout Fiji, of Messrs. James McEwan & Co., of Melbourne and Suva. This was acquired as a going concern and the combination of the two interests under the title of Henry Marks & Co. was an important event in the commercial history of Fiji. The year following this important federation of interests, that is in 1891, the hitherto uninterrupted progress of the firm received its first and indeed its only serious check in the breaking out of a disastrous fire which devastated the principal business portion of the rapidly rising capital. In the very centre of the conflagration stood the main premises of Messrs. Henry Marks & Co. The value of the stock and property of the firm destroyed on this occasion amounted to no less than £23,000, of which amount only £5,000 was covered by insurance. This serious setback only stirred the proprietors to greater and more sustained effort. The wholesale and reserve stores, which, happily, had been left untouched by the conflagration, were at once utilised for the carrying on of the retail as well as the wholesale trade, and thus the operations of the firm proceeded without actual interruption. As a direct result of the fire, the firm decided upon the erection of commodious premises in the centre of Suva for the conduct of the retail section of the trade. The result was that 1893 saw the opening

of the largest retail store that had yet been built in the Western Pacific. During the year 1891 another important extension of the firm's operations took place in the establishment of a branch business at Levuka, under the control of Mr. E. A. Benjamin. The next important expansion was in the establishment at Navua of a second branch—one of the great sugar-producing centres of Fiji. This branch was placed under the direct control of Mr. Gabriel J. Marks. The conversion of this rapidly extending commercial concern, now so well known throughout the Western Pacific, into a limited liability company took place in 1897. This important departure marked a new era in the development of the business. If the expansion hitherto had been regular and uninterrupted, excepting, of course, the temporary check sustained in the 1891 conflagration, the progress made since its incorporation as a limited liability company has been simply phenomenal. The first board of directors of the company consisted of: Mr. Henry Marks, as chairman, and Messrs. Moss Marks and E. A. Benjamin. Mr. Moss Marks, in 1898, retired from active participation in the company's management, and his place was filled by the appointment of Mr. Gabriel J. Marks, which position he still occupies. In 1901 an important departure was decided upon by the company, when the retail section of the business in Suva was disposed of to Messrs. Sturt, Ogilvie and Co., the firm confining its attention in the capital to the wholesale trade alone. In the same year the directorate purchased the extensive trading interests of Mr. A. S. Bowman in the Lau group, who had establishments at Loma Loma, Lakeba, Matuka, Totoya, and Ono. These districts are under the control of a general manager whose headquarters are at Loma Loma. It should be mentioned here that the Lau group constitutes the great centre of copra production in Fiji. In fact it may be safely said that these islands form the most important copra-producing district in the Western Pacific, and to-day probably the largest proportion of the total trade in copra in Fiji is controlled by Messrs. Henry Marks and Co. Ltd. The supplies for the several stores of the company in this group are drawn from the chief central establishment at Suva. In 1902 the company extended its operations to Nausori, Rewa River, having purchased the business of Mr. D. Finlayson, in 1902 Messrs. Henry Marks & Co.'s business at Nausori is in close proximity to the Colonial Sugar Refining Co.'s mill, and commands a considerable proportion of the coolie trade of the district, which is an important one. In the same year a similar extension was made at Lautoka, a settlement on the opposite side of the island of Viti Levu from Suva, another important centre of sugar production in Fiji, and where the Colonial Sugar Co. has likewise large interests. Here the largest sugar-mill in the world has recently been erected—a distinction which previously belonged to the Nausori mill. Shortly after the conversion of Messrs. Henry Marks and Co.'s combined interests in Fiji into a limited liability company the ever-expanding business necessitated the creation of a flotilla of craft as a regular and reliable means of communication between their important centres of operation. This flotilla includes steam and oil launches (all of which are up to date and fitted with the latest machinery), twin-screw steamers, schooners, cutters, and other descriptions of sailing vessels. These latter are mainly manned and worked by Fijians, who make excellent mariners whatever may be the defects otherwise credited to the race. The ramifications of Messrs. Henry Marks & Co. Ltd. extend far beyond the islands of the Fijis. As traders, considerable business is done by the firm in the contiguous groups. The firm are purchasers of every kind of island produce, which in turn is exported to almost every civilised country. Important agencies for buying and selling have been established in Great Britain and the Continent, as well as in Canada and in the United States of America. The trade done with New Zealand and the various States of the Australian Commonwealth is, of course, immense, and is yearly growing in bulk and importance. In 1900 Mr. E. A. Benjamin, because of his extensive knowledge of Fiji and the Fijian trade, took control of the buying department of the company. He operates in the home and Australasian markets, and his headquarters are at Sydney. The present paid-up capital of the company is £40,000, with a reserve fund of no less than £20,233, which is materially augmented each succeeding year. It may be stated

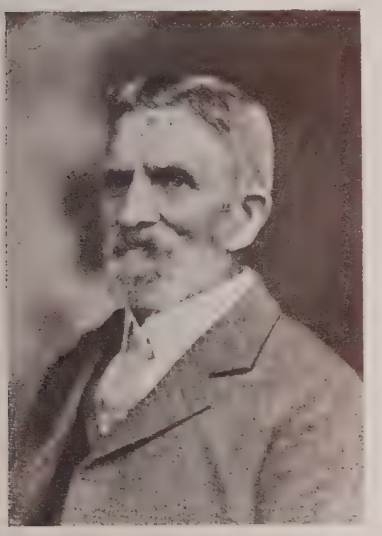
Interior of Henry Marks & Co.'s Warehouse, Suva.

here that the permanent policy of the directorate is to add to the reserves year by year. Keeping the operations of the various branches separate and distinct, each business centre is under the charge of capable and responsible managers, who each control a staff of up-to-date and reliable assistants. A splendid system of esprit de corps has developed throughout Messrs. Henry Marks & Co.'s service, inspired no doubt by the wise and complete system of control devised and carried out by the chairman and directorate. Every manager is encouraged to administer his department in his own way, as far as such may be consistent with the policy and system of the company. Every employee, likewise, is encouraged to persevere, through the knowledge that his best interests are assured by any advancement made by the general company. In order to convey an approximate idea of this considerable commercial concern of the Western Pacific the following figures will prove interesting: The capital of the company in 1904 stood at £40,000, with a reserve fund at £16,129 13s. 9d., an increase of £4,103 10s. 10d. over that of the previous year. In 1899 the reserve account stood at £4,726 5s. 11d., which shows that a sum of 10 less than £11,403 7s. 10d. had been added during the intervening years. For the first four years, *i.e.*, 1898-9, 1900-1, each year a dividend of 10 per cent was paid. In the last three years, *i.e.* 1902-3-4, a bonus of 2½ per cent. was added, bringing the dividends up to 12½ per cent.

MESSRS. STURT, OGILVIE AND COMPANY, General Merchants and Commission Agents, importers of British and foreign groceries, ironmongery, furniture, grockery and other commodities, was established in Suva in 1896. The premises occupied by the firm are in the heart of Suva, at the corner of Victoria Parade and Pratt Street, and are handsomely fitted up for the purposes for which they are designed. Almost every year since the foundation of the firm an extension of the premises has been imperative, in order to meet the ever-expanding demands of the business. The affairs of the firm are under the direct control of the several partners; Mr. Ogilvie exercises supervision over the counting-house, while the Messrs. Sturt administer the several departments of the business. The firm imports most of its commodities and wares from leading manufacturers and merchants in Great Britain, the Continent and America. They are also agents for the Sydney Meat Preserving Company Limited, the Rosella Preserving Company Limited, the New Zealand Carrying Company, Fry's chocolate and cocoa, the Suva Metal Work Company, the Northern Assurance Company. Various other companies and interests are likewise represented by Messrs. Sturt, Ogilvie & Company.

MESSRS. WALTER HORNE AND COMPANY, Drapers and General Soft Goods Merchants, of Suva, is one of long standing in Fiji, having been established on its present site, Victoria Parade, Suva, in 1883, the year after the removal of the seat of Government there from Levuka. The residents of Suva rightly pride themselves upon the business enterprise which characterises its leading merchants; and with good reason. Suva is certainly the busiest commercial centre in the Western Pacific, and her merchants have made it so. The business now under notice ranks high as a commercial enterprise. It is conducted upon the most advanced methods, and in size, appearance and arrangement compares favourably with many a leading house in a chief Australian city. The founder of the firm is Mr. Walter Horne, who left Glasgow in 1883 with his wife and family on a tour round the world, mainly in search of health. He dropped in casually, as it were, on Suva, certainly with no immediate intention of embarking upon a commercial career in Fiji—a country apparently so far removed from the world's centre of trade. The climate seemed to suit him, and he was perspicacious enough to foresee the coming importance of the colony as a business centre, and to realise that an excellent opportunity presented itself for the building up of a lucrative enterprise in Suva. Before the end of 1883 the business was started, and as it was started so it has continued—an emporium for the distribution of first-class drapery, and to meet the varied requirements of the cosmopolitan population of the Fiji Islands. The establishment is divided into a number of departments, each presided over by efficient and up-to-date managers, the whole being now controlled by Mr. T. G. Fitzgerald, the resident partner. In addition to the general drapery departments, special space is given and particular attention paid to the ladies' outfitting and millinery sections. In dresses, mantles and millinery the ladies of Suva and of Fiji generally can be supplied with up-to-date novelties as completely, expeditiously and at as moderate a cost as in any city

house in Australasia. The millinery is imported direct from Paris and the general drapery from the leading manufactories of Great Britain, the Continent, and America. The markets of Australia are also drawn upon for supplies. Goods and clothing exactly suited to the climatic conditions of Fiji, are also imported direct from Japan, China and India. Mr. Horne, the senior partner of the firm, who now lives in Sydney, during his residence in Suva evinced the deepest interest in the advancement of the colony in general and Suva in particular, although at all times he was careful to stand aloof from all sectional movements. He was a strong supporter of the Presbyterian Church, and did much during his residence to advance the interests of that church in Suva.



Mr. W. Horne.

Mr. WILLIAM JOSEPH BUTLER, Practical Watchmaker, Manufacturing Jeweller, and Chain Hairworker of Suva, controls a progressive business in the principal commercial part of Suva, and is now one of the leading jewellers of the capital of Fiji. The proprietor claims to be able to turn out work equal to the best produced elsewhere. His practical operations include the manufacture and repair of clocks, watches, jewellery of all kinds, and of hair alberts

THE firm of MESSRS. McGOWAN BROTHERS, of Suva and Levuka, was established at the latter town in 1900, and in 1904 operations were commenced at Suva, under the control of Mr. Andrew Q. McGowan. The firm has a growing trade at the capital, almost equalling in bulk that of the Levuka house. The

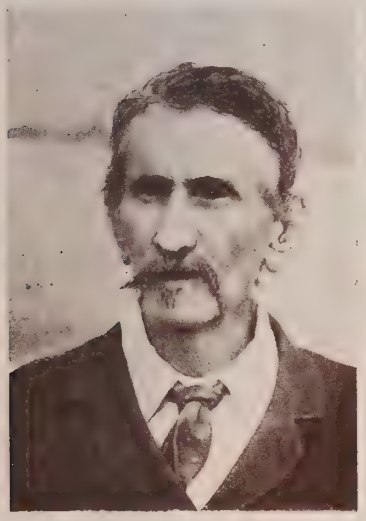
firm purchases directly from British and foreign markets. A large business is done in the native and Indian trade, as well as among the general community. In addition to the retailing of general drapery, ironmongery, grocery and provisions, the firm controls a large sail-making industry, which includes in its output sails for every kind of craft, tarpaulin hoods for vehicles, tents and awnings. In this department a considerable staff of assistants finds regular and remunerative employment.

THE MELBOURNE HOTEL, one of the most select and best appointed residential hotels of Fiji, was established on its present site at the corner of Victoria Parade and McArthur Street, Suva, in 1881, shortly after the removal there of the seat of government. The house is beautifully situated, close to the beach, overlooking the waters of the majestic Suva harbour. Away in the distance across the expanse of waters can be seen the inner and outer coral reefs, and further away still the historic island of Beqa, the home of the tribe of fire-walkers whose ability to walk unhurt over stones heated to a very high state of temperature still remains the leading mystery of Fiji. Away to the right, and still across the waters of the bay, are to be seen the rugged hills, the homes and haunts of various mountain tribes, the true aborigines of Fiji. In the valleys between these hills flow many a mountain stream, the most important of which is the Navua, second in importance in all the Fijis to the Rewa, one of the chief sugar-producing centres in Fiji, perhaps in the world. The Melbourne Hotel was established by Mr. John Reading, who came to Fiji in 1875, and is now conducted by Mrs. Amelia Reading. The house contains over thirty bedrooms of various sizes, also suites of rooms for families; all of which are lavishly and suitably furnished, according to the demands of the Fijian climate. In addition to the hotel proper, the proprietress has acquired a fine private residence, which, like the former, has been fitted up to meet the requirements of visiting families. This establishment is under the same control as the hotel, but is separated from it; offering advantages to such visitors to Suva as prefer the absolute quietness a private home to that of an hotel. The main building, *i.e.*, the hotel, is surrounded by a handsome balcony, perhaps the finest in Suva. The main dining saloon is handsomely appointed, and the cuisine is quite equal to the best in Suva. The hotel also contains a number of finely placed and furnished sitting-rooms; as well as an elaborate billiard-room. The establishment is adjacent to the Government offices, and the Town Hall and Municipal Chambers, and is within five minutes' walk of the business portion of the town.

THE firm of MESSRS. BARBER AND MESSAGE, General Merchants and Traders, of Fiji, was established by the present members of the partnership in 1899. The principal business is situated at Wai Ni Bokasi, Rewa River, with several branches. The operations of the firm comprehend a general retail business, which includes every class of commodity required by settlers, the Indian population and the Fijian race; also the export to New Zealand and the Australian markets of every description of Fijian produce and fruits. The firm are heavy purchasers of primary products from among the numerous cultivators—European, Fijian and Indian—throughout the Rewa district, their operations in this connection being very extensive. In addition, Messrs. Barber & Message have acquired considerable areas of land, which are applied mainly to the cultivation of bananas.

THE firm of HEDEMANN & CO., in Levuka, is one of the oldest in Fiji. It was formed in 1871 by Mr. F. C. Hedemann, with the assistance of a wealthy Hamburg firm, and was the first to ship copra to Europe, thereby starting that now important trade. It was also the first firm to import goods direct from Europe to Fiji. In 1878 Mr. F. C. Hedemann left the firm and settled in Sydney. Soon after the cotton collapse the firm was voluntarily wound up and restarted by Mr. F. H. Hedemann. In 1889 he was joined by Mr. C. Macheus as partner, their main business being in drapery, wholesale and retail. From 1891 to 1894 Mr. C. Macheus was the sole owner, and was then joined by Mr. F. Vollmer, and in 1899 by Mr. W. Kramp also. Since 1894, when failing health made it necessary for Mr. Macheus to live abroad, the business has been managed by Messrs. F. Vollmer and W. Kramp, and is steadily extending. They have a fine roomy store on their own land on the beach in Levuka, where they keep an extensive stock, especially in drapery, rol the native trade, and are also fewl perpared to supply the requirements of Europeans.

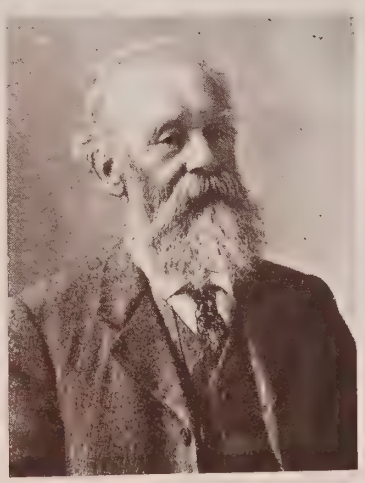
CAPTAIN ROBERT COX, born in Scotland, February, 1833, was originally in command of a mission schooner, and came from Samoa to Fiji. He has held various positions in his time. Captain Cox was for some time harbour-master and pilot at Levuka, and on the Government removing to Suva he was appointed to act in the same capacity there. His eldest daughter married Dr. (now Sir) William McGregor, formerly Colonial Secretary of Fiji and Acting-Governor on several occasions.



CAPTAIN R. COX.

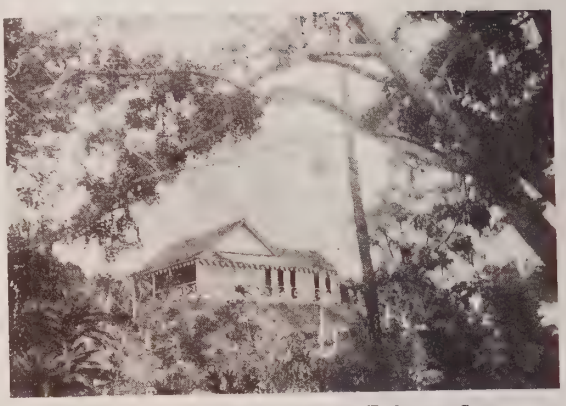
Suva Club.

MR. L. H. STORCK,
Engineer, Labasa.



MR. D. B. MILLER,
Levuka.

Residence of Messrs. H. L. Plunket and T. R. F. Salisbury, Tamavua, Suva.



"Brighton," Residence of Mr. W. T. Sturt, Suva.

"Hillingdon," late Residence of Capt. Barnett, Suva

Residence of Lieut.-Colonel Brown, Suva.

"Waverley," Residence of Hon. Henry Marks, Suva.

Residence of Mr. Wm. Burton, Bank of N.Z.

Residence of Mr. F. A. Thomas, Suva.

Residence of Mr. J. H. Garrick, Suva.

Mr. C. A. Chalmers' Residence.

Mr. P. Gordon's Residence, Rewa.

Koster House, Rewa.

Mr. Gwilliam's House, Savu Savu East.

Mr Kane, Magistrate, Ra.

Mr. & Mrs. R. F. Freeman, Bau Levu.

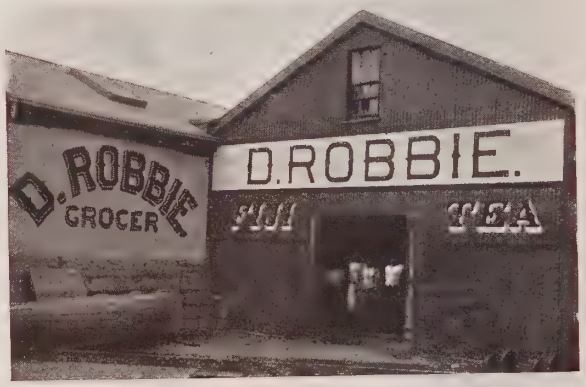
The late Mr. H. L. Tripp.

SOME TYPICAL HOMES IN FIJI

SOME TYPICAL HOMES IN FIJI

... SOME LEVUKA STORES. ...

Morris, Hedstrom & Co.'s Staff, Levuka.



Timber Mills, Kioa (Mr. Henry Fenn, Manager).

Fiji Saw-Milling Co., Dreketi (Mr. J. Warren Bell, Manager).

Fiji Saw-Milling Co., Dreketi (Mr. J. Warren Bell, Manager).

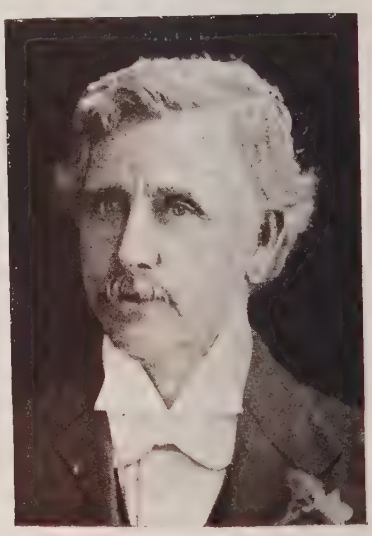
Bridge erected at Cowra by J. Wishart & Sons of Suva.

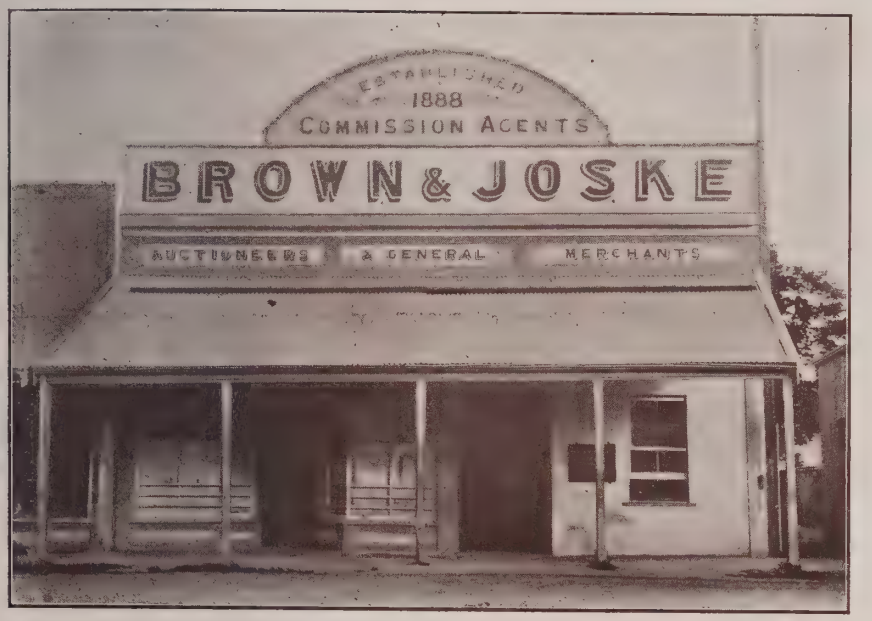
Lighthouse erected at Cape Leeuwin by J. Wishart & Sons of Suva

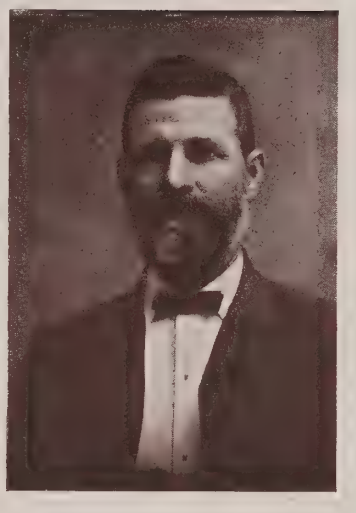
MESSRS. J. WISHART & Co.'s Timber Yards, Suva.

MARKS' Store, Navua.

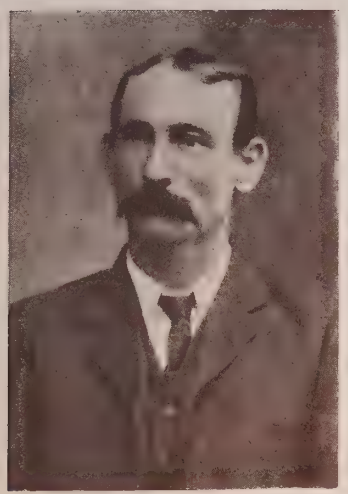
BRODZIAK'S Store, Nausori.







Mr. Sands, Savu Savu.



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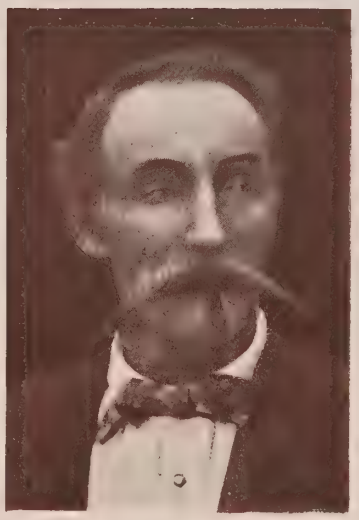

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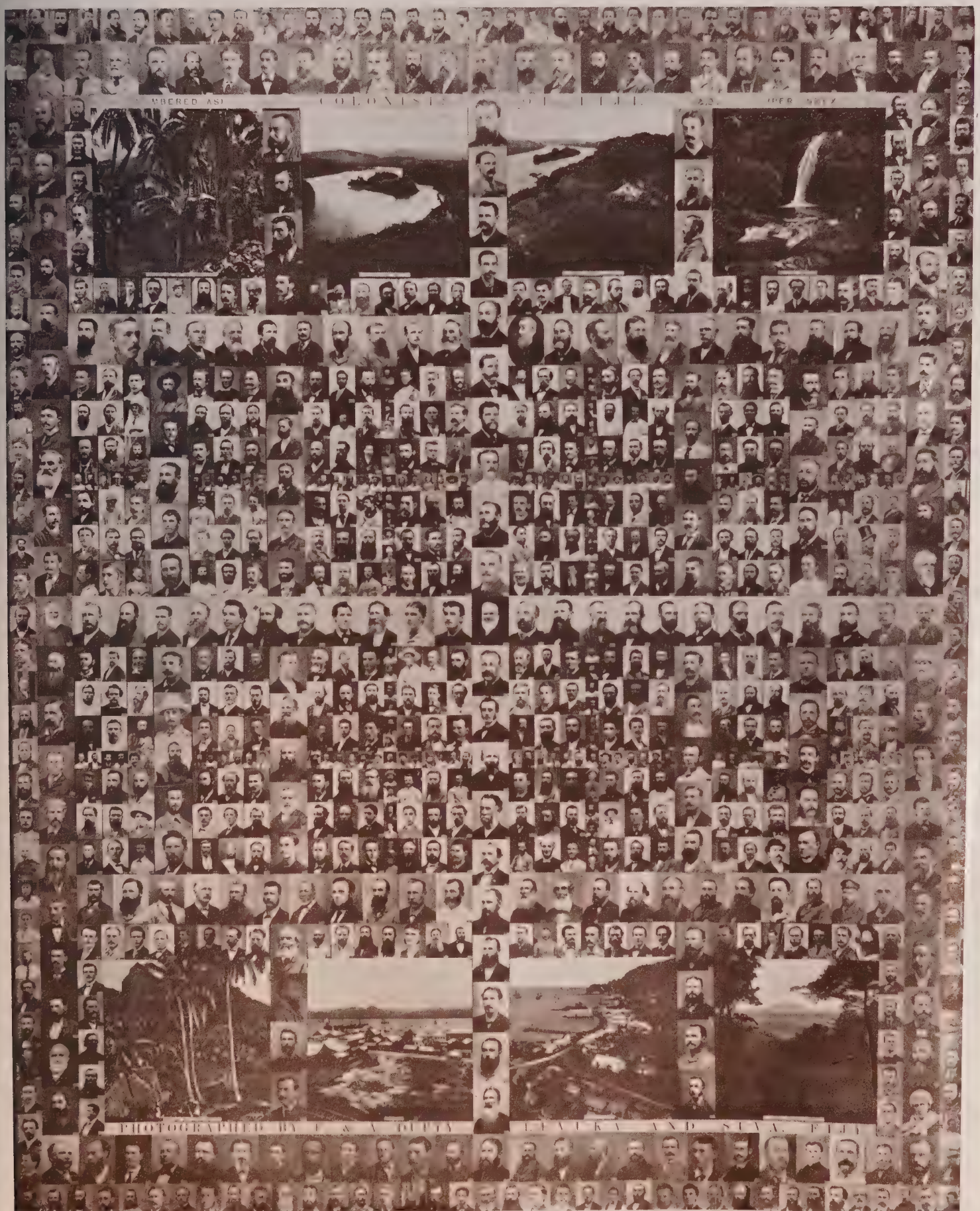

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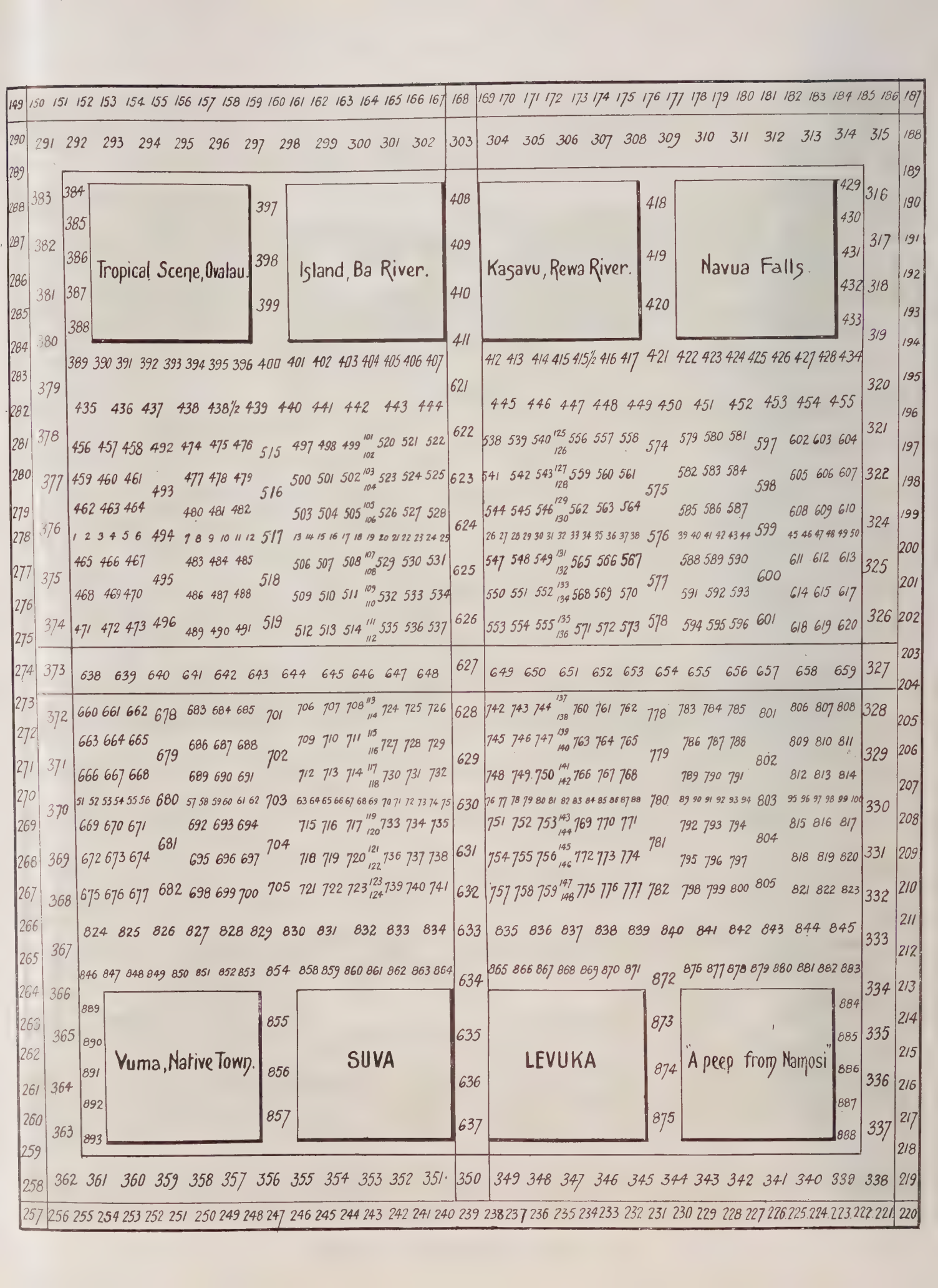
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Kasavu, Rewa River.
Navua Falls.
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SUVA
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Publishers' Note.

To the Subscribers.

There are few more thrilling narratives in the world of books than that which is told in these pages concerning the two groups of Islands known as Samoa and Tonga. As in the case of Fiji, no pains and no expense have been spared to gather and sift all material bearing on these Islands, not only in regard to their modern commercial development and the rise of civilised institutions, but also in respect of the ancient history, legends, and customs of the people.

The story unfolded in the following pages is a story which for interest and romance could hardly be surpassed. The Samoans and the Tongans are splendid types of manhood, physically and mentally, and, with the Maori, present a striking contrast to the natives of the various groups of islands situated elsewhere in the Pacific; and never before has the story of their life's history from earliest times up to the present day been told so fully as in this volume.

The Cyclopedia has been compiled from personal observation and sources of undoubted authenticity, and the work has involved diligent and patient research. It should remain a standard work of reference for many years to come; and the biographical sketches and photographs of the chief residents in the Islands lend added interest to the work.

We desire to acknowledge our obligations to the following, among other books dealing with the Islands, viz., *Old Samoa* (Rev. J. B. Stair); *Nineteen Years in Polynesia* (Rev. Dr. Turner); *Mariner's Tonga*, *Cook's Voyages*, and *Diversions of a Prime Minister* (Basil Thomson); also to the Sydney *Daily Telegraph*, Mr. W. Farmer Whyte (sub-editor of the *New Zealand Herald*, Auckland, and formerly of the *Daily Telegraph*), and prominent residents of the Islands who have provided us with much valuable information.

Sydney, *July*, 1907.

The Cyclopedia of Samoa.

DESCRIPTION OF THE ISLANDS.

All who know the South Sea islands love Samoa. For the group which constitutes the Samoan, or Navigators' Islands is one of the most beautiful in the Pacific. In the opinion of many, indeed, these islands stand alone for beauty and romance. Some call them the paradise of the Pacific. Several books have been written about them; many stories have had their setting there; and though the old order of things is fading, and with the advance of civilisation the Samoans are gradually assimilating European ideas, the charm of romance is still with them; Samoa is still a place "where life is different." When Robert Louis Stevenson saw these islands he was conquered, and just as he fell in love with their strange exotic beauty, so, too, he loved the Samoan people, and made them his people "to live and die with." One who knows Samoa understands.

So far as we have any record of, a Dutch navigator, Jacob Roggewein, was the first to sight these islands. In charge of a "three-ship expedition," he discovered the three most easterly islands of the group and gave them the name of Baaumann Islands, in honour of the captain of the ship "Tienhoven," by whom they were first seen. Two French navigators were the next to pass by them, de Bougainville, in 1768, and La Perouse in 1787. The former visited Tutuila and sighted Upolu, the two most beautiful islands of the group; but it remained for La Perouse to determine the position of the entire group. It was Bougainville who gave them the name of the "Isles of the Navigators," so called because so many natives were to be seen plying their canoes on the waters. But, to speak truly, the Samoans are not navigators, and do not deserve the appellation. Other islanders, and notably the Tongans, have better claims to such a title. In 1773 Captain Cook heard of the Samoan Islands from the Tongans, and noted some of their names; and 18 years later, in 1791, Captain Edwards visited them in H.B.M. "Pandora."

The Samoans at the time when the first European vessel hove in sight, looked with wonderment and awe. Their views were narrow and circumscribed. They knew of no other world than Samoa. They believed that the sky junctioned with the sea and that the world ended there. The word *papalagi*, which to-day is used to designate a foreigner, of whatever nationality, was applied to the first white men who visited their shores. This word signifies "sky-bursters," and it was believed that the visitors had either burst through the sky with their ships or had bodily lifted up the sky and passed underneath. By some, however, it is held that the noise of the white men's guns

was responsible for this name. Some authorities state that the first European visitors did not land, but sailed about at some distance from the shore, while the natives gazed upon the mysterious ships with ever-increasing wonder. Many climbed the tall cocoanut trees that lined the shore in order to obtain a better view. And then offerings of food were brought and placed upon the beach to propitiate the gods, for it was fully believed that the marvellous ships had come from spirit-land. When the food offerings had been brought, petitions were offered that the gods would be satisfied, and that if perchance the strangers had come to take away men for food or sacrifice, they would go elsewhere where the population was greater and men could be spared better. When at length some who were more courageous than others ventured off in their canoes to the nearest ship, their astonishment became greater than ever. They found a new race of men, white in colour, dwelling in "caves" beneath the ship, their skin covered with "bags," and "no toes on their feet." And from the fact that pieces of pork, supposed to be human flesh, were seen hanging up on the vessel, the new-comers were described as man-eaters.

A tragic incident marked the landing of La Perouse at Tutuila, 19 years after the discovery of the island by Bougainville, for a fierce encounter with natives took place there, and M. de Langle, second in command, and twelve of his companions were killed. The spot where this catastrophe occurred is known to-day as Massacre Cove. The accounts given of the affair in the "Voyages of La Perouse" had the effect of branding the Samoans for close on half a century as a race of bloodthirsty and treacherous savages; but had the native version been known a different complexion would have been given to the story. The quarrel did not originate with the party who went ashore in the boats; instead, it was due to the punishment of a native who had visited the ship and had committed some petty theft. According to Rev. Dr. Turner, author of "Nineteen Years in Polynesia" (now out of print), "the poor fellow was shot at and mortally wounded, and when taken on shore, bleeding and dying, his enraged companions roused all who were on the spot to seek instant revenge." A slightly different account is given by Rev. J. B. Stair in his interesting book "Old Samoa." He states that a member of a large party of natives from Falelatai, who were on a visit from the neighbouring island of Upolu had stolen something, and was "hoisted to the top of the mainmast of the long-boat by his thumb or hand." According to Mr. Stair, this led to the attack. Comparing the accounts of these two authorities, we find a slight discrepancy in another respect. Dr. Turner states that the attack ended in the death of M. de Langle, his brother officer, and ten of the crew; Mr. Stair says de Langle and twelve others were killed. However this may be, both are agreed that the natives buried the bodies of their victims decently, winding them in native cloth and treating them with the same respect they would have shown towards their own dead. As has been stated, the accounts of this massacre were such that for many long years afterwards these shores were dreaded and the Samoans were regarded as a most treacherous race. And this they are not. But the heathen savage has a keen sense of justice and always avenges a wrong. The Upolu natives, who figured most prominently in the attack, left Tutuila the same night, taking the captured French boat with them. The boat was left at Falealili, and there it was allowed to rot.

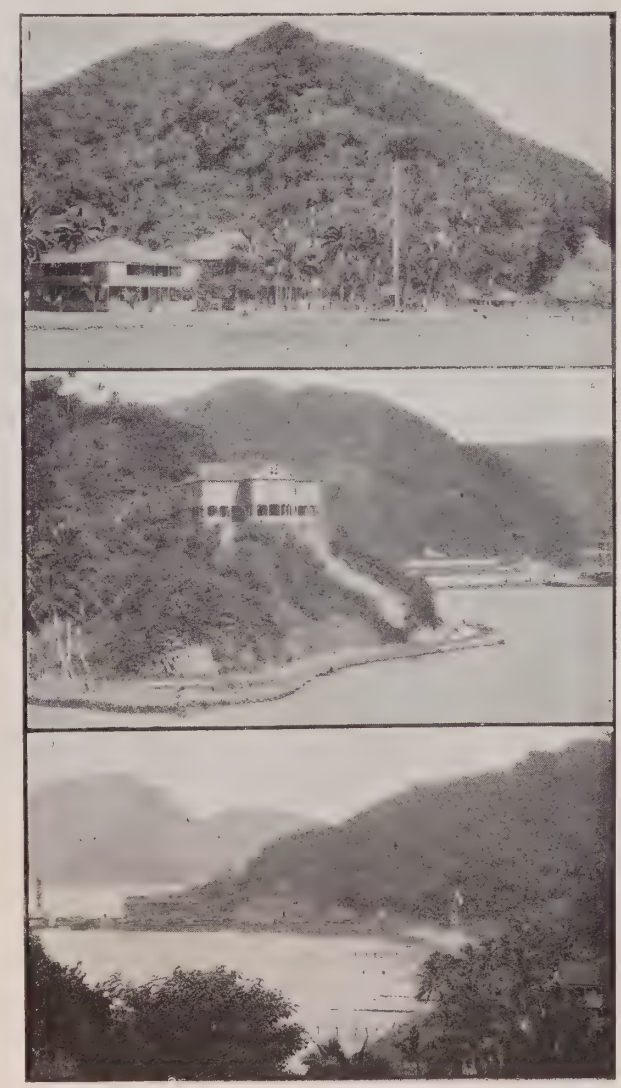
The group consists of ten islands—Savaii, Upolu, Tutuila, Manono, Apolima, Aunu'u, Nu'utele, Ta'u, Ofu and Olosenga The three last-named are generally embraced in the name Manu'a, and it was these three, the most easterly of the group, that Roggewein visited. Occupying a position 1,500 miles distant from Tahiti and 800 from the Hervey or Cook Islands, they lie between the parallels of 13 deg. and 15 deg. south latitude, and 168 deg. and 173 deg. west longitude. They are distant about 2,570 miles in a direct line from Sydney. From Sydney to Apia, the capital of the group, situated on the lovely island of Upolu, the voyage occupies twelve or fourteen days, via Fiji; from Auckland it may be done in seven or eight days, via Tonga. The three principal islands are Upolu, Savaii and Tutuila. Savaii is the largest of the group, and is 150 miles in circumference. It has mountains rising to a height of 4,000 feet, and these may be seen from a distance of fifty miles. On Upolu and Tutuila the mountains are between 2,000 and 3,000 feet high. These two islands have a circumference of 130 miles and 80 miles respectively. The islands run east and west. Upolu, the most fertile of all and the most picturesque, lies between Savaii (12 or 15 miles to the west) and Tutuila (some 40 miles to the east). Barrier reefs abound—those wonderful walls of coral that have been built up through the ages—and Upolu is almost entirely surrounded by them. The distance between reef and shore varies, in some places being no more than 30 or 40 feet, while in other places it is as much as three or four miles. These coral reefs, in some places beautiful beyond imagination, are a source of danger to the mariner who is not familiar with the islands, and in bad weather many a stalwart ship has gone to her doom upon them. Built up to the level of the sea, the dull booming of the waves upon them is incessant; in stormy weather the sound is as the roar of great artillery. But inside the reef the waters are nearly always still. In this lagoon the natives sport with their outriggers or catamarans, and the way they manage them is truly remarkable. Nowadays, too, they possess many fine boats of European pattern, some of them 70 and 80 feet in length, and in these the villagers make *malagas* or journeys from island to island, rarely meeting with mishap. In places the lagoons are very shallow, and the rise of the tide is necessary before a canoe is able to make progress; but in many parts they are to be found as deep as 20 fathoms, affording good anchorage to ships.

Samoa has not many good harbours. The best is that of Pago Pago, at Tutuila, the possession of the United States. An American naval station has been established there, and it is admittedly an invaluable naval depot. Almost entirely land-locked, Pago Pago affords the best of anchorage, and, in addition, it is one of the prettiest spots in the South Seas. It was handed over to the United States Government,

by treaty, many years ago, long before the events occurred which finally led to the parcelling out of the islands between Britain, Germany and America—the three Great Powers among whom Samoa was for so long a bone of contention. When the division was made America retained Pago Pago, and thus secured the finest harbour Samoa affords. But if she obtained no harbour to compare with this, Germany was in other respects the most fortunate of the three Powers, and the chief island of the group, Upolu, fell to her share. The United States obtained Tutuila. Neither Savaii nor Tutuila can be compared to Upolu for richness and fertility. Britain, for some reason or other was not anxious to be burdened with possessions in Samoa, and she gave up her share of the spoils to Germany in consideration of certain concessions in the Solomons. That Germany had special claims on Samoa is admitted. The big German firm—which the Deutschen Handels und Plantagen Gesellschaft—to-day has its trading stations all through the islands, was planted there a great many years ago in the palmy days of Caesar Godeffroy ; and Theodor Weber, who managed it then, took a prominent part in shaping Samoan history. He was a man of great business energy and resource, and for a time was Acting German Consul. He it was who made Germany's footing in Samoa so firm that when the time for settling the vexed question of control arrived it was recognised that Germany had claims to special consideration.

To-day, then, we have German Samoa and American Samoa ; and so far as colonisation has gone it is all in favour of Germany. America is content with the possession of a fine harbour at Pago Pago ; she has done little in the way of colonisation. Germany has done, and is doing, much more, and the oft-repeated statement that the Germans cannot colonise does not find illustration in Samoa. Here they have succeeded admirably, and perhaps it is because they have in a large measure adopted British methods. What would happen under a military regime one does not know ; but so long as the Germans continue to govern Samoa as they are doing at present the islands will prosper and the natives will give no trouble. The Governor, Dr. Solf, is a wise man and an able administrator and he was not above taking a trip to Fiji soon after his appointment, in order to make a study of the British methods of colonisation in those islands. Methods that had succeeded in Fiji, he considered, would succeed in Samoa, and he did not hesitate to adopt them. And so it comes about that people of all nations work side by side in German Samoa amicably and harmoniously, and the best of good feeling prevails between them. And surely there never was a spot on the face of the globe which in proportion to its population had so many nationalities represented in it as Apia, the capital of Samoa. Germans, Britishers, Americans, Frenchmen, Danes, Norwegians, Swedes, Chinese are all represented. But the white population is as yet very small, and Apia itself, though a thriving and expanding little township, is only in its infancy.

According to the census taken on January 1, 1905, the total white population of German Samoa was 381, and of this number 340 were on the island of Upolu, the remainder being on Savaii. Of the total number, 192 were Germans, 89 Britishers and 39 Americans. The half-castes totalled between 600 and 700, while the native population was about 33,000. Apart from the few officials and the officers and crew of the U.S.S. "Adams," stationed at Pago Pago, there is but a handful of whites on Tutuila, but the native population is large. A registration of births and deaths recently organised by the German authorities shows that since the annexation, following on which tribal wars were stopped and the natives were forced to devote themselves to the cultivation of their lands, the Samoans are increasing in numbers. The fact is gratifying, especially as one is often told that when the white man comes the natives die out. The Samoans, at all events, show no sign of dying out. They are not interfered with to any extent, and in many respects are happier and more comfortable than they ever were before. They have an abundance of everything they require in the way of food and clothing.



1. U.S.A. Offices, Pago Pago, Tutuila. 2. Governor's Residence, Pago Pago, 3. Coaling Station, Pago Pago.

Samoa's Capital.

Though not so picturesquely situated as Suva or Levuka, in Fiji, Apia is, nevertheless, an extremely pretty place. With its fringe of cocoanut palms along the beach, with here and there a row of tall talie trees throwing their grateful shade upon the white Beach Road, and the mountains in the back-ground the town presents a pleasing sight to the visitor approaching the harbour. Apia stretches right along the beach, from Matautu Point to Mulinuu, the old seat of Government, a distance of about a mile and a half. Practically all the business is done "on the beach" Government offices, hotels, stores, they are nearly all on the Beach Road. And one of the things that strikes the stranger is the number of times, as he passes along the beach, the same name meets his eye as he glances at the buildings. Instead of confining his attention to one big shop, the trader in Samoa builds two or three places within a distance of a mile or two. and

Government Hospital, Apia.

divides his stock among them. To understand the reason of this it is first necessary to understand the Samoans. The explanation lies in the fact that the Samoans, as a people, are "lazy." They will never, if they can help it, go one hundred yards to find something they can get within fifty yards of them. Apia embraces about eight or nine separate native villages, all within a few yards of each other, and if A has a shop at Sogo and B has none, A gets all the trade, while if B has a shop at Matautu and A has not, it is precious little business A will do with Matautu. Therefore, as competition is the soul of trade, A and B follow each other up; and as the mountain will not go to Mahomet, Mahomet goes to the mountain. This applies particularly to two firms—the D.H & P.G., as the German firm is commonly spoken of, and H. J. Moors. The latter is an enterprising American, who knows his islands better than the average Sunday-school boy knows his catechism, and he is practically known all over the South Seas. With his ordinary trading pursuits, he combines the growing of cacao, with which he has been very successful; and as a buyer of copra he has for years been the most active opponent the German firm has had to compete with. And if you travel round the Samoan group you will find the branch trading stations of these two firms almost side by side at all important points. Where one goes the other soon follows.

Upolu is the most thickly wooded of the islands, and as yet Apia can scarce be said to be "out of the wood." There is the Beach Road and its long string of shops and other business places, and there are half a dozen cross roads leading out into the bush; but the forest stretches down, one may say, right to the beach. Along the cross roads one will find a few private dwellings, principally along Tivoli Road (a delightful pathway which leads up to "Vailima," Stevenson's old home) and Motootua Road. Some of these dwellings are exceedingly pretty in design, and for the most part, owing to the hot climate, are built in the bungalow style. At the back of the town also, about a mile from the beach, is situated Government House, a fine large residence, with ample grounds. Here, to add variety to the scene, some imported ornamental trees flourish alongside Samoa's own beautiful trees. A levee, a dinner party at Government House in German Samoa are things which stay in the memory. The *fitafitas*, or native soldiers, in their cool white uniforms—consisting of a coat, cap, and a piece of cloth hanging, skirt-like, to the knees—make an impressive guard. Tall, upstanding, and with the physique of a Sandow, the Samoan *fitafita* makes a model soldier. At table one is waited upon by pretty Chinese boys, with pearly teeth and smiling lips, as well as by Samoans, each having his allotted duty to perform, and the former clad in the most gorgeous Oriental

costume. Not far from Government House is the Hospital, comprising a number of immaculate white buildings standing in Motootua Road. These up-to-date buildings, costing something like £50,000, were presented to the people by the late Herr Kunst, a wealthy German gentleman, who purchased "Vailima" some time after Stevenson's death. Herr Kunst, too, had a fine Market-building erected in the town, which he presented to the people. This structure is one of the principal on the beach. Other striking buildings are the Court-house, the Tivoli Hotel, the Roman Catholic Cathedral, the Government offices, the Public School, and the offices and stores of the German firm. Then there are the American and British Consulates and the pilot station at Matautu Point, the London Missionary Society's buildings close to the Tivoli Hotel, and Messrs. Moors' and Dean's large stores. Here and there are rows of very pretty private residences. Out of town a mile or two are the Catholic Convent and the Girls' School at Papautu. The latter is a particularly fine building, in the midst of very large and picturesque grounds, and was established by the London Missionary Society. The Misses Schultz are in charge, and they have obtained admirable results. Some of the girls attending this school —and it is for native girls only—are as splendid specimens of budding womanhood as are to be found in any part of the world. A more beautiful combination of girls is certainly not to be seen in any of the South Sea islands. Every Saturday morning they put their books on one side and go fishing; and it is a treat to see them chatting and laughing as they march down the Tivoli Road and along the beach in their spotless pink uniforms, carrying their nets and baskets to the fishing grounds. And whether the tide be high, or whether it be low, and whether they wade into the lagoon, or whether they pull out in their catamarans, gliding swiftly and noiselessly along, you may always be sure they will not return with their baskets empty. For the Samoans, men and women, whatever else they may be, are expert fishers. As has been stated, the Papautu school is for girls only. There are other schools for boys; and in addition to the public school —a first-class educational establishment in charge of Mr. Damm—there are several private schools.

In the words of Rev. J. B. Stair, the island of Upolu "will yield to none in beauty of appearance and loveliness." And though there have been some changes since he left Samoa in 1845, and considerable tracts of land have been put under cultivation, his description of the islands, as given in his book, "Old Samoa," may fitly be quoted as applying to the present day. "Scenery the most varied and charming," he says of Upolu, "is presented to the view of the delighted voyager as he sails along the shores of this beautiful island. A chain of mountains runs through its centre from east to west, whose slopes are interspersed with rich valleys, gradually trending towards the shore, which form belts of level land several miles in width and many in length. Nearly the whole of these mountains, valleys and flat lands are covered with forests of evergreen trees; the scenery being frequently enlivened by cascades leaping and bounding down the mountain sides, where they stand out plainly to view, amidst the verdure by which they are surrounded. Where the soil reaches the coast it is covered with vegetation to the water's edge; and even the mould formed in the crevices of the rocks does its share towards the general adornment. . . . On some parts of the island the scenery is of a grand and romantic character, whilst other districts combine almost every variety of prospect. All, however, is a scene of wild and rank luxuriance, but at the same time one of never fading interest. The highest mountain of Upolu is at the east end, in the district of Atua, and is named Fao. The views in the neighbourhood of Saluafata

Market Hall, Apia

especially are very beautiful and varied. In addition to the constant interchange of hill and dale, of rocks and valleys, the scene is at times varied by large patches of a small plant somewhat resembling heath, of a light green colour, which the voyager often mistakes for green sward, but which adds greatly to the prospect. . . . Its northern and southern sides are well watered, and it has five harbours, viz., Apia, Saluafata, Fagaloa, Falealili and Loto Faga. Saluafata is the best and safest and is expected eventually to become the principal resort for vessels'' Mr Stair makes no mention of Papasea (sliding rock), nor Lanatao, two of the chief points of interest on the island, and both of them favourite picnicking spots. The former affords never-ending amusement to old and young alike, and it is one of the spots the tourist visits. It is a great wide rock that has been worn wonderfully smooth by the water which has been falling over

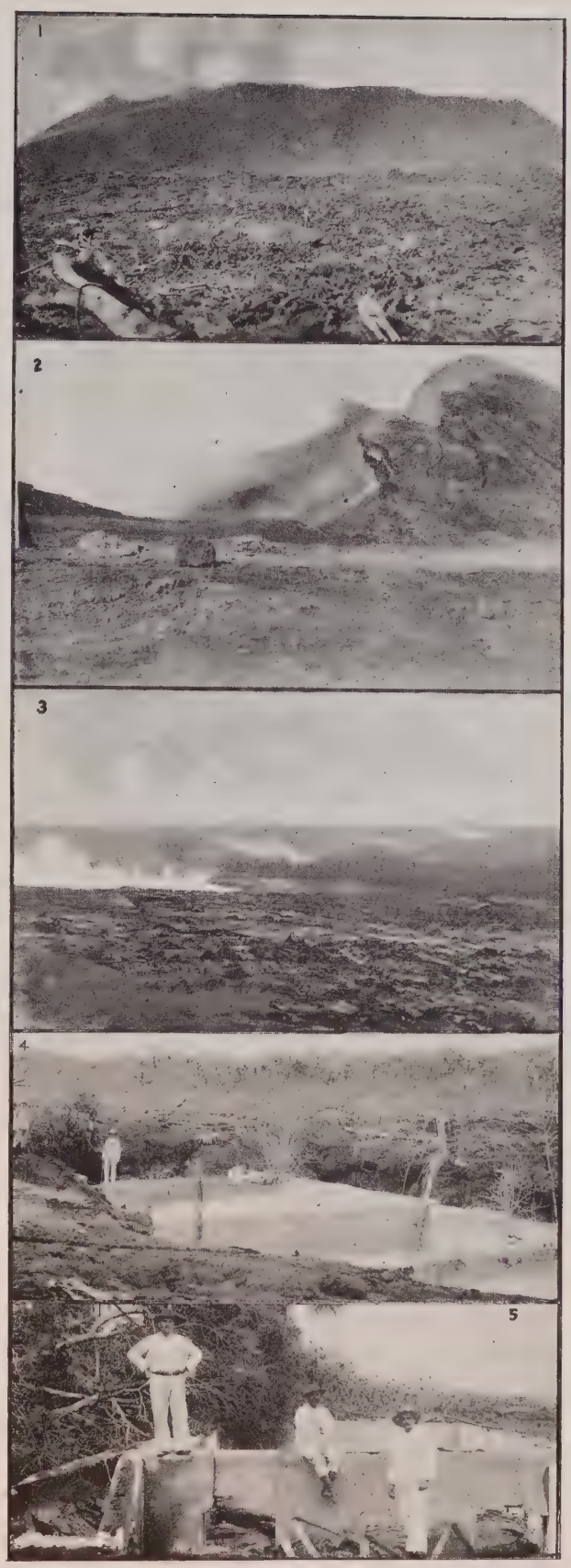
Papasea—Sliding Rock.

it through the ages, and exciting as is the experience of '' shooting the chute,'' it is nothing to the thrill which shooting this rock occasions. If you are familiar with the native mode of wearing a *lavalava,* the staple article of wearing apparel in Samoa—a piece of print or cloth three or four yards long which you fold round the waist, so that it hangs down to your kneed—it is well to adopt this style of dressing for the occasion ; or you may bring your pyjamas with you and make them serve. To the uninitiated the *lavalava* is full of pitfalls, and the passing tourist would be well advised to steer clear of it in making this exciting, if not exactly hazardous, descent, as otherwise he may get inextricably tangled up in the print and be lifted out of the pool below in a half-drowned condition. For at the bottom of the waterfall is a crystal pool and it is into this that you make your slide. And such a slide ! The party is invariably accompanied by some Samoan belles, and one of these dusky beauties will place herself in position on top of the rock. The man or woman desirous of making the slide will then sit behind her ; and the next moment both of them are shooting over the rock. It is a mad, whirling moment. Then there is a splash, and both are in the pool, the one cool and calm, the other in a magnificent daze. But it is all over. The dazed one is pulled out of the pool and is quickly himself, or herself, again, and smiles, and laughs—and wants to do it again ! Such is Papasea. Lanatao is a different thing. It is simply a beauty-spot—a huge crater of an extinct volcano, a lake on top of a mountain. But if Papasea affords one an experience that for momentary excitement is hardly to be equalled, Lanatao affords a picture surpassingly grand and beautiful. The former is about five miles from Apia, the latter some eight miles further along the same road ; and though it be a somewhat arduous undertaking to make the journey to it, for the road is rough and rugged, and some of it has to be done on foot, the prospect that awaits one well repays. There is a track running across the island in this part—a narrow pathway, some 15 or 16 miles in length,—and whilst Lanatao is a place of marvellous beauty, there are rich Nature-pictures on every hand all the way along. It is a forest pathway '' where every prospect pleases,'' from Papasea where one begins to enter the thick forest, to the lovely Safata lagoon on the other side of the island. Near Papasea are to be seen the remains of what was once a great tower, built up for the most part of stones—and it was built to catch wild pigeons ! The ruins are a relic of a bygone age. Nowadays the natives shoot their pigeons with white men's guns ; but before the white men came other devices were resorted to. This was one of them. At certain times it was known that the pigeons were in the habit of passing this particular spot in large numbers, and so this tower, higher than the trees, was erected. At the top of it the natives would locate themselves and spread their nets for the unsuspecting birds as they passed by. To the lover of Nature the enchanting gorges, with their luxuriant tropical growth, ever green, ever beautiful, the series of murmuring streamlets and silver waterfalls, and the tall and rugged mountains, are things to linger over ; while not far from Lanatao one comes across a huge banyan tree that it is a wonder to behold. It is about 30 feet in width and 90 feet in circumference, a giant that stands like a sentinel of the forest. It is a wonderful sample of Nature's architecture You can enter the tree through twenty doors and roam about inside it, and there is something about it that reminds one irresistibly of a cathedral. Samoa is noted for its trees. There is the malila tree, for instance, with its huge buttresses, as if Nature, by some strange device, had built these supports to strengthen it. Each tree has four or five such buttresses joined to the trunk, widening out at the bottom and sloping to where they join the tree, some four or five feet above the ground. These supports, two or three inches thick, are just for all the world like ready-made tables, triangular in shape. The breadfruit tree, with its rich, dark-green leaves,

is perhaps the most beautiful of all Samoa's trees; and the delightful shade it affords is only equalled by the magnificent talie and a few other trees. So rich is the soil of Upolu that in parts the forest is impenetrable. Giant creepers, some of them thick as cables, twine and intertwine round the forest trees stretching from one to another and passing on to the next, holding each in a tight embrace, and so making an almost impassable wall. But if it means labour for the "man on the soil"—and cultivation is increasing rapidly—it is a pretty sight to see: the great trees with these flowering creepers climbing up and around them, and the orchids showing through. But the dominant note in Samoan scenery is provided by the cocoanut. Bananas and other palms and trees there are in plenty, but it is the cocoanuts which stand out in the picture. This is particularly the case along the coastline, for the cocoanut likes to be near the sea. It grows larger and reaches maturity more quickly there than it does inland; and so the man who starts a cocoanut plantation gets as near to the beach as he can.

Volcanic Activity.

And now let us briefly describe the other islands which go to make up the Samoan group. Savaii, the largest and most westerly, distant from Upolu 12 or 20 miles—according to the point at which one crosses the strait which separates them—is not nearly so rich as Upolu, and the land available for purposes of cultivation is much less. It has only two harbours of any importance—Matautu, on the north side, and Salelaloga, on the south—but even these are very poor. As is the case at Apia, there are no wharves suitable for large vessels, for the water inside the reef is too shallow to allow of the ships getting close to the beach; and consequently passengers have to be conveyed ashore in small boats, manned by natives. Samoa has for centuries been the centre of much volcanic activity. There are several extinct volcanoes, and there is now an active volcano on Savaii. It has been pouring forth its lava now for about eighteen months, has swept away several native villages, and demolished some European buildings, including the old mission-house of Rev. Dr. George Brown, who was one of the most familiar figures, as well as one of the most devoted missionaries, in the South Seas. The volcano broke out in a valley: to-day the valley has disappeared and a high mountain stands in its place. And miles of country, stretching from the burning mountain to the sea, eastward of Matautu, have been laid waste. Millions of tons of lava—now hard rock—have been thrown up from the bowels of the earth, and, rolling seaward, have swept away cocoanut trees, breadfruit, bananas and vegetation of all descriptions, leaving a scene of ruin and desolation. When, not long since, Vesuvius was in eruption the Savaii volcano, which had then been active for eight or nine months, seemed to enter on a period of renewed activity, and about the same time another volcano broke out on the small island of Tofua, in the Tongan group, as if in sympathy with the general upheaval. On Upolu, and especially in the vicinity of the Malua and Leulumoega mission stations, there are abundant traces of volcanic outbursts; but they are more pronounced on Savaii. Large portions of the latter island are covered with lava. The present



1. Eruption on Savaii. 2. On the Outside of Crater. 3. Looking from the Crater to Lealaiele. 4. Residence of Dr. G. Brown with Lava around it at Savaii. 5. Mr. Barttop's House destroyed by Lava from Volcano, Island of Savaii.

volcano is situated about twelve miles inland, though the lava, in the more or less circuitous route it has taken, has had to travel much farther to reach the sea. It has widened out on the sea-front to a width of some eight or nine miles, leaving a rugged and iron-bound coastline; and in one place a narrow promontory, a new finger of land, or rather rock, juts out towards the reef for a distance of nigh three-quarters of a mile. The steamer "Maori," which runs across from Apia to Pago Pago for the mails by the American boats, makes occasional trips to Savaii, affording excursionists an opportunity of viewing the volcano. The distance from the little capital of the group to Matautu is about 40 miles, and as the steamer usually starts at 11 o'clock at night, the passengers are close to the spot where the lava is flowing into the sea by 2 or 3 o'clock in the morning. It is a magnificent spectacle by night.

In view of the volcanic activity of these islands, it is but natural that earthquakes should be frequent. But they are not violent. The active volcano acts as a safety-valve, and so long as that continues there is little to be feared from earthquakes. There are records, however of alarming seismic disturbances in the past. "On one occasion," says Mr. Stair, referring to the year 1845, "two severe shocks were felt; one in the morning, the other later in the day, the last shock being accompanied and preceded for some hours by loud subterranean noises at the back of Faleata and Apia, on Upolu. The natives of the former place were greatly alarmed at these noises, and feared some dreadful catastrophe was about to happen. Similar noises had not been heard for more than fifteen years, prior to which time they are said to have been frequent. . . . Whilst residing on the north-west of Upolu I frequently heard a very similar submarine noise that in its stifled sound resembled distant thunder, but which always seemed to come up from under the reef. It was repeated at intervals of a few minutes and continued at times for hours together. There was something most uncanny and ominous in the sound, that seemed to warn one of impending danger and tell of restless working of hidden submarine forces, so that it was impossible to hear the noises without feeling a certain sense of insecurity and alarm. It always occurred on hot, sultry days, and ever seemed a most uncanny monitor. It was called by the natives *O le-ta-tu-a-lalo* ('the striking below') and always seemed to be regarded by them with a certain sense of awe and wonderment." Readers who have been to Rotorua, the wonderland of New Zealand, and have trodden over the unsubstantial ground of Whakarewarewa, whence spring so many uncanny sounds, and where are so many sights exciting wonder—bubbling hot springs, geysers, "porridge-pots" and all—will in this connection recall that strange, uncanny underground noise which is known as "The Torpedo."

We have read particulars recently of a steamer in mid-ocean which passed through boiling water for a distance of some fifty miles, indicating that a submarine volcano had broken out in the vicinity, and still more recently we heard of many scalded fish being thrown up on the beach at Hawaii. And we are reminded that much submarine activity has existed in the vicinity of Manu'a, the most easterly of the Samoan islands. This was first reported in the sixties by the late Mr. J. C. Williams, then British Consul at Apia. His report was to the effect that a volcano broke out in the ocean about two miles from Olosega, occasioning a great submarine disturbance.

Mr. Thomas Trood the acting British Vice-Consul at Apia, furnishes the following account of the eruption: "On September 12, 1866, dense masses of smoke, accompanied by mud, were thrown violently from the sea, at half-minute intervals, to a height of about 300 feet, at a spot perhaps a mile from the beach at Olosenga, in the Manu'a part of the group, 14.14 south, 169.40 west. Repeated earthquake shocks attended the explosions, which continued for two months. The depth at present at this spot is much shallower than before the occurrence. It was previously very deep; now it is perhaps no more than 40 or 50 fathoms."

In June, 1906, a special visit of research was made to these islands by Mr. H. J. Jensen, of the Geology Department of the Sydney University, and Macleay Fellow of the Linnean Society, and in an interview onhis return to Sydney, Mr. Jensen gave an interesting account of the volcano. "The Samoan Islands," he explained "lie on the great volcanic line which passes from Auckland through the Kermadec Group, through Falcon Island, Tofua, Latte, Pylstart, Keppel, and Niuafou to Samoa. Here we have represented a great line of earth folding and faulting. As to the cause of the great volcanic activity on this line, it is Tonga, and not Samoa, that furnishes the clue. I spent most of my time, of course, in investigating the active volcano, which is situated on Savaii, some 10 miles from the sea, though the lava takes a circuitous course, running probably between 12 and 15 miles. The volcano has a height of 2,000 feet and now stands where there was a valley before. That which broke out in 1902 is situated to the south of Aopo, and the crater is 4,500 feet high. Sulphurous vapours were still rising from the crevices at the time of my visit. The new lava flow covers nearly 35 square miles. What was originally a valley only a few hundred feet high is now a huge, bulging ridge about 1,500 feet high, gradually getting lower towards the sea. The present eruption is remarkable for its absence of true tuffs and ashes, though a little tuffy material exists in the active cone itself, which is built up of inter-bedded masses of cinders and scoriaceous lava. This cone is about a third of a mile in diameter at the base, and 330 feet high. The crater appears to be about 200 yards wide at the top, and the inner walls are nearly vertical. At a depth of about 200 feet in the crater is seen the seething lake of red-hot lava, which flows out in two vents. The one flow is probably 30 yards wide, and is like a river running over a cataract at the mouth of the tunnel. The other is sucked diagonally downward with a vortex motion. Loud rumbles are heard intermittently in the heart of the mountain, and immense quantities of vapour rise in puffs. The lava, which flows most rapidly along the reef, has built a long point or peninsula at Salaeula, exceeding a mile in length. Large pieces of sulphur and common salt are said to have been ejected in the early stages.

"Speaking generally, the activity of the volcano has been gradually weakening since March last. Probably so much material has now been exuded that the pressure within is relieved, and the volcano is approaching extinction. If it merely plugs up for a time, and should break out again, the lava may follow a new course and destroy some beautiful villages. It will be remembered that the great sunspot minimum in 1902 led to widespread volcanic activity all over the earth, and several vents on the Tongan-Samoan line were active. The Savaiian vent was 4,500 feet above sea-level, and inasmuch as there were other vents on this line of activity the pressure within did not suffice to maintain this crater in activity. The lava rose slowly, cooled in the vent, and had to be shattered with explosive violence again and again. Probably in 1902 a great quantity of lava was secreted in a reservoir under the Samoan group, under considerable pressure but insufficient to cause it to rise 4,500 feet, and it consequently awaited favourable conditions to form a new vent. This occurred in the sunspot maximum year of 1905. How far these disturbances depend on solar or lunar or other extra-terrestrial causes, or on the actual movement of great basalt masses within the earth, is a matter of great importance, for the solution of which we may look to Dr. Lincke, Director of the Apia Observatory."

Many years ago a little paper was published half-yearly by the London Missionary authorities in Samoa and in this paper, the *Samoan Reporter*, under date September, 1846, the following interesting paragraph is to be found:—"On the north-west side of Savaii, about 12 miles west of Safune, passing inland, on emerging from the bush, you are astonished at the sudden bursting to view of an extensive field of lava, which you at first think cannot have been blown up more than a few years. Much of it is still hard and compact, and shows the waves or rimples on the surface as when it cooled. Other parts are partially broken up, and the masses lie in wild confusion. This scenery extends for miles longitudinally, and in breadth from the summit of the mountains to the sea. The people now know very little of the facts of the eruption, but their vague tradition seems to fix it three or four generations back, and ascribes it to the anger of one of their *aitus*, or demons, and says that the natives with difficulty escaped in their canoes. The name they give it is significant—'O le Mu', (the Burnt). What Captain Wilkes (in his narrative of the United States Exploring Expedition) says of the rocks of Upolu may be said, with some variations, of those of the whole group, that they "are composed of a variety of basaltic lava, in which are found augite, felspar, albite and chrysolite.'" The particular volcano here mentioned is briefly referred to in Mr. Stair's book. "Extinct volcanoes," he says, "are met with on most of the islands, but on Savaii they are numerous, one in particular, the Mu, or the Burning, forming a conspicuous and striking object as viewed from the sea, being at least 4,000 feet in height."

But it must not be supposed that while so much havoc has been wrought by volcanoes on Savaii the whole island is barren and sterile, for in some parts the soil is admirably suited for cultivation, and not only is a large trade done in copra, but some enterprising Europeans are doing well with cacao plantations there. Matautu itself, besides being extremely pretty, is a busy and thriving little place. The timber to be found in the forests, being for the most part harder and more durable than is to be obtained on the other islands, is much sought after for purposes of canoe-building. The fresh-water streams on the island are few, but there are numerous springs to supply the deficiency.

Romantic Spots.

The island of Manono, situated between Upolu and Savaii, is only a few miles in circumference, but, small as it is, it was in years gone by much the most important of the group in a political sense, for it was here that the highest of the chiefs lived. Of a more or less triangular shape, it rises in the centre to a height of about 800 feet, and is well covered with breadfruit and cocoanut trees. It is, however, badly watered, and while yams, which thrive in a dry soil, do well, there is little cultivation of other vegetables. In

Observatory, Apia.

glancing, later, at the history of Samoa we shall see the importance of this island from a political standpoint. It has been the scene of many bloody battles, and many historic events have had their beginning here. Near the south-west end is a little islet known as Nu'u Lopa which was for years used as the burying-ground of the family of Matatau, by whom it was owned.

Four miles to the west of Manono is the interesting island of Apolima, and, with the former, it had its share in many important events. Indeed, it formed a natural fortress for the Manono natives, and once established here there was scarce a power on earth that could shift them, for it is almost impregnable. Only about a mile in length and from half to three-quarters of a mile in breadth, it rises up sheer from the sea, with precipitous walls of basaltic rock, rising to a height of perhaps 1,000 feet. Apolima means to "catch in the hands," and it is no doubt the shape of the island that gave it this name, a shape some idea of which may be obtained by placing the hands

together as one does to catch something. It is only on one side that a landing can be effected. There is just one narrow passage through which one can enter —and "shooting the Apolima passage," as the expression goes, is a sensational experience never to be forgotten. In bad weather it is impossible; in fine weather it is a feat. If you are wise, you will not attempt it without a picked native crew. There is scarce a white man who has dared to pilot a boat through the passage. A false move means death. Sometimes the natives wait outside for an hour or two, watching the waves rolling in, waiting for the psychological moment. At last comes the roller they are looking for, and along with it you go. A false move now even may bring death. Every eye is alert, every movement is conducted with the greatest precision; you are swept onward to the mouth of the passage, you enter it shivering, your head is swimming, you feel certain that nothing can prevent you from being dashed to pieces against the menacing rocks, on to which you feel you are being shot as from the mouth of a cannon, so swift goes the boat; but suddenly, just as all hope seems to have departed, and the deafening noise of the sea beating on the rocks is sounding loudest in your ears, and your eyes are almost blinded with the spray, the pilot does his work, the boat takes a rapid turn, lurches, rights itself, and shoots over into—the stillest of lagoons. You heave a sigh of relief. You are in calm water, a quiet and beautiful lagoon; the danger is past, and, almost before you know it, you are being assisted out of the boat by the Apolima natives. There are not many natives living here, but those who have made it their home live in a delightful spot, a small valley surrounded by high walls of rock, forming as picturesque a scene as one can well imagine. And as you wait for your opportunity to enter the passage, so you bide your time for the going out; and if the element of risk is not so great it is hardly less exciting, and once you have "shot the Apolima passage" you are glad enough when you have left it again far behind you, and it is but rarely that one wants to repeat the experience.

Taken as a whole, there is plenty of fresh water on the islands, and, if there are no great rivers, beautiful streams abound. Many fresh-water springs are to be found. Samoa, with its abundant rainfall, is a place where droughts are practically unknown and there is an evergreen freshness about these islands the whole year round.

There are numerous caves, some of large extent, and stories of romance are weaved round some of them. For instance, there is the cave called by the Samoans "O le Ana Se'uao," which being translated, means the "enclosing titles cave." A remnant of a defeated body of warriors once took refuge there, and for a long time remained secure. The story is told in Mr. Stair's book. "The accounts I heard of the place," he writes, "greatly interested me, and I determined to visit the spot in company with a friend. We found the entrance small, the surrounding soil having fallen down and choked it; but the place was well adapted for concealment. It was needful to stoop on entering, but after passing the mouth of the cavern, it soon increased in size to 10 or 12 feet in height and 15 or 17 feet in width. Slightly raised terraces on either side were neatly covered over with small stones or gravel, and extended the whole distance we penetrated, and I have no doubt did so to the full extent of the cavern. These side terraces, or couches, had formed the resting or sleeping places of the refugees, a footpath, about six feet wide, being left in the centre. Everything connected with these terraces was in perfect order, the stones being as neatly arranged as when left by the former occupants very many years before. Shelves and other resting-places on either side had been prepared as additional sleeping-places, and these were also covered over with a layer of small stones or debris, so that the cavern would be able to shelter a large number of refugees. We had provided ourselves with torches, and proceeded some distance into the cavern, but were obliged to return before reaching the end of the cave, in consequence of our torches failing and also because of the anxiety of several of our party to return to the light of day. In several parts the whitened roots of cocoanuts and other trees had forced their way through the roof and hung down in all directions, giving an idea of insecurity to the whole roof; and a heavy thunderstorm passing at the time caused many and loud vibrations, which did not add a sense of security, so that I reluctantly yielded to the request of our party and decided to return; first planting my walking-stick in the ground at our turning-point as a memento of the extent of our researches. My visit to this spot greatly interested me, as I had previously heard from a chief of the district, Tupua, the history connected with the cavern, and on my return to A'ana the information I had gained in Atua was confirmed by an old and well-known orator, Viliamu, who also gave me still further particulars.

"In the distant past A'ana, with some allies, was at war with a portion of Le Tuamasaga and after a severe conflict, the latter was defeated and fled to this cave, their stronghold or *Olo*, where they took refuge with their wives and children, continuing for a long time to elude the search of their enemies. At last they were discovered, and the horrible resolve was taken to burn them and suffocate them in their hiding-place. Accordingly, the woods soon resounded with sounds of preparations, and piles of firewood were heaped up in front of the cavern to accomplish the dread purpose of the victors. Before these preparations were finally completed, and whilst the whole body of the pursuers were collecting at the cavern's mouth, an old blind orator of the vanquished party resolved to attempt the deliverance of himself and companions. Led by his little grandson, the old man attempted slowly to make his way to the cavern's mouth through his excited and terrified companions. As he passed through the crowd, he was pitied by some, abused by others, and assailed with the taunts of the more desperate: 'What did he, an old blind and helpless man, mean by pressing forward into the front of the danger? Better by far return to the inner part of the cave and quietly await the end!' Still the old man pressed forward through every obstacle, until at length he and his little grandchild stood in the entrance of the cavern. Once there he commenced questioning

the child as to the distinguishing dress and ornaments of the various warriors who were continually arriving, party after party, and collecting in the vicinity of the cave, so as to surround it. Time after time the boy described the dress of the warriors, but the old man remained silent. At length the child said, 'Warriors are approaching with white cloth bound round their heads, followed by others who are headed by a leader whose body is quite covered by shells.' These were the warriors of Leulumoega and Fasito'tai, the latter being headed by Taua'e, one of their principal orators, and priest of the war-god of the district of O le Fe'e, and who was the person anxiously sought after by the old man in the cavern's mouth. He immediately addressed himself to this leader, and, silence having been commanded, he pleaded hard with his friend that himself and companions might be spared. He acknowledged their perfect helplessness and that they were at the mercy of the conquerors, but begged for life, pleading that in the event of their being spared they would not again bear arms against their deliverers, but would always assist them. 'Should you still resolve upon our destruction,' continued the old man, 'a remnant of our families will still survive, who will sullenly brood over our destruction and plot schemes of vengeance. Be merciful and spare us in our extremity.'"

"A long and animated discussion followed this appeal. As the old man expected, the orator and war-priest he had at first addressed was for pardoning the vanquished; others as vehemently contended for their destruction. At length another and influential orator named Iuri made a powerful appeal on their behalf, and they were spared. Since that time the tide of war has turned, A'ana has been more than once the vanquished party, but 'the cave of Se'uao' is still spoken of by the orators and leaders both of A'ana and Le Tuamasaga, in quoting from their bygone history and in their public discussions.'"

In another book, "Sunshine and Surf," written by two English tourists who spent some months in the South Seas, an account of a great cave which they passed through in Samoa may be found. According to the authors of that book, their experience in passing through this cave was one of the most eerie they ever had, for it was of great length and in some parts extremely narrow, and was the habitat of bats and creeping things that love the dark. This book also contains many other interesting particulars concerning Samoa, and its numerous illustrations add to its interest. Several other books dealing with Samoa have been published, including "Samoa 'Uma," by Mrs. Churchill, wife of a former United States Consul at Apia, and one by Dr. Kramer, a German gentleman, which deals chiefly with the legends and folk-lore of the Samoan people. The latter is of considerable interest, but so far no English translation of it has been made. Mrs. Churchill's book is interesting, but contains many inaccuracies.

Interior of a Native House

Climatic Conditions.

As to the climate of Samoa, it is undoubtedly trying to Europeans, though by no means an "impossible" country to live in. It is more moist than is the climate of Tahiti, for instance, and in summer the heat is sometimes extreme. The acting British Vice-Consul, Mr. Thomas Trood, in his report for the year 1895, says: "The climate does not permit any

European to work regularly in the open air and retain robust health; the contrary is asserted by some, but is disputed by all who know the country.'' But when the cool months come it is a delightful country to live in, and a Samoan July is as pleasant and invigorating as one can wish for. And then, again, there are the cool trade winds, which are constantly fanning the islands, so that even in the hottest months the climate is far from unendurable. And the people dress to suit the climate. The buildings are white and the clothes are white—we are speaking now of the Europeans—and white is quite the recognised thing for full-dress. If you go to a fashionable dance in Apia you will find the gentlemen in immaculate white, and you may be almost sure that if there be one in black he is a stranger in the country. As for the natives, dress does not trouble them overmuch, but, as far as it goes, they like it to be full of colour. The native girl who wears the most gorgeous *lavalava* is the best dressed; and a *taupon* (maid of the village), clad in a piece of print with as many colours as Joseph's coat would be more likely to win the adoration of a young Samoan chief than one dressed in black or white silk *lavalava*.

A fireplace in a house in Samoa is practically unknown, for it is really never cold and the need of a fire is never felt except for cooking purposes. Robert Louis Stevenson, when he built "Vailima," excited great curiosity and amusement by having a fireplace built, but he is said to have only used it two or three times during his residence there. When asked why he had built it, he explained that a fireplace made a place look homely, and even if he should never light a fire in it he would have the comfortable feeling of knowing it was there—"for," said he, "what is home without a fireplace?"

Whilst the prevailing winds are the trades, strong westerly winds are common enough during the months of January, February and March. The natives reckon but two seasons—the fine season, extending from April till the end of September, and the stormy season. In the latter season rain falls constantly, as a rule, sometimes coming down in torrents. The suddenness with which a storm occurs at times is remarkable. The sky may be a perfect blue, with not so much as a cloud the size of a man's hand showing, and of a sudden it will commence to rain, and rain hard. The stranger wonders where it comes from; but after a short residence in the islands he understands. A sound as of a rushing wind comes from across the bush. Yonder you see the hills blurred by a mist. The next moment the rain sweeps across and drenches you. And so it comes about that even on the finest day men seldom go down the street without an umbrella. There are more umbrellas sold in Apia in proportion to population than in any other place in the world. In every native house, or *fale*, may be found two or three umbrellas hanging from the roof. Hardly a day passes without a shower, heavy or light, and if as sometimes happens, no rain falls for a space of three weeks or a month, the people begin to talk of a drought; sometimes, indeed, though fortunately this is of rare occurrence, serious droughts do occur. And in the hurricane season the cocoanut and banana groves at times have been devastated, the fruit trees generally despoiled and the natives reduced to a fish and taro diet. Of the great hurricane of March 16, 1889, the most memorable and destructive that there is any record of, we shall have something to say further on. Other destructive hurricanes occurred on December 17, 1840, and December 15, 1842. Usually the hurricane season is considered to have passed by the end of March, but hurricanes of more or less violence have been known to occur at various times between the months of October and April. It is no uncommon thing when a gale is blowing to see the natives, and indeed the whites, lashing and propping up their houses as a precaution against a hurricane; and some of the Europeans, with a caution born of experience, will secure their habitation against sudden destruction early in the hurricane months and keep it secured thus till the bad season is over and all danger is passed. The residents of Samoa may be said to be on the tip-toe of expectancy all through the stormy season, and when the end of March is reached without any destructive gale having been experienced there is a general feeling of relief.

The natives have a word—*afa*—to describe the peculiar circle which a cyclone makes. The wind begins to blow from one point of the compass, usually the north, and gradually growing in intensity shifts from point to point until the circuit of the compass has been made. Then it is that, having regained the starting-point, the destruction begins. Trees are uprooted, the roofs of houses whipped off, and in some instances the houses thrown down bodily, ships are dashed on to the reefs, and great damage done in all directions. Hence when the native cry *O le afa* arises ("it will be the four"—the wind, that is, will blow from all points of the compass), it is the signal for immediate preparation to ensure the safety of houses and other property. In a few minutes the work of a lifetime may be utterly destroyed.

Violent thunderstorms occur at times, and it is not an uncommon thing to come across a group of trees that have been shattered by lightning. On the road to Fasitotai, for instance, a group of eight or nine cocoanut trees, in a straight line, may be seen that have been blackened and shattered in this way. Sometimes the clouds hang so close overhead that the sound of the thunder is like the roar of cannon—heaven's artillery in full play. And the vivid lightning that accompanies it makes a big thunderstorm in Samoa a fearful, yet impressive, thing to behold.

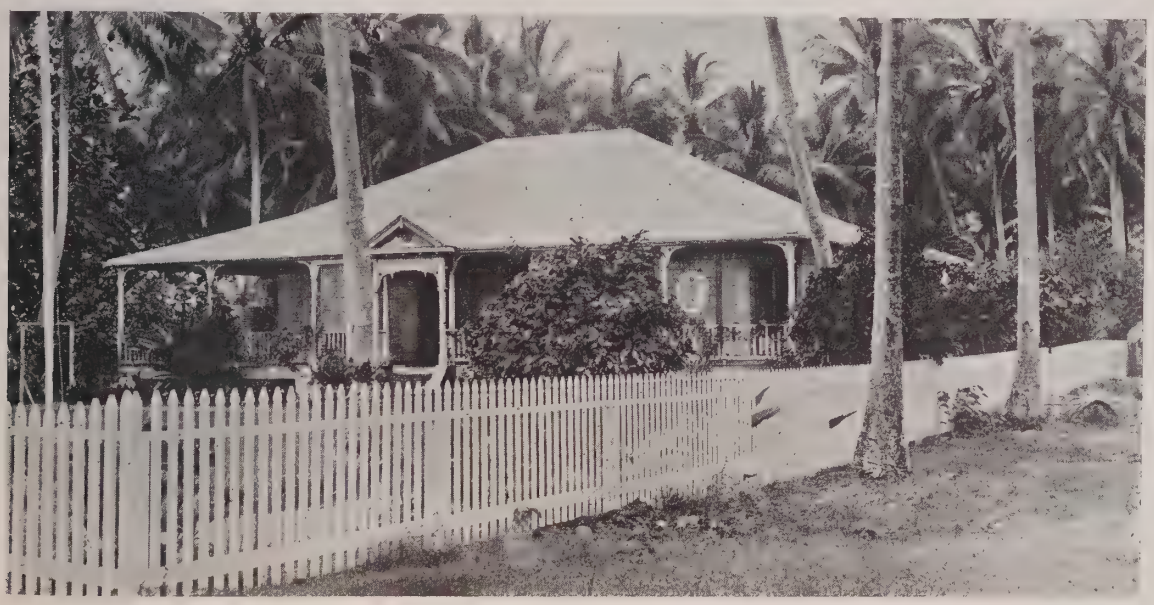
HISTORY OF SAMOA.

In his "Footnote to History: Eight Years of Trouble in Samoa," Robert Louis Stevenson whose remains lie buried on Mount Vaea, at the back of Apia, told some of the history of Samoa. But it was a mere fragment; the full history of this wonderful country has yet to be written, and when it is done it shall be found to be a marvellous record of romance and stirring deeds. Nowadays when one arrives a stranger in the land, it is hard to realise that but a few years ago this peaceful group of islands in the Pacific, so beautiful to behold, with their waving palms and towering forest trees, furnished such intrigues and atrocities as made

the eyes of the world turn on them with wonder and amaze. Yet it was so. For years Samoa was a bone of contention among the nations; and it was only when Britain, Germany and the United States of America entered into an agreement for the division of the islands that tribal wars departed, head-hunting disappeared, and order took the place of chaos. The main island, Upolu, and the neighbouring islands of Savaii and Manono went to Germany, and Tutuila and Manua were handed over to America; Britain was compensated by concessions in the Solomon group. Upolu is by far the best of these islands, but America has in Pago Pago, on Tutuila, a harbour with which that at Apia cannot compare. The latter is entirely open and dangerous; Pago Pago is land-locked.

The Samoans, as loving and gentle a race as you can find anywhere in the world, are supposed to have originally come from the East Indies. It is generally conceded that from Samoa population spread to many shores in the Pacific. Places and people bearing Samoan names give evidence of this, and the traditions of many islands, separated by a wide expanse of ocean, tell of intrepid navigators who came and settled from Samoa. Records tell us that they visited the Sandwich Islands to the north, the Marquesas, Tahiti, Raiatea, Huahine and other islands to the east; Rarotonga, Tonga, Fiji, and even New Zealand and the Chathams to the south and south-west, besides other places. Manuscripts purporting to be "the history of the peopling of Rarotonga with the generations of the people of Samoa, whence they sprang," describe not only the first settlement of Rarotonga by Samoans, but give accounts of extensive voyages by successive generations of Samoans, covering a great part of the Pacific. A strange fact is the apparent eclipsing of the name of Samoa by that of Savaii, under various names, such as Hawaiki, Awaiki and Hawaii. But it would appear that the chief expeditions started from Savaii, for it was there that the large sea-going canoes were mostly built. The Rarotongan records referred to begin by stating that Tangaloa, or Tupua (this latter being a name he was also called), was the first chief of Upolu. Then follows a list of seventy-three names of chiefs or rulers, the last being Tangiia, one of two famous voyagers who first settled one portion of Rarotonga. In the list of chiefs who ruled on Upolu, or other parts of Samoa, are found the names of chiefs who ruled on the island of Savaii, as well as those who dominated the people of Upolu. The first canoe the record tells of was built on Savaii.

That there was much intercourse between Samoa and Tonga is a fact beyond dispute as also is the fact that the Tongans made frequent attempts to subdue the Samoans, though they could never conquer the group. The name of Malietoa has its rise in connection with one of these attempts. As he was preparing to leave Samoa, the chief commanding the Tongan invaders addressed himself as follows to the leader of the Samoans: "*Ua malie tau, ua Malie toa*" ("I am pleased with your fighting and satisfied with your bravery. I shall now leave Samoa and return to Tonga to stay"). Following on this, the Samoan chief in question changed his name and adopted that of Malietoa ("satisfied with your bravery") by way of commemorating the high compliment paid to him.



British Consulate, Apia.

Certain constellations guided the Samoans in their voyages, the *Amoga*, or burden—Orion's belt—being the usual guide for those bound for Tonga. The records show also that they were accustomed in many cases to take their idols on board with them for protection. They provided for a fire for cooking purposes on their canoes—some of which were of great dimensions—by building up stones and earth in the hold or shed; and fresh water was carried in bamboos or water-bottles, the latter being either made from gourds or cocoanut-shells. It is stated that in olden times, when

making a long sea voyage, the Samoans took with them a supply of leaves of a certain herb, which was claimed to lessen thirst. By chewing these leaves, it is asserted by the record-keepers, that salt water could be drunk without much ill effect. All efforts to identify this herb or plant, however, have failed. The only reply is: "We cannot tell what it was, but we know that our ancestors used it." The discovery of a plant the leaves of which would assuage thirst, or enable salt water to be drunk with impunity, would indeed be a boon to humanity.

Savaii, from time immemorial, has held pride of place for canoe-building, an art which ranked high in the estimation of the Samoans. On Savaii there are extensive forests of the harder kinds of timber, and this probably accounts for the esteem in which Savaii canoes were held. One finds the name of Savaii mentioned frequently in connection with early Samoan voyages; and, indeed, in the Maori records of early Samoan voyages to New Zealand Savaii is referred to as the starting-point of these island navigators. Considering the implements used, a finely-finished Samoan canoe was a beautiful thing to behold. All they had were stone hatchets and a large nail, or small round stone, for punching holes for the lashings. Though not a single nail is, even to-day, used in the making of a canoe, they are wonderfully strong and well-balanced. They are firmly sewn and lashed with sinnet the strength of which is remarkable. In some of the inland villages, indeed, nails are still regarded with contempt so far as the construction of houses even are concerned, sinnet doing all that is necessary. Old customs die hard.

In the history of Samoa two names stand out above all others, the names of Malietoa and Mataafa. Malietoa is dead; Mataafa, an old, white-haired man of 73, must soon follow him. The former—Malietoa Laupepa, whose death took place on August 22, 1898—was never much more than a puppet in the hands of the Powers, and his reign as king was chequered and inglorious. It was on the death of this ruler, "unwept, unhonoured and unsung," that those events took place which led to the final parcelling out of the islands among the interested Powers. Malietoa was the head of the twenty-fourth generation of kings bearing that name, and a grandson of Malietoa Vainupe, who reigned when, about a century ago, the first missionaries landed on the island of Savaii. When, in 1860, his father, Malietoa Moli, died, he was a student at the college of the London Missionary Society at Malua, some twelve miles distant from Apia; and as he was considered to be too young to have the greatness of kingship thrust suddenly upon him, his uncle, Talavou, assumed control, being invested with the name of Malietoa. Nine years after, at the instigation of the then British Consul, Malietoa Laupepa was chosen king by the Tuamasaga people, and he took up his quarters at Matautu, on the eastern side of Apia harbour. But it is no easy matter to dethrone a king, and Talavou remained in state at Mulinuu, on the western side of the harbour, and the recognised seat of Government; other provinces refused to follow the lead of Tuamasaga. Here were two kings, one at Mulinuu and another at Matautu; but this was a thing that later was to be repeated, and, indeed, has had its parallel in other countries of far greater importance than Samoa. Nor is it a surprising thing that sometimes a pretender gathers round him more followers than the actual sovereign. It was in January, 1869, that Malietoa was proclaimed king; in March the opposing forces were marshalled, and fighting took place. Malietoa Laupepa went to the wall. Fleeing the Tuamasaga district, he took refuge in the province of Atua. In this state of things the consuls and missionaries—for the latter always prominently identified themselves with politics in Samoa—set about bringing the two divisions together, and in the following year this was accomplished. Laupepa and his followers returned to their homes. But the sore was not healed. In 1870 war was again declared by Laupepa against his uncle, and this time he proved victorious, though it was not before many brave warriors lay dead upon the field. Some time after this the German warship "Nymph" put into Apia harbour, and her arrival was signalised by fining the Samoans fourteen dollars for depredations committed on German property. In 1873 a British and an American man-of-war arrived on the scene, and a peace treaty was signed between the opposing native forces, Laupepa taking control. A constitution was framed and laws were made.

Colonel Steinberger.

And now we come to Colonel A. B. Steinberger, an American, who for some time was destined to play an important part in Samoan politics. Steinberger had taken a hand in the American Civil War, and had managed to cultivate friendly relations with General Grant. He came to Samoa, with instructions from Grant to study the country and report to the United States Government. It was chiefly through his influence that the Samoans were led to pay taxes to their own Government. He spent several months in the islands, becoming very popular among the natives and wrote an exhaustive and interesting report. Hardly had he gone than there was trouble for the Government. The Samoans, deriving little or no benefit from the payment of taxes, paid no further; and in this extremity the king conferred with Tupua Pulepule, a chief of high standing, and an agreement was entered into that they should jointly rule the country. At the same time efforts were made to secure the return of Steinberger, and the Premiership was offered to him. He came back on the U.S. warship "Tuscarrora" in April, 1875, bringing with him a great number of valuable presents, including a steam launch for the Government. It was then that the United States and Samoan flags were first hoisted together. The Government was remodelled; an upper and a lower House were created, and Steinberger became Premier. At the same time Tupua Pulepule stepped down, leaving Malietoa Laupepa as sole ruler for a space of four years, it being arranged that they should govern the country alternately for this period. But Steinberger did not last long; he engaged in some very queer practices; he made laws and broke them; and inside a year he found both the American and British Consuls arrayed against him. In February,

1876, the British warship "Barracouta" was lying in the harbour, under the command of Captain Stevens, and the captain allowed himself to be persuaded to seize Steinberger and place him aboard the warship. The puppet King had, as a preliminary step, been given a paper to sign, authorising the removal of the Premier; he signed it because he was in the habit of signing everything he was asked to like a child, and in the face of the fact that he, in common with most of the Samoans, did not desire to lose Steinberger. The latter was taken to Fiji, and Captain Stevens reported to the British authorities at that place that he had an American prisoner on board. He cited the facts, and was severely reprimanded for his trouble, and the prisoner was released without delay. Steinberger, however, did not return to Samoa; he went to the States and never returned. He began an action for damages against the British Government, and a compromise was effected. The American Consul in Samoa was recalled.

Interest attaches to the constitution drawn out by Colonel Steinberger and agreed to by the Samoans in 1875; and while it would take up too much space to quote the whole of the constitution, we may give the preamble:—

"We, the people of Samoa, who laid the foundation of our Government at Mulinuu, on the 21st day of August, A.D. 1873, impressed with a sense of all human weakness, and bending before the power of Almighty God, do now ordain and establish the constitution for Samoa.

"This is in order to establish justice, to give us domestic tranquillity, promote the general welfare, and cause us to be respected as a nation among the nations of the earth. The origin of our Government is by the action of our chiefs and rulers of Samoa, and we give thanks to God for the peace and goodwill that we are enjoying and the unity which enables us to choose rulers for the secure establishment of our Government. God has made of one blood all the people of the earth; peace, unity, happiness and the love and fear of God are among the blessings of the earth. Guarantees for the liberty of the people, and the power of the law will be our safety: to man belongs the sacred rights of life, limb, liberty, freedom from oppression, the earnings of his hands and the productions of his mind. Government and laws are not for the protection of chiefs and rulers only, but for the people; each shall be free to come and go, to till his land, to earn his bread, to trade and barter, and appeal to the majesty of the law for protection. The execution of the law will operate upon the chiefs and rulers as well as the subject; all will be equally judged for a violation of the law. Protection is hereby published for the safety and welfare of all the inhabitants of these islands, that people and chiefs may enjoy protection alike under the same law; that each may be secure in their lands, their lots, their habitations, and all property, and should a chief, or ruler, or governor, or any public functionary act in violation of this constitution he shall no longer retain his position.

"As we have merged from barbarism through the teachings of the missionaries, and come to know the living God through the love, patience, and teachings of these teachers of the Holy Word, so will we maintain our faith and recognise the truth that we are powerless without God's aid; that we will support our church, observe the Sabbath, respect our pastors, and adhere to the Word of God, but religious freedom shall be accorded to all the sound promptings of the heart, and the entire freedom of conscience is the right of all men; therefore, it is our solemn desire that no law shall be enacted at variance with the Word of our Lord God or the spirit of His Word.

"Now, in enacting our Government, we pray for the charity and protection of all the civilised nations of this earth, that our Government be recognised and our laws respected, as we will respect and give protection to the foreign element now and hereafter to be amongst us."

In a report by the United States Secretary of State, dated May 9, 1894, we read that there was an instruction issued specially referring to the report that Steinberger had promised the Samoans the protection of the United States, and the following is an extract

Last War-Canoe in existence—Presented to German Emperor.

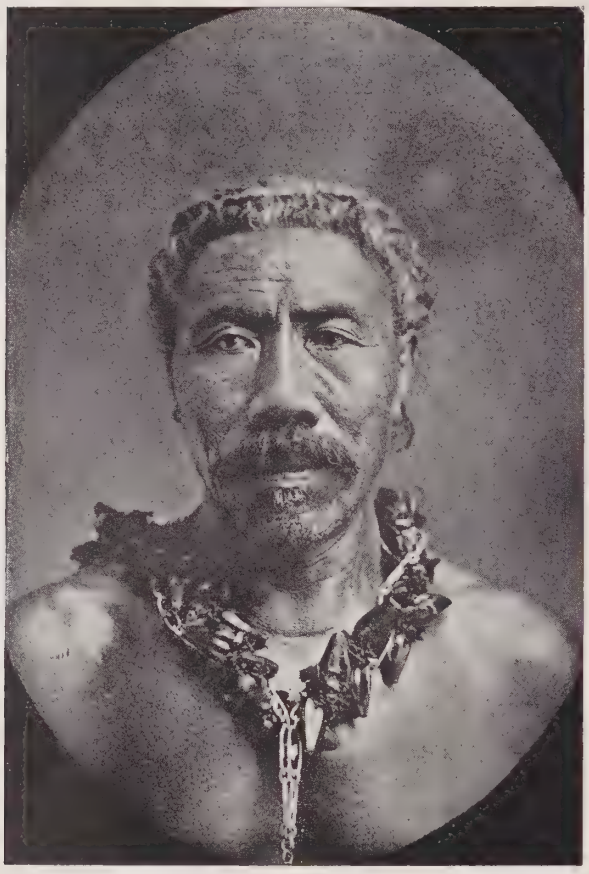
from this instruction:—"If this be as represented, it is much to be regretted, as no such promise was made, nor any hope of such protection was held out by warrant of this Government, and such promise, if made, was one which this department, in the absence of a formal treaty or the sanction of Congress, had no right to authorise you to make."

The report proceeds:—"Steinberger did not again officially return to the United States. As ruler of Samoa he fell into difficulties and, with the concurrence of the American Consul, who was in open conflict with him, he was deported on a British man-of-war. On March 18, 1876, the American Consul transmitted to the Department of State a copy of what purported to be an agreement between the German house of Godeffroy & Son, of Hamburg, and Steinberger, entered into before the latter's return to Samoa, by which, in

consideration of a commission, he engaged to exercise all his influence in Samoa, in any position he might occupy, for the furtherance of the German firm's trade.

"Thus closed the first chapter in the history of our relations to Samoa, and of the attempt by such relations to extend our commerce and influence in that quarter of the globe.

"In 1877 one Mamea was sent by the chiefs of Samoa to the United States as ambassador to conclude a treaty. In the same year a deputation of chiefs had proceeded to Fiji and made an unsuccessful application for annexation to Great Britain. The strifes and civil wars that had continuously prevailed in the islands for a number of years had led the people to



Late Tamasese.

fancy that they might find a repose in annexation or protection by a foreign power. It is well known that Mamea came to the United States with a view to obtain at least the protection of this Government. In this mission he was unsuccessful. No disposition seems to have existed on the part of the Government to assume such a relation. But, if such a disposition had existed, the difficulty previously expressed still remained of satisfying the people of the United States that 'their safety and prosperity' required the assumption of control over islands which were practically unknown to them, which were more than 4,000 miles distant from their shores and with the possession and control of which their safety and prosperity had not in any wise been connected.

"On January 16, 1878, there was concluded at Washington the treaty which, up to the ratification of the general act of Berlin twenty years later, contained the only formal definition of the relations of the United States to the Samoan group. By the second article of this treaty the Government of the United States was granted 'the privilege of entering and using the port of Pago Pago, and establishing therein and on the shores thereof a station for coal and other naval supplies,' and the Samoan Government engaged that it would thereafter 'neither exercise nor authorise any jurisdiction within said port adverse to such rights of the United States or restrictive thereof.'"

Negotiations for Annexation.

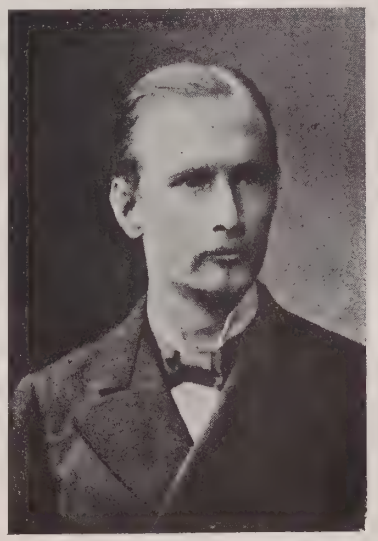
Meanwhile Malietoa Laupepa had abdicated, and the two houses, the Taimua and the Faipule, had taken over the whole government. It should be stated that Malietoa had been urged to abdicate by the Consular representatives. But in November of 1876 the flag of Malietoa was again hoisted, this time at Malie, the ancient capital of Samoa, six miles westward of Apia, and war was declared. Fighting took place between the two Governments, until in January, 1877, peace was declared and the two parties agreed to unite and abolish the office of king. It was then that the deputation was sent to Fiji, praying that Samoa might be annexed to Great Britain; but the reply was unsatisfactory, and on the return of the deputation, the United States flag was again hoisted with the Samoan. Still the seeds of discontent were being sown; and in May three distinct parties appeared on the scene, each anxious to elect a king. One party desired to place Malietoa Laupepa on the throne, another Malietoa Talavou, and the third Tamasese. Never was there such a restless people, never such a country as this for fighting and intrigue. In June Malietoa Laupepa was for the third time anointed king, but in the inevitable fighting that followed he was vanquished, and the Taimua and Faipule still governed. It was about this time that the high chief Mamea was selected to go to America, with the object of seeking the protection of that country. There was no hope of annexation by Britain, it being distinctly stated that the British Government could only enter into a treaty of friendship with Samoa. Towards the end of 1878 Mamea returned from America with certain treaties, but the direct object he had in view was not attained. The Powers were watching each other like dogs over a bone; each was afraid to move, lest the other two fall upon it; neither Power would seize the bone itself, but all stood by jealously watching each other. Germany was the thorn in the side of Britain and America, the fly in the ointment.

For a long time the country was kept in a state of continual agitation by the Puletua party, supporting Malietoa Laupepa, and at one time this potentate was actually fined £400, a sum that was promptly paid. In 1879 the Taimua and Faipule made a compact with the German Consul, and this was resented by a great part of the population, so much so that Malietoa Talavou was immediately declared king. Then fol-

lowed a proceeding which has a notable parallel in English history. A band of men boldly marched up to the seat of Government on Mulinuu and anointed Talavou king of all Samoa in the presence of the Taimua and Faipule, and the Parliament was ordered to disperse. There was no alternative; no blood was shed. Talavou was recognised as King, and under him Malietoa Laupepa took office as Premier. It was at this time that treaties were entered into with the Powers and the municipality of Apia was established. But peace was not yet. The Taimua and Faipule could not rest under the insult they had received, and, gathering their scattered forces together, they made war on the Malietoas. The latter had also got into the black books of the Germans, owing to the king refusing to approve of certain land titles. There was at this time a man of great business energy and resource in Samoa—Theodor Weber, manager of the big German firm, which, in Stevenson's "Footnote to History," we find referred to as "the head of the boil of which Samoa languishes." This man exerted great influence, and in addition to being manager of the firm, he was acting German Consul. What with Weber and the opposing Samoan factions, Malietoa found himself lying on anything but a bed of roses; but in the fighting that followed he was again successful. In December, 1879, at a meeting of all parties, he was unanimously recognised as King, and a new flag was made and hoisted in token that the past was dead and that a new era had dawned.

In 1878, when the Government of the United States was free to establish with Samoa such relations as its interests might seem to require, it declined to assume even a protectorate. On January 24, 1879, a treaty was concluded between Germany and Samoa, by which the latter Government conceded to the former a right to establish a naval station in the harbour of Saluafata, and engaged not to grant a similar right in that harbour to any other nation. On August 28, in the same year, a treaty was concluded between Great Britain and Samoa granting Britain the right to establish "a naval station and coaling depot" on the shores of a Samoan harbour, excepting the harbours of Apia and Saluafata and "that part of Pago Pago" which might thereafter be "selected by the Government of the United States as a station."

And now a new star rises in the firmament—the great Mataafa, who, with just cause, has since been described as Samoa's Grand Old Man! In February of 1880 Mataafa was elected Premier. Towards the end of that year Malietoa Talavou died, and Laupepa became King. On the accession of the new king, however, further fighting took place, and it was not till March of 1881 that he was formally saluted by foreign men-of-war and generally recognised as the supreme ruler. As with Talavou, the German Consul now found fault with Laupepa, and immediately afterwards some chiefs on a German man-of-war at Saluafata, about fifteen miles eastward of Apia, declared Tamasese king. A month later this high chief was also declared king at the important Samoan township of Leulumoega. War was declared, and it was not until the arrival of the American warship "Lackawana" in July that peace was made. Then it was agreed that Tamasese should be installed as Vice-King. We pass over two years, during which nothing of great importance happened, and we come to the arrival in Samoa of Dr. Stuebel—"the great and wise Stuebel"—as German Consul. Malietoa grew suspicious, and, fearing intrigues between the Germans and Tamasese, he petitioned New Zealand to annex the country. As a set-off to this, the German Consul took steps to secure a similar petition to Germany. Stuebel grew still more irritated when, in 1884, the king sent a further petition to Great Britain signed by forty-eight of the highest chiefs, praying for protection. Both king and vice-king were threatened, and Tamasese was advised to sever his connection with Malietoa and establish a Government of his own at Leulumoega. German interests in Samoa were without question predominant; the great Weber had built up a gigantic business, and he was now found working in concert with the new Consul. They had the strong opposition of the British and American Consuls. Weber turned Malietoa out of a certain piece



Dr. Stuebel.—Former German Consul-General.

of land on Mulinuu, claiming that it was his property, and in 1885 the German flag was hoisted on Mulinuu. German marines occupied the quarters of Malietoa, and there built a fort, despite all protests by the other Powers. The following year the German Consul charged Malietoa, who was now established at the head of Apia harbour, with having written insulting letters respecting the Emperor of Germany. The King denied it, and appealed for protection to Admiral Knorr, of the United States navy. The appeal was granted, and the American flag waved over the Samoan and a protectorate was declared. But it was a hasty piece of business, and the United States Government repudiated it, with the result that the flag had to be hauled down again.

The official United States report is as follows:—"In January, 1885, Dr. Stuebel, the German Consul-General, took possession of all the land within the municipality of Apia, so far as the Samoan Govern-

ment's sovereign rights in it were concerned, to hold it as security till an understanding with the Government should be arrived at for the protection of German interests. As a counter-demonstration the American Consul, Greenebaum, raised the American flag and proclaimed a protectorate.

"The situation thus created seemed to require the discharge by the United States of its obligation under the treaty of 1878, to employ its good offices in behalf of the Samoan Government. The phrase 'good offices' is necessarily vague, and the circumstances show that it was not inserted in the treaty of 1878 for the purpose of involving the United States in the responsibilities of a protectorate. The inference is quite the reverse. But the situation existing in 1885 presented, as clearly as any situation could present, an occasion for the employment of good offices. Our ministers at London and Berlin were, therefore, instructed to say that the claim of an American protec-

Eugen Brandeis—Captain of Artillery.

torate over Samoa by the U.S. Consul at Apia was wholly unauthorised and disapproved, no protectorate by any foreign power being desired; and to suggest that the British and German ministers at Washington be instructed to confer with the Secretary of State with a view to the establishment of order. This suggestion was accepted with the modification that, before the conference was held, each of the three Governments should send an agent to Samoa to investigate and report upon the condition of affairs in the islands.

"This preliminary having been accomplished, a conference was held in Washington in June and July, 1887, between the Secretary of State and the British and German ministers. It was adjourned on the 26th of July, by unanimous consent, till the autumn, in order that the members might consult their respective Governments with a view to reconciling certain divergences of view which the discussions had disclosed. The German Government proposed in the conference a plan to commit the practical control of Samoan affairs to a single foreign official, called an adviser to the king, and to be appointed by the Power having the preponderance of commercial interests. The plan proposed by the United States was to commit the administration of the laws to an executive council, to be composed of the Samoan king and vice-king and three foreigners, one of whom should be designated by each of the treaty Powers, but who should hold their commissions and receive their compensation from the native Government so as to be independent of the influence and control of the Powers designating them. It was also proposed that any arrangement that might be devised should be embodied by the Powers in identic, but several and independent, treaties with Samoa.

"Germany objected to the plan of the United States on the ground that it did not promise a solution of existing difficulties which were largely due to rival foreign interests. The British minister supported the German minister, and, incidentally, the German plan.

"Immediately after the adjournment of the conference, the German Government instructed its representative in Samoa to make a demand on Malietoa for reparation of certain wrongs alleged to have been committed by him and his people, all of which ante-dated the assembling of the conference, and if he should be unwilling or unable to afford satisfaction, to declare war upon him 'personally.' War was declared. Malietoa was dethroned and deported, and Tamasese, who had some time previously been vice-king, but had lately been in arms against the Government, was installed as king, with a Bavarian named Brandeis, who had long been connected with German commercial interests, as adviser."

In May, 1886, Malietoa, who had continual promises of support from the British and American Consuls, made arrangements for an attack on Tamasese at Leulumoega; but news of the move reached the German Consul, and he was able to intercept it. In January of the following year the Hawaiian Embassy arrived at Samoa, and a treaty was entered into between the two countries. This was another cause for considerable irritation on the part of the Germans. About the same time came the remarkable Brandeis, who figures prominently in Stevenson's book. He had been "a Bavarian captain of artillery, of a romantic and adventurous character," and he was introduced to Samoa as a clerk. But very quickly he was sent down to Leulumoega, ostensibly as an agent of the German firm, but in reality to drill the forces of the rebel king Tamasese and to fortify his position. Remonstrances by the British and American Consuls were of no avail; Stuebel, great and wise man that he was, denied any association with Brandeis. Thus Germany went on making her secret preparations; no one knew what was really contemplated until of a sudden she declared war against Malietoa in August of 1887, following it up by taking possession of Apia. The king fled. On September 17 he surrendered; the promises of assistance he had received from the representatives of the

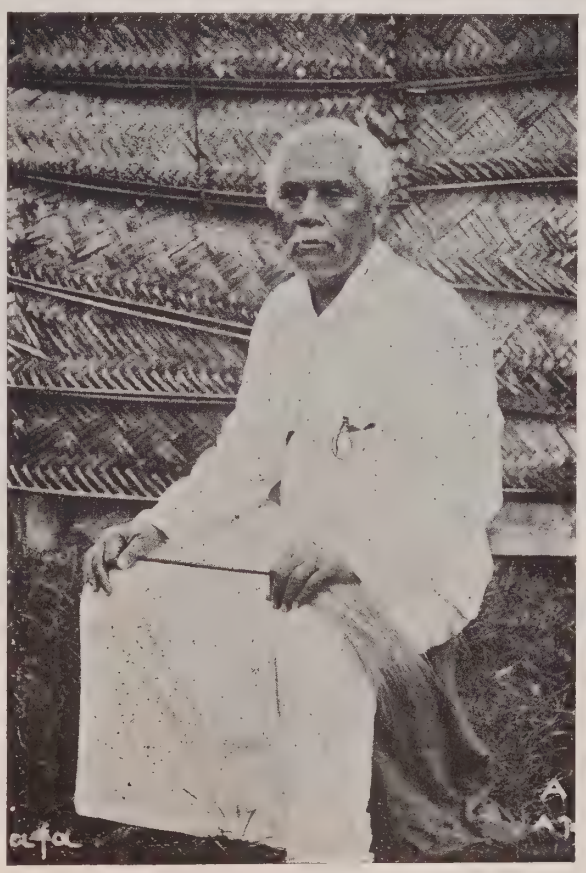
other two Powers vanished into thin air. This stands out as the noblest act in Malietoa's life. He was no hero, he was never a success as a king, but he was not without some virtue; and now he displayed it. His surrender was in defiance of the wishes of his chiefs, but it was to save the lives of his countrymen. He did not yield to Tamasese, "but to the invincible strangers." His farewell was a touching epistle :—

"To All Samoa.—On account of my great love to my country and my great affection to all Samoa, this is the reason that I deliver up my body to the German Government. That Government may do as they wish to me. The reason of this is because I do not desire that the blood of Samoa shall be spilt for me again. But I do not know what is my offence which has caused their anger to me and to my country. Tuamasaga, farewell! Manono and family, farewell! So also, Salafai, Tutuila, A'ana and Atua, farewell! If we do not again see one another in this world, pray that we may be again together above."

"So," says Stevenson, "the sheep departed with the halo of a saint, and men thought of him as of some King Arthur snatched into Avillion." Then followed his exile to Africa and Jaluit. On his departure the Germans brought Tamasese from Leulumoega to Mulinuu and placed him on the throne. Brandeis became Premier. The year that followed was one of tyranny and oppression, and at last there was a rebellion, headed by Mataafa. A battle was fought in Apia in September, 1888, and Tamasese's force was routed, despite the fact that the king was assisted by the German warships. Driven out of Mulinuu, Tamasese took refuge in Atua. Before leaving his country, Malietoa had entrusted Mataafa with its care and the latter was true to his trust. The name of Malietoa was now bestowed upon him, and he sat in power as regent for the banished Laupepa. Only a few months later there was a conflict between Mataafans and German marines at Fagalii, and the result was disastrous to the latter. To-day on Mulinuu one may see a monument standing there to the memory of the Germans who lost their lives. It was a hard blow, and the Germans have never forgotten it.

The Great Hurricane.

The great hurricane of March 16, 1889 effectually put a stop to the war. It did much more. It served to show these dusky warriors of Samoa in a new light; they stood forth as men who could be merciful and gentle to their opponents when chance gave them the victory; as heroes who strove to save the lives of their enemies. There were lying in Apia Bay at this time seven foreign warships—three German, three American, and one British—and of them all only one, the British ship "Calliope," escaped The German ships were the "Eber," the "Adler" and the "Olga"; the American the "Trenton," "Nipsic" and "Vandalia." The bay of Apia is notoriously shallow and dangerous, and can hardly be called a harbour. On the eastern end is Matautu Point, on the western the long finger of land known as Mulinuu; between these two points, along the beach, lies the town of Apia, the centre of business life in Samoa. The barrier reef runs out far to sea at Matautu and Mulinuu; inside of these horns it curves sharply towards the land The shape of the enclosed anchorage has been compared to a high-shouldered jar or bottle with a funnel mouth. The surf of the great Pacific rolls into the bay, and sometimes thunders in, so that the entrance of vessels is at times impossible. The entrance is three cables wide at its narrowest part, and when the wind is from northward there is little or no protection. Inside, more than half the bay is taken up by the "shore reef," which runs out from the beach opposite the entrance and divides the anchoring ground into two parts, forming a very dangerous angle right in the centre. The harbour on the Matautu side affords anchorage for four ships; the west harbour shoals



Mataafa.—The High Chief.

and is only suitable for small craft. It will thus be understood that with seven warships in the harbour the anchorage was taxed to its utmost capacity. Add two sailing merchant ships of 600 and 400 tons and several island schooners, and the position becomes accentuated. The "Calliope" was the outside ship in the harbour proper; the "Vandalia" and "Trenton" (the latter flying the flag of Rear-Admiral Kimberly) had, as the last to come, to anchor in the entrance between the reefs.

On the 15th, a Thursday, the barometer began to fall until at 2 p.m. it reached 29.11, and preparations

were made to withstand a stiff gale, though experienced people ashore thought the fall merely betokened rain. By midnight it was blowing hard from the north-east, and the wind kept increasing through the middle and morning watch. At daylight the "Eber" was missing; she had gone down with all hands, save five. Great seas rolled into the harbour and splashed over the roofs of the houses along the beach. Through the darkness people ashore could see the outlines of the ships tossing in the bay like so many corks, all dragging and hopelessly mixed up. The spectacle was a terrifying one. At 5 a.m. the "Adler" collided with the "Olga," smashing her own bowsprit and knocking a big hole in the port quarter of the "Olga." Soon she went on the reef; later the "Olga," after almost ramming the "Calliope," was beached. Twenty men belonging to the "Adler" were drowned; the rest were rescued. One by one the ships went to their doom. The "Trenton," the "Vandalia," "Adler" and "Eber" were left total wrecks, and the "Olga" and "Nipsic" were beached. The "Calliope," under a brave commander, alone escaped. She steamed straight out to sea in the very teeth of the gale. Giving the "Vandalia" a wide berth, she stood out towards the "Trenton," which was still holding on right in the entrance passage between the reefs. Between the "Trenton" and the reef there was none too much room to pass through, even in fine weather; to attempt it now, in the face of such blinding wind and rain, was almost madness. Yet it was the sole hope.

And here let Captain Kane tell his own story. "I sheered close past the 'Trenton's' stern, our foreyard actually passing over her quarter as we rolled. The engines were going very fast just then, and the ship answered her helm admirably. We came up to the wind in splendid style, clearing the reef by fifty yards, and then stood right out to sea. As we passed the 'Trenton' all her officers and crew, who were on deck, gave us a ringing cheer, which was heartily returned by us. We were much affected by that proof of goodwill from another ship at a time when they might well have been thinking about themselves alone. We noticed that her rudder was broken and her screw not revolving."

As to the strength of the wind, some idea of it may be had from the fact that the "Calliope" made only a knot or so against it and the sea, just enough to give steerage way. It was a brave sight to watch that ship defying the elements, and Britishers must always remember it with pride; but it was a sad sight to see the others battling hopelessly against the odds, until one by one they sank or settled on the beach. When, on the 19th, Captain Kane returned to Apia he found the harbour clear, not a thing afloat on it—warships, merchantmen, or schooners.

No fewer than 130 men lost their lives; and it is to the everlasting credit of the Samoan people that the death-roll was no greater. These brave men forgot that they were at war, lay down their arms, and, instead of glorying in the destruction of their foes as it were by the very hand of God, they gallantly went forth to rescue whom they might, regardless of nationality. At their head was Seumanu, chief of Apia, and if ever a man deserved the Victoria Cross, or the gold medal of the Royal Shipwreck Relief Society, here was one. Before daylight on the 17th he had ventured in his boat through the raging surf and had succeeded in communicating with Admiral Kimberly, and as soon as there was light enough to see by rescue lines were rigged and the survivors were gradually brought to shore in safety, in the face of many dangers. It was a strange but inspiriting sight soon afterwards to see the band of the flagship "Trenton" parading and enlivening the town with the strains of "Hail, Columbia." The work of rescue was continued throughout the day, and was accompanied by numerous instances of heroism. Along the beach the Samoans might have reaped a harvest from the wreckage, but they did no pillage. One man who did attempt to rifle the pockets of a dead sailor was instantly shot by a chief Friend and foe looked on this people with an admiration they had not known before. The humanity and honesty of the Samoans were things to marvel at; and it was only now that white men began to get an insight into the character of the people they were making war against and whose country they were despoiling. Nor did Germany or the United States fail to show their gratitude. The United States Government presented Samoa with a fine boat, and watches, rings and money were distributed among all who assisted in the rescue work. Germany is said to have paid 12s. for every German saved.

To-day we may see the great rusty hulk of the German warship "Adler" lying high and dry on the shore reef but a few yards from the beach, a grim monument of that awful day.

A New Epoch.

Thus did the great hurricane mark a new epoch in Samoa, if not actually in world-history. The Berlin Treaty was the immediate result of it. Tamasese got no further help from the Germans, and Mataafa, who had by far the larger following continued at the head of affairs.

On June 14, 1889, there was concluded the general act of Berlin "for the neutrality and autonomous government of the Samoan Islands." We take the following from the official American account:—

"Before proceeding to the consideration of this treaty and of its results, it is proper to advert to the fact that in the instructions given our negotiators at Berlin it did not escape observation that our course towards Samoa had involved us in a departure from our established policy. It has already been shown that in the conference of 1887 the United States presented a plan to establish through identic, yet separate and independent, treaties with Samoa an executive council, to consist of the Samoan King and vice-king and three foreigners, one of whom should be nominated by each of the three treaty Powers, but who should be appointed and paid by the native Government, in order that they might be independent of foreign influence. Referring to this plan the instructions given by Mr. Blaine to our negotiators at Berlin on April 11, 1889, said:—

This scheme itself goes beyond the principle upon which the President desires to see our relations with the Samoan Government

based, and is not in harmony with the established policy of this Government. For, if it is not a joint protectorate, to which there are such grave and obvious objections, it is hardly less than that, and does not, in any event, promise efficient action.

"The general act of Berlin, after declaring the independence and neutrality of the Samoan Islands and stipulating for the provisional recognition of Malietoa Laupepa as king, provides for the establishment of a government.

"Of this government the principal feature is a Supreme Court, which consists of one Judge, styled Chief Justice of Samoa, who is nominated by the three treaty Powers, or, if they cannot agree, by the King of Sweden and Norway, and who is empowered to appoint a clerk and a marshal. The salary of the Chief Justice is fixed at $6,000 a year in gold, to be paid the first year in equal proportions by the three treaty Powers and afterwards out of the revenues of the Samoan Government, on which it constitutes a first lien, but with a provision that any deficiency shall be made good by the treaty Powers. The clerk and the marshal are paid by fees.

"The Chief Justice has jurisdiction both original and appellate, and his decisions are final. He has jurisdiction of all questions arising under the general act; of any question that may arise as to the election of a king or any other chief, or as to the validity of any powers claimed by such king or chief; and also of any differences that may arise between either of the treaty Powers and Samoa. He has power to recommend the passage of laws. He has exclusive jurisdiction of all suits concerning real property in Samoa; of all suits between natives and foreigners or between foreigners of different nationalities; of all crimes and offences committed by natives against foreigners, except minor offences in the municipality of Apia; and he is empowered to adopt in his court, so far as applicable, and with such modifications as circumstances may require, the practice and procedure of common law, equity, and admiralty as administered in the courts of England."

Following is the text of the convention signed at Washington on December 2, 1899, between the United States, Germany and Great Britain, "to adjust amicably the questions between the three Governments in respect to the Samoan group of islands":—

"The President of the United States of America, his Imperial Majesty the German Emperor, King of Prussia, and her Majesty the Queen of the United Kingdom of Great Britain and Ireland, Empress of India, desiring to adjust amicably the questions which have arisen between them in respect to the Samoan group of islands, as well as to avoid all future misunderstanding in respect to their joint or several rights and claims of possession or jurisdiction therein, have agreed to establish and regulate the same by a special convention; and whereas the Governments of Germany and Great Britain have, with the concurrence of that of the United States, made an agreement regarding their respective rights and interests in the aforesaid group, the three Powers before named in furtherance of the ends above mentioned have appointed respectively their plenipotentiaries as follows:

"The President of the United States of America,

Faipule at Mulinuu.

the Honourable John Hay, Secretary of State of the United States ;

" His Majesty the German Emperor, King of Prussia, his Ambassador Extraordinary, Herr von Holleben ; and

" Her Majesty the Queen of Great Britain and Ireland, Empress of India, the Right Honourable Lord Pauncefote of Preston, G.C.B., G.C.M.G., her Britannic Majesty's Ambassador Extraordinary and Plenipotentiary ;

who, after having communicated each to the other their respective full powers which were found to be in proper form, have agreed upon and concluded the following articles :—

" Article I.

" The general Act concluded and signed by the aforesaid Powers at Berlin on the 14th day of June, A.D. 1889, and all previous treaties, conventions and agreements relating to Samoa, are annulled.

' Article II.

" Germany renounces in favour of the United States of America all her rights and claims over and in respect to the Island of Tutuila and all other islands of the Samoan group east of Longitude 171 deg. west of Greenwich.

" Great Britain in like manner renounces in favour of the United States of America all her rights and claims over and in respect to the Island of Tutuila and all other islands of the Samoan group east of Longitude 171 deg. west of Greenwich.

" Reciprocally, the United States of America renounce in favour of Germany all their rights and claims over and in respect to the Islands of Upolu and Savaii and all other islands of the Samoan group west of Longitude 171 deg. west of Greenwich.

" Article III.

" It is understood and agreed that each of the three signatory Powers shall continue to enjoy, in respect of their commerce and commercial vessels in all the islands of the Samoan group, privileges and conditions equal to those enjoyed by the sovereign Power, in all ports which may be open to the commerce of either of them.

" Article IV.

" The present Convention shall be ratified as soon as possible and shall come into force immediately after the exchange of ratifications.

" In faith whereof, we, the respective plenipotentiaries, have signed this convention, and have hereunto affixed our seals.

" Done in triplicate at Washington, the second day of December, in the year of our Lord one thousand eight hundred and ninety-nine.

" John Hay [seal].
" Holleben [seal].
" Pauncefote [seal]."

Malietoa and Mataafa.

Under the provisions of the Berlin treaty Malietoa returned to Samoa towards the end of 1889, and was reinstated as king. He ratified the treaty, but it did not bring the untold blessings that were looked for. Not only did Malietoa still reign as a puppet, being never allowed a free hand by the Powers, but a large section of the people still refused to acknowledge him as king. With his absence his influence had waned ; Mataafa had taken his place in the hearts of his country men, and stood head and shoulders above all in power and popularity. These two now found themselves facing each other as rivals. But Malietoa had the Germans behind him ; Fagalii, and Vaitele (the scene of another defeat) rankled in the memory ; Mataafa's arms were " still soiled with the unexpiated blood " of German sailors. In a sense they were not rivals ; they had parted as brothers, they were brothers still, and each waived his claim ; each pressed the kingship on the other. In the end there was a compromise ; Laupepa became king. Mataafa continued to conduct the affairs of the country to a very large extent. But before the end of 1890 there were signs of a rupture. The delay in sending out the two high officials—a chief justice and a president of the municipal council —provided for by the Berlin convention had irritated the people. It had also been announced that commissioners were to come out to decide questions affecting land titles, and they had not yet arrived. The position was becoming crucial. A sudden crop of superstitious stories, we are told, began to circulate and add to the general feeling of unrest. Rivers had been seen running red, a headless lizard had crawled among chiefs in council, the gods of Upolu and Savaii made war by night. But in January, 1891, Chief Justice Cedarkrantz, a Swede, arrived at Apia, and it was thought then by the Samoans that all their troubles would soon be at an end. When, however, a cry went up for a new king, for the installation of Mataafa in the place of Malietoa, the Chief Justice followed a policy of unpardonable delay. The great body of Samoans wanted Mataafa as king, and they claimed that the Berlin treaty gave them power to appoint another king " according to the laws and customs of Samoa." Cedarkrantz was asked to fix a date for the election of a new king. He hesitated, prevaricated, delayed ; and at last the patience of the Samoans gave out.

On May 31, 1891, Mataafa's house was empty ; he had gone to Malie, the ancient capital, and this was significant. Again there was the spectacle of two kings ruling one country ; but the rule of Malietoa was the rule of an impotent king, incapable of governing. And a strange thing now happened. There were two Governments, but the people refused to pay any taxes to the Government of Malietoa. There were two kings, but the Samoans would no longer have the one recognised by the Powers ; and in this state of affairs, before yet any blood had been shed, a scheme was devised whereby, if Malietoa should accept it, he should still reign as king, but Mataafa should have a high executive office, similar to that of a Prime Minister. Malietoa refused. And through his refusal the country was once again plunged in war. Had he accepted the compromise all would have been well, and there would have been peace. Mataafa stood on the Berlin treaty, claiming that it was the right of the Samoans to elect their king, and he was willing to waive his claim if the Chief Justice would conduct

a new election. Finally, Cedarkrantz announced that there would be no election and that Malietoa would remain king. It was then that fighting began. The foreign warships supported Malietoa and Mataafa had to give in. He surrendered, and together with about a dozen of his highest chiefs was deported to Jaluit. But he had hardly gone before Tamasese the younger—his father had died—revolted, and profiting by the disaster that had befallen Mataafa through the latter having taken up a position on the small and exposed island of Manono, he stayed in the hills, where the warships could not harm him. When terms were eventually arranged they were to his own satisfaction.

Mataafa and his chiefs were away for five years, and were only allowed to return on entering into a bond that they would refrain from doing anything calculated to disturb the peace then existing. They arrived at Apia on September 19, 1898, a month after the death of Malietoa. This latter event, coming at this particular juncture, caused a good deal of anxiety, for it was considered that with his return the Samoans would again desire to elect Mataafa their king. The Consular Board accordingly took steps to make assurance doubly sure by getting Mataafa to repeat his oath in the terms of the agreement he signed at Jaluit. This historical document is as follows :—

I, Mataafa, now held at the island of Jaluit, do hereby solemnly promise agree and declare that if I am permitted to return to Apia, Samoa, and there remain, I will at all times be and remain loyal to the Government of Samoa as established under the Berlin Final Act, as concluded June 14th, 1889, and the Government as heretofore existing under King Malietoa Laupepa and to the successor of the said Malietoa Laupepa when chosen; that I will remain at Mulinuu, the present seat of the Samoan Government, and will not depart therefrom without the written consent of the Consuls of the Three Treaty Powers; that I will not encourage or participate in any hostile action against the Government, nor will I permit my relatives or adherents to engage in any such hostile action against the Government; and that I will to the best of my ability uphold, aid and support the Government as now established under the treaty, and that I will use my influence to promote the peace of Samoa and to strengthen the loyalty of the people towards the Government; and I agree that my return to Samoa and continued residence therein shall depend upon my faithful performance of the conditions abovenamed, and that a wilful disregard of the conditions abovenamed shall be sufficient cause for my removal from Samoa, or for other punishment.

After Mataafa and his chiefs had expressly declared that they would adhere to all the promises they had made, German Consul Rose, as senior member of the Consular Board, read an address, welcoming them back to Samoa. "It is the sincerest wish of all who are here assembled," were his concluding words, "that the return of the noble chief Mataafa and of the other Alii and Faipule will prove a great benefit for the country of Samoa and all people residing therein, foreigners as well as natives."

But he had hardly established himself at Mulinuu before the cry once again went up—"*Let Mataafa be our king!*" And once again the Chief Justice was asked to appoint a day for an election. The great body of Samoans stood solidly behind this grand old man of their race; he alone had their confidence. "It cannot be," came the reply. "Mataafa is for ever barred. The very agreement he has signed makes it impossible." A careful perusal of that agreement, however, will show that with the death of Malietoa Laupepa the circumstances had changed; there was nothing to prevent him aspiring to the kingship, or, at all events, rightly or wrongly, his followers were of that opinion. His best white friend, Mr. H. J. Moors —an able American, who, in common with Stevenson had always been a warm supporter of Mataafa's cause —held this opinion. If a new king was to be elected Mataafa was undoubtedly the man; but to avoid the possibility of any further friction, Moors proposed the abolition of the kingship. Mataafa agreed with him; he personally had no desire to be king; his sole wish was for peace and for the happiness of his people. The Samoans thought otherwise; they wanted a king; and as opinion at this time seemed to be unanimously in his favour, no other aspirant for the office having appeared, Mataafa yielded to the pressure and agreed.

Baron Cedarkrantz—First Chief Justice of Samoa.

And now comes that famous letter written by Chief Justice Chambers to Mr. Moors :—

SUPREME COURT OF SAMOA.

Apia, Samoa, Oct. 5th, 1898.

DEAR MR. MOORS,

Your valued favour of the 3rd was handed to me yesterday, and it has been read more than once with interest.

You are right that certain rumors do reach me, notwithstanding my effort to keep out of the way of them. They are like water on a duck's back, however, and are gone as soon as they come. In fact, I am much occupied in telling people that I have nothing to do with the chief Mataafa, he having the same right to aspire to the kingship as any other Samoan, and if the people elect him as Malietoa's successor in a rightful manner "according to the laws and customs of Samoa," why shouldn't he have the office?

As to his movements I can say nothing; that is a matter absolutely with the Consuls.

Yours truly,
W. L. CHAMBERS

The Last War.

On November 12, at Mulinuu, Mataafa was for the third time elected king of Samoa, "according to the laws and customs of Samoa." But a certain section of the whites, and among them the Protestant missionaries, had become suddenly active. Mataafa was a Catholic, though by far the greater number of his supporters were Protestant Samoans. The religious element was introduced, and it is asserted that the Chief Justice allowed himself to be influenced by the missionaries. At all events, there now came on the scene two other claimants to the throne—Tamasese the younger and Tanumufili, or, as he is generally called, Tanu. The latter was a mere youth, and son of Malietoa Laupepa. He was "discovered" by E. W. Gurr, a New Zealander, who had gone to Samoa some years before and had succeeded in working himself into a position of some prominence. Chief Justice Chambers refused to ratify

Three Commissioners sent to Samoa in the year 1900.

the election of Mataafa—as to the validity of which, *faa*-Samoa, there could be no doubt—and intimated that he would hear the respective claims and decide the matter. Whatever the reason, it was commonly rumoured that the decision would be against Mataafa, and it was because of this that the latter refused to sign an agreement prepared by Chambers undertaking to abide loyally by the decision. That decision was delivered on December 31, and, as had been expected, it went against Mataafa. Tanu was to be king, and Tamasese was to be vice-king—although together they could not muster one-half the number of followers that Mataafa had.

On the following day, the first in the new year, there was fighting in the streets, and had it not been for the intervention of American and British warships, the Tanu-Tamasese party would have been entirely routed. The Germans wisely held aloof and protested against the action of the British and American ships as being in distinct contravention of the Berlin treaty, which provided that no action should be taken by foreign Powers in Samoan waters unless all the Powers were absolutely unanimous. That protest was subsequently upheld by King Oscar of Sweden, acting as arbitrator. As a matter of fact, whatever might have been the case a few years previously, Germany no longer objected to Mataafa being king, time had softened former animosity, and it was now recognised that of all men Mataafa was most fitted for the kingship. One of the first acts of the combined British and American forces was to keep Mr. Moors a close prisoner in his house, armed guards standing in front of his residence day and night for six weeks. Meanwhile the rebels were subjected to daily bombardment, but never in the history of warfare have so many shots been fired with so little result. Mataafa knew every movement of the enemy—many of his followers joined the Tanu-Tamasese warriors in order to supply him with information—and he had the key of the situation in that the food and water supplies were in his hands. Most of the townspeople had been unceremoniously bundled out of their houses and sent to Mulinuu out of the way of the fighting, and the warships had to supply them with food and water. It was a situation that could not last long. Moreover it was generally considered that the war was an unjust one, and that as soon as the American and British Governments heard of it immediate instructions would be issued for its discontinuance. It was so. Admiral Kautz, who commanded the combined forces received a severe reprimand from President McKinley and was ordered to desist without delay ; and the United States Secretary of State actually drove to the German Embassy in Washington and apologised. Moors with keen insight, had advised Mataafa that the war was an unauthorised one, and that as soon as the mails arrived the bombardment would discontinue. Throughout Mataafa refrained from fighting as much as possible ; had he wished to do so, he might have easily slaughtered hundreds of his enemies. As it was, a good many were killed and wounded on both sides.

Following on this, three commissioners were appointed to visit Samoa and investigate the situation on behalf of the Powers ; and it was agreed to compensate the sufferers. Many of the claims, however, are still unpaid. When the Commission consisting of Mr. Elliott, Baron von Sternberg, and Mr. Tripp, appeared Mataafa's flag flew defiantly within three miles of the Admiral's cabin windows, and it was dislodged by force. It was largely through Mr. Moors' good offices that the native forces finally consented to surrender their arms, when part of the Commission promised that Mr. Chambers should be removed from Samoa. It was because of his outspoken sympathy with Mataafa and the revolted Samoan people, and his known strong interest in their contention, that the British and American commanders isolated Mr. Moors in his own home during the period of the hostilities, always maintaining a guard about his premises. This was not removed until the Peace Commission had almost reached Samoa, and it was known that the acts of Admiral Kautz had been disapproved of by

President McKinley. When the Commission finally left Apia two of the three members saw fit to publicly express their thanks to Mr. Moors for his valuable assistance in rendering a settlement possible.

Upon the hoisting of the German flag Mr. Moors notified Governor Solf that he had for ever withdrawn from Samoan politics of all kinds, and when Governor Solf appointed him as one of the members of the Advisory Council, he called the Governor's attention to his determination never again to take any part, however small, in politics.

The final decision of the arbitrator, King Oscar of Norway and Sweden, against the acts of Admiral Kautz, and justifying the German contention that the war was unnecessary, has always been considered by Mr. Moors as an ample justification of his course during those dangerous days of the Samoan war, when party spirit ran very high, and most of his own countrymen were opposed to him.

The Cry of Mataafa.

On August 16, 1899, Mataafa issued an appeal to the Powers, and the following is a translation of it :—

The Cry of Mataafa for his People to the Three Great Powers.

On behalf of my people, whom I love with a great love, I beseech the three great Powers of England, Germany and the United States of America to listen to my voice and grant my prayer. I ask and desire nothing for myself. My years cannot be many, for now I am old. The grave will soon enclose me, and I shall be no more. But the people who have loved me long, and love me still, will live for many years after I have gone. The strong men who have served me so bravely and faithfully, the women who for my sake have endured many hardships and privations, and the children whose laughter and sport make the villages joyous and happy—these will be living when I am no longer in Samoa. It is for their sakes that I raise my voice and pray that the three great Powers, in their generosity and kindness, will grant my request.

Thrice have I been elected king of Samoa by the free will and choice of the great majority of the people, and according to our own laws and customs. At Faleula, in 1888, at Vaiala, in 1889, and at Mulinuu, in 1898, the people asked me to reign over them. When the people asked me on the last occasion to become their king, I thought there were none to oppose or cause trouble, for it seemed to me that all Samoa was united. I was not eager to rule, for I had been five years in exile from my native land, and I wished to live peaceably and quietly in Samoa for the remainder of my life; moreover, kings of Samoa have ever been beset with dangers, difficulties and troubles. But I believed the people desired me to reign over them, and I thought that I could govern them in such a way that all Samoa would be happy, contented and peaceful. But certain evil white men led a portion of the people astray, beguiling them with falsehoods and deceptive promises. These evil men persuaded a minority of the Samoans to choose a boy as king. They forced him, against his will, to leave his school at Leulumoega, and he came to Apia and lived in the houses of some of the white men, so that he might always be under their control. They desired him to be king, so that they might do with him as they pleased for their own selfish purposes, and not for the good of Samoa.

It has been said by some people that before I left Jaluit to return to Samoa, I signed a written promise not to concern myself with Samoan politics, and these persons also say that by reason of this promise I could not be rightfully elected king of Samoa. But this statement is not true. I did not promise to have nothing to do with politics in Samoa, and the writing which I signed does not contain anything which should prevent me from becoming king of Samoa after the death of Malietoa Laupepa.

I believed also, and felt sure, that the German Government no longer objected to me being appointed king. This being so, I cannot understand why evil and designing white men, who were not authorised by the German Government, should make an objection which did not concern England or America, but only Germany. But the Chief Justice, being an ignorant man, and also not upright, listened to the lawyers, who spoke with many deceptive words, and also paid great heed to the evil counsels of others, and declared the boy to be king of Samoa, but not according to the laws and customs of Samoa; for such a thing has never been known in Samoa, that a boy should be clothed with the power and authority of a high chief or king. It was an unrighteous judgment, and against the wishes of the majority of the Samoan people. Then my people rose up in their anger and indignation, driving the small minority who wished the boy to be king out of Apia, and establishing a Government of Samoa at Malinuu. This Government was recognised by the Consuls of Great Britain, Germany and the United States, in the name of the three Powers, until the Powers should determine what should be done concerning the unrighteous decision of the Chief Justice. But before the three great Powers had time to consult among themselves and make their wishes known, the American Admiral commanded me to submit to the boy whom the Chief Justice had unlawfully declared to be king. He likewise ordered that the Government which had been established at Mulinuu and had been recognised by the three great Powers should be overthrown, and that my people should yield to the small party opposed to them. He also said that if his orders were not obeyed he would fire upon the people at Mulinuu, who could not resist, with his great guns and small guns. These orders grieved and astonished the people, because they knew that the great Powers had not ordered these things to be done, but that all these things were being done because of the evil influence of certain officials and white men. So my people and I left Mulinuu, and we went into the bush. Then the great guns of the American warships shelled the town of Apia and the mountain of Vaea, and sent armed men ashore to hold the town.

After this there was much fighting, and many of my people were killed and wounded by the guns which fire many bullets, like the drops of rain in a heavy shower. Some of the white officers and men were slain also, and for this I was very sorrowful, for I desired not that any should be killed. Many times when the white soldiers were marching along my people were on each side of them, but they let them pass unharmed. Then the British warships proceeded up and down the coasts of Upolu and Savaii, shelling towns and villages, none of which could defend themselves; for the people in them had no thought of fighting, being nearly all old men, women, children and pastors. These were compelled to seek refuge in the bush and in the churches; but even these sacred buildings were not safe, some of these being pierced by shells and bullets, and there was great trouble and fear among the people. Then white officers came ashore in small steamers (steam launches) and boats, landing Samoan warriors, even the British Consul being with the officers, and carrying a sword and a revolver. The white officers commanded the Samoans to burn down the houses in the towns and villages, and they did so, leaving only the pastors' houses unburned. Many things were burned in the houses. They likewise destroyed many plantations, and they also destroyed many large and valuable boats, the building of which had cost many thousands of dollars.

In consequence of the destruction of their houses and the sacking of their towns and villages, the old men, the women and the children were compelled to take shelter in the bush, residing in poor huts which were not weatherproof, and were in unhealthy situations. They were also compelled to subsist on unwholesome and unsuitable food. In consequence of these things many of these old men, women and children sickened and died, causing great sorrow and distress in almost every town and village. Even now the people are living in temporary houses hastily erected, and subject to much discomfort. I humbly implore the great Powers to regard with compassion my people in their trouble and distress. They have obeyed the High Commissioners whom the great Powers sent to Samoa. They have surrendered their guns; they have faithfully complied with all that the High Commissioners required of them; and they are resolved to obey the Provisional Government established by the Commissioners before they left Samoa.

Though my people are subject to frequent insult and ill-treatment from the small party who were opposed to them—these things being done in order to provoke them to renewed strife—they desire to live at peace with all Samoa. If the bad influence of a few evil-minded white people were stopped by these men being removed from the country, there would no longer be any trouble, for then all Samoa would be at peace. I rejoice, and my people are glad, at the prospect of a new and stable government for Samoa. If the great Powers will send good men to take charge of the government, and not those who only care for the money they receive, Samoa will become peaceful, happy and prosperous. I

pray to God that this may be so, for I love my country and my people greatly.

But, now, I again beseech the great Powers, out of their abundant wealth, to grant my people some compensation for the great loss and damage inflicted upon them. To his Majesty the German Emperor I appeal, in great confidence and trust, for during the trials and troubles of this year he and his Government have been the true and steadfast friends of my people and myself, and this we shall ever remember with deep and abiding gratitude. To President McKinley and the Government of the United States of America I appeal, for that great country has always been friendly to Samoa, and has in past years assisted and strengthened us in times of peril aud tribulation. To her Majesty Queen Victoria and the Government of Great Britain I appeal, for all the world knows the Queen to be good, kind and humane, and the British Government has always been ready to succour the needy and help the weak and distressed in all countries. To the great peoples of Germany, America and England I appeal, and beseech them to make their voices heard in our behalf, and assist my people in their cause.

The smile of God brightens the lives of those who assist the injured and the wronged, and the blessings of those whom they relieve and assist will continually follow them.

(Signed) O. J. MATAAFA.

Amaile, Upolu, Samoa,
16th August, 1899.

There are few epistles more touching than this in the world's history. It remains to be added that Chief Justice Chambers had to leave the country, for so long as he remained in Samoa no settled peace was to be hoped for. The following extract from the Auckland *Observer* of March 17, 1906, correctly sums up the character of the man :—"Mr. Chambers lacked all the pleasing qualifications which were common to his two predecessors (Conrad Cedarkrantz and Henry Clay Ide), and, though a trained lawyer, his legal knowledge appeared to be of a crude and limited nature. He fittingly crowned his career as Chief Justice, and finally what little reputation he had possessed as a lawyer, by a decision which was unsound in law, essentially unjust and palpably absurd. It immediately involved the natives in war, and ultimately led to the partition of Samoa between Germany and America, and the abandonment by Great Britain of her interests in the islands." Chambers was the last Chief Justice under the tripartite system.

PEACE AT LAST.

To-day there is settled government in the islands, and all Samoa is at peace. The American possessions have not yet been developed to any extent, but the Germans are doing admirably. In Samoa, if nowhere else, they are proving their ability to colonise, though perhaps it may be urged they are doing it by adopting British methods. In the appointment of Governor Solf a wise choice was made, for he started out from the first on lines that were calculated to dissipate all hatreds and animosities. The natives have been treated with every consideration ; equal justice is meted out to all foreigners. If Governor Solf went to Fiji to study British methods of colonisation the more credit to him ; he has done exceedingly well.

Mataafa, still the idol of the nation, rejoices that a settled Government has at last come to Samoa, and he states that his people are now quite happy and contented. Poor old man ! he no longer has any enemies, and nowadays men recognise in him the greatest of his race. Over 70 years of age, his eye is still clear and his every movement kingly. At Mulinuu he has his native house, or *fale*, and some four miles out of town he has another house, thoroughly European in construction ; between these he divides his time, sometimes living in one, sometimes in the other.

The Samoans live in a communal system under the rule of hereditary chiefs. The German Government upholds this system, thus ruling the people through the chiefs, but with the tendency to educate the natives gradually so that they shall learn to stand alone. A kind of self-government has been granted them, this having been found necessary in order to avoid tribal disturbances. The native villages have their magistrates, and there are also some native judges and scribes. In addition to all this, there is a council, which assembles twice in the year. A native parliament called the "o le Malo," played a prominent part in Samoan politics under the three Powers ; but after the annexation steps were taken to abolish it. Owing to the number of influential chiefs sitting in it, however, it could not be dissolved at once, but in 1895 the Governor succeeded in dissolving it. At the same time he appointed new members for the above-mentioned council to take the place of the parliament. This marked a great forward step in the development of the native administration. The natives of the island of Upolu are under the direct control of the Government in Apia ; in Savaii there is an *amtmann* (white magistrate).

The chief production of the islands is, of course, copra. In 1905 8,603 tons were exported, the natives contributing 5,500 tons, the D.H. & P.G. (the big German firm) 2,600 tons, and small white planters the remainder. The German firm owns three large plantations, mostly under cocoanuts, and comprising about 7,500 acres. About 600 acres, however, are devoted to the cultivation of cacao. The firm owns besides between 70,000 and 80,000 acres of uncultivated land and employs over 700 black labourers (Solomon Islanders) and 20 Chinese. Lately the growing of cacao has largely increased, it having been found that it attains to a rare quality in these islands. The principal growers are the German firms (three), the Upolu Cacao Company, Mr. H. J. Moors, and Mr. R. Hetherington Carruthers, the total land under cultivation being about 3,000 acres, though all the trees are not yet in full bearing. As showing how the export of the beans has increased, it may be stated that in 1900 only one ton and a half were exported, whilst in 1905 the amount had grown to 27½ tons. Attention is also now being devoted to rubber. Last year (1905) a German company started a plantation, and this year an English company has begun operations, over 100,000 young trees having just been planted. Mr. F. Harman, who as manager of the company is one of the pioneers in this industry, speaks in the most hopeful strain of the future of rubber in Samoa. Mr. Andrew, who combines planting with photography, is one of the principal authorities on rubber-growing in the islands, and is engaged in perfecting an important invention for "tapping" the trees. As yet the industry, so far as Samoa is concerned, is in its experimental stages ; but judging from results so far obtained, it promises to be a very important factor in the future commerce of the country.

Labour.

As the Samoans do not enter into contracts for long terms, the Government in 1903 gave permission for the importation of 280 Chinese coolies. In 1905 a second shipment of about 550 arrived, so that there are now some 800 coolies in the German colony. This year the Government took the importation into its own hands. About 700 or 800 new coolies are now to be imported, whilst those of the first shipment will return to China, their contract having been for three years. The first shipment cost, roughly, £35 per head, and the second £17 10s.; the next shipment is expected to be cheaper. The coolies are paid 12s. monthly, and are supplied with food, medical attendance, &c. The monthly expenses for each coolie total on an average between £2 and £2 10s. The Chinese are at liberty to sign on for additional terms if they so desire. But they must always remain the servants of white men; they are not allowed to keep a store or vegetable garden, or in any way enter into competition with white settlers.

Statistics.

The statistics for 1905-6 give the total white population as 381 (340 on Upolu and 41 on Savaii). Of this number, according to the census of January 1, 1903, 192 were Germans, 89 English and 39 Americans. The half-castes total between 600 and 700, and the natives 33,000. The registration of births and deaths shows that the natives are increasing. With the annexation, tribal wars disappeared, and the Samoans were forced to devote themselves to the cultivation of their lands. The London Missionary Society claims 22,000 adherents, the Wesleyan Mission 5,000, the Roman Catholic Mission 5,000, and the Mormon Mission 1,000.

Finances.

The revenues of the German colony are constantly increasing, and now almost cover expenditure. A recent publication shows that the German Empire only paid a subsidy of 90,000 marks (about £4,500), and it is hoped that the colony will soon be self-supporting. There is a 10 per cent. ad valorem duty on all goods entering the port; but in the case of spirits, tobacco and similar importations a special duty is levied. The estimated revenue for the year 1906-7 is 600,000 marks (£30,000). Last year the imports were valued at £144,096, and the exports at £101,436.

Court House, Apia.

Native Poll Tax.

1904—72,311 marks (being 12 marks for head of each family, and 4 marks for ordinary native); 1905—71,352 marks; 1906—94,250 marks. The tax on the ordinary native will in 1907 be increased to 8s. per head, but the tax on the head of a family, 12s., is to remain unaltered.

THE SAMOANS AND THEIR CUSTOMS.

Much has been written about the Samoans as a people, about their customs and traditions; and some of the most valuable contributions under this head have come from Dr. George Turner, of the London Missionary Society, who spent a good many years in these islands as a missionary. Dr. Turner devoted a considerable amount of his time to the study of the race, and some valuable ethnological papers were written by him for publication in a journal called the *Samoan Reporter*, which was issued half-yearly for private circulation among friends of the mission. Subsequently these papers were republished in Dr. Turner's book, "Nineteen years in Polynesia." Only a few copies of this book are now extant, but a great part of the matter which appeared in it was subsequently revised and embodied in another book by the same author. To him and to the Rev. J. B. Stair we are chiefly indebted for the particulars which follow.

Taken as a whole, the Samoans are a fine race, and the average height of the men is 5 feet 10 inches. Many of them have very handsome features, and this applies to males and females alike. Some of the younger females have very fine features, but they seem to grow old before their time. Possibly the climate has something to do with this, but it has to be remembered also that it is no uncommon thing for a Samoan woman of 20 to be the mother of several children. Brown in complexion, some are much darker than others, and so it comes about that we have their complexion variously described by different travellers. La Perouse described them as having a close resemblance to Algerines and other nations on the coast of Barbary. Others have spoken of them as being of a gipsy brown and an olive brown colour. The shade, however, is much lighter than that of the Tannese and other islanders of the Western Pacific. The colour of the eyes is, as a rule, black, as also is their hair. In regard to the hair, however, the practice of matting it with lime is largely resorted to, and one of the sights that a stranger is most struck by is to see a group of Samoans, men and women, walking along the beach with hair as white as snow. The explanation is, of course, soon forthcoming: the hair has been limed. This practice has the effect of turning the hair a reddish brown, and sometimes one sees a young woman with hair of a beautiful auburn tint. Their features are somewhat flat, and no Samoan can be beautiful if his nose has not been well flattened on his face. A young Samoan mother spends a great deal of time in pressing out the nose of her offspring, so that it shall lie as flat as possible, and the flatter the nose the more beautiful the belle. And no matter how beautiful a European girl may appear to us, she can never hope to be regarded as good-looking by the Samoan people because of her neglected nose.

Mr. Stair tells us that in their heathen state the cast of countenance of the males was most forbidding and, when at all excited, ferocious; an appearance that was much increased by their long black hair, which either hung loosely over their shoulders or was worn twisted up in knots of various shapes, on the crown, or back, or sides of the head. Albinos were occasionally found, whose pink eyes and white skins formed a strange contrast to the rich brown colour of their associates, and whose unpleasant and sickly appearance tended to reconcile a European to the tanning he himself might be undergoing. The Samoans disliked the white colour of the Europeans, and often said to Mr. Stair, when alluding to his sun-burnt appearance, "Why, you are becoming as handsome as a Samoan!"

The population, we are told in regard to what may be called Old Samoa, was divided into five classes—*Alii*, *Taulaaitu*, *Tulafale*, *Faleupolu*, and *Tangatanuu*. Comprised in these classes were others—*Songa*, *Soa*, *Taumasina*, *Atamai-o-alii* and *Salelelesi*,—who were all attendants of chiefs and privileged persons. The *Alii*, or chiefs, constituted the highest class, and were of various ranks and authority; the regal, or highest, title of all was *Le Tupu*, the literal interpretation of which is "the grown," that of *O le Tui* being next in importance. The latter title always had the name of the district conferring it added—thus, *O le Tui A'ana*, "the lord of A'ana"; *O le Tui Atua* "lord of Atua." This title of *O le Tui* is believed to have been the most ancient, as it is frequently to be found in the old traditions and records with that of *Alii*, while that of *O le Tupu* for a long period does not occur in the records. But at some period in the nation's history, after a series of conquests in which the differing districts conferring the titles were conquered and their titles all merged in the person of the conqueror, he either assumed or was allotted the title of *O le Tupu*, and this title has been perpetuated, the possession of the smaller titles conferring the highest or regal title, as *O le Tupu o Samoa*, "the grown (or king) of Samoa." The rank of other chiefs was indicated in some degree by the style of address adopted towards them, and this is true also of to-day. For instance, the words *Afio* and *Susu* were properly used only to chiefs of the higher ranks, while the term *Maliu* was a more general one, and employed in general use as a polite form of address. In olden times the chiefs were very exacting as to the proper use of these terms when addressed by inferiors, but a great change has taken place since the advent of Europeans, and while a commoner will still as a rule address his superiors in befitting language, much of the old-time deference is dying out. Not the least interesting fact in connection with the Samoans is the existence of a special "chiefs' language"—a language, that is, which is used exclusively when speaking to a chief. Samoans of high rank, when addressing others and talking of themselves, always, however use ordinary language, and often the very lowest terms, and it is amusing at times to listen to expressions of feigned humility from a proud chief, who would be highly indignant if such language were applied to him by others.

The term *Ali'ipa'ia*, or sacred chiefs, was applied to some chiefs of high rank, to whom formerly great deference was shown. A dozen of these chiefs—*O le Tui A'ana*, *O le Tui Atua*, *Tonumaipe'a*, *Fonoti*, *Muagatuti'a*, *I'a Mafana*, *Tamafaiga*, *Malietoa*, *Tamasoali'i* and *Natoaitele*—were addressed by the highest phrase, *Afio*. Six others were addressed as *Susu*, and these were *Lilomaiava*, *Mataafa*, *O le Manu'a*,

Fiame, *Salima* and *Lavasi'i*. The term *Afio* was applicable to four other chiefs, although they were not *alii pai'a*; and the names of these were *Taimalieutu*, *To'aleafoa*, *Liutele* and *Afamasaga*. In order to understand the history of Samoa, it is necessary to know that the *ao*, or titles, of these chiefs were bestowed, or, as the general phrase has it, were in the gift of various places, two or three districts at times having the same, while Manono had three.

The *Taula aitu* ("anchors of the spirits") formed the priesthood, and their influence was considerable. There were four separate classes of these priests—prophets or sorcerers, family priests, priests of the war-gods, and keepers of the war-gods. Of these we shall have more to say when we come to deal with the mythology of the Samoans. The *Tulafale*, corresponding in many respects with the *Rangitira* of New Zealand, were a very powerful class. They were the chiefs' principal advisers, and the orators, who exercised great influence, were as a rule selected from their numbers. Moreover, they had the gift of the *ao*, or titles, and they had power to depose or banish an unpopular chief. Instances are not wanting in which the *Tulafale*, in combination with the *Faleupolu*, have banished chiefs on account of tyranny and oppression. It was usual to send the offending chief to the island of Tutuila, accompanied by a large number of the people of his district, intelligence of the event being sent to the chiefs and people of Tutuila beforehand. When the prisoner was landed, the inhabitants of the island formed up in two lines and the chief was compelled to run between them, the while he was pelted with sticks and stones and subjected to other indignities. Sometimes he was severely injured; sometimes, indeed, his life was sacrificed.

It is told of one chief that on arriving at Tutuila during the night he expressed a wish to commit himself to the deep in the hope of finding a refuge in some distant land, rather than suffer the indignities which a landing in Tutuila would entail. Having excited the sympathy of his companions, they cast off their vessel from her moorings and hoisted sail, steering away from the island. After enduring great hardships and privations, they at length reached Rarotonga, distant about 800 miles from Tutuila. There they were kindly received, and were given a district in which they might live. They soon learned that this very island was originally peopled by their own countrymen, who had set out long before from Samoa under two adventurous leaders, Tagiia, of Upolu, and Matea, of Manu'a. Settling down, the new-comers named many places in the district after similar places in the district of A'ana, in Upolu, where they had formerly lived.

Next in importance to the *Tulafale* are the *Faleupolu* (House of Upolu), and, like the former, are large landowners and wield considerable influence. It is their province to supply the chiefs with food, in return for which they are given native property in the shape of mats, siapo, canoes, &c., this payment being called *tonga*. If, as sometimes happens, foreign property is given instead of native, the payment is known as *oloa*. Attached to the families of the higher chiefs were various office-bearers, such as barbers, cup-bearers, messengers, trumpeters (or shell-blowers), and buffoons; and, though not very numerous, they were regarded as a privileged class. Though good authorities are inclined to the opinion that direct slavery never existed in Samoa, it is an undoubted fact that the condition of some of the lower classes was little better than slavery. Captives taken in time of war also were treated with the utmost contempt and compelled to perform all kinds of menial duties. The life of a favourite pigeon, we are told, was of more consequence to a haughty chief of the old days of Samoa than the life of a man of low degree.

When the head of a family holding a title was supposed to be near death, his friends and relatives were summoned, and he conferred his family name upon his eldest son, or, in the event of being childless, upon an adopted son. But the conferring of the *ao*, or title of the higher chiefs, was a matter of much greater importance than this and often involved great difficulty, for upon the death of a high chief his title or titles always reverted to the district or settlement which had conferred them, and which was very jealous

Kava-making.

of its right in this regard. The dying chief might nominate his successor but unless the nomination was approved by the holders of the gift it would not succeed.

Ancient form of Government.

The old form of government in Samoa seems to have approached closely to the monarchical government obtaining in Tahiti and the Sandwich Islands. It was something of a combination of the monarchical and patriarchal forms. While the whole group was nominally governed by one head, or king, the various districts had their own separate governments under their chiefs and local authorities, all for the most part independent of each other. The power of a high chief in whom the five distinct titles of the *O le Tupu* were centred was very great, and extended over the whole group of islands. Three great families comprise what may be termed the aristocracy of Samoa—*Sa Mataafa*, *Sa Malietoa*, and *Sa Muagututi'a*,—and for a great length of time the title of *O le Tupu* was confined to members of the last-named family. The ramifications

of these three families spread throughout the entire group. On the death of Safe-o-fafine, the last king in the Muagututi'a line, the title remained in abeyance for a long time, and was eventually usurped by a war-priest of Manono, O le Tamafaiga, who assumed the attributes of a god as well as those of a king. He was actually worshipped as a god and developed into a tyrant. In the hope of escaping from his tyranny, the people of A'ana conferred their title of *Tui A'ana* upon him, but only to further smart under his oppressive rule. Soon he obtained the remaining titles, and was proclaimed *O le Tupu-o-Samoa*. And so for the first time for many generations the dignity passed from the family of Muagututi'a. A'ana not only lost the prestige it had so long held in this connection, but the royal residence no longer was situated in the province, the new king continuing to reside on Manono. As his tyranny increased, in like proportion increased the hatred of the people of A'ana, and at length they rose against him and he was killed in 1829. This was just before John Williams, whose name is as a shining light in the annals of missionary enterprise, visited Samoa for the first time. A bloody war ensued, and A'ana's power was broken and the district laid waste.

Some time later the *ao*, or titles, were bestowed on Malietoa, the first *Tupu* of that name. He had striven for long to obtain this much-coveted distinction, but he did not long enjoy it. When he was dying he endeavoured to have the hitherto united five titles divided, vainly wishing that no other *Tupu* should succeed him in the full dignity of the office. He desired that his name might go down to posterity as the last king of Samoa, and that on his death the titles might be distributed among three relatives whom he named. His brother, Tai-ma-le-lagi, succeeded to the family name of Malietoa, but it is said that A'ana and Atua for long declined to recognise the claims of the various aspirants to their titles except as a matter of courtesy. Of all the centres of influence Manono was the most powerful, owing to the prowess of its people in naval warfare. The fact that they owned the natural fortress of Apolima was another contributing factor to their power. Moreover, for many years Manono was the firm ally of A'ana, which was as celebrated for its prowess on land as Manono for its naval power; and so the two were as a rule more than a match for the rest of the group.

In the election of a king, the title of A'ana was usually the first conferred. Deputies from the district would proceed to the residence of the selected chief, and, standing before him, each member of the deputation would successively shout five times the war-cry of *U-u-u*, thus proclaiming his accession. Then they would immediately prepare to return, though it was usual for them to be first presented with some valuable mats, which then, as now, were the chief articles of value in Samoan eyes. About a week would elapse and then the whole of the principal men of the district would proceed in a body to pay their respects to the newly-elected chief taking with them a large quantity of food and everything required for the preparation of *ava*, the national beverage, distilled from the powdered root of that name, without which it is impossible for any ceremony in Samoa to be properly carried out. The inauguration ceremonies were thus completed, and after that the chief was publicly recognised as "Lord of A'ana." Upon this title being conferred, the other districts followed the example, and the chief then assumed the title of king and entered upon a circuit of the islands to receive the homage and congratulations of the different districts. The announcement, *Ua afio mai le Tupu*—"The King is approaching!"—proceeding from the mouths of the orators, was the signal for suitable preparations for the reception of his Majesty. The king was accompanied in his royal progress by a number of attendants, and was preceded by his *soga*, or cup-bearer, carrying his drinking-cup, either hanging from his neck or suspended from a piece of cocoanut leaf. He also carried a large *pu*, or conch-shell, which he continually blew. The king followed on foot some distance behind, accompanied by his chief wife, who at such times carried a bird-cage containing the *manu alii*, or chief's bird. Behind them again came the attendants, according to rank. In return for large quantities of food presented to the king by the several districts, numbers of fine mats were distributed among the heads of families. These mats were provided by the family connections of the king, who often smarted under the burden caused by the many demands made upon them to uphold the dignity of the king. It is not without interest to mention that in discussing the eligibility of a chief upon whom the *ao* was about to be conferred the extent of wealth in native property, as well as power of the chief's family, were always taken into consideration.

Domestic Life.

A Samoan *fale*, or house, has been described as resembling a great bee-hive, and this description can hardly be improved upon. As a rule, the native houses are elliptical, but some of them are circular in shape. In a Samoan village are many houses—the chief's house, the strangers' house, the meeting house, the common villagers' houses, &c. The fact that a special house is set apart for the reception of strangers is an indication of the hospitable character of these people. They are nothing if not hospitable, and the visitor very quickly feels quite at home. Usually there is an abundance of taro, bananas, cocoanuts and oranges in the houses, but should the visitor express a desire for anything that does not happen to be there, it is very soon forthcoming. A native boy will climb a cocoanut tree, or pluck you an orange, while you wait. To a stranger in the land, here as elsewhere in the South Sea islands, the manner in which these people climb a cocoanut tree seems marvellous, and some there be who see in it a proof that not very many centuries ago man was in truth the ape-like creature some of our scientists would have him. Their climbing is not as the climbing of white men when they desire to ascend a tree, but it is done on all fours and with remarkable rapidity. It has to be remembered, though, that the natives are not burdened with cumbersome boots, and that, moreover, the trees in question, though they have no branches except at the very top, are so marked with circular grooves as to afford an easy foothold. We have spoken of *ava* before—or *kava*, as

it is called in some parts of the islands—and no stranger has been properly entertained by the Samoan people without this root being called into requisition Indeed, it is the usual etiquette for a stranger to take a few pieces of the root with him when he goes to visit a Samoan chief, and to place it on the mat before the chief's feet on entering the house as a mark of respect. The preparation of kava is attended with much ceremony, and is as a rule presided over by the village *taupou* (maid of the village.) Nowadays the root is pounded to a powder on a large smooth stone, and then it is mixed with water in a wooden kava-bowl until the desired strength has been obtained. These bowls, containing from four legs upwards, are carved out of the one piece of wood, and a bowl with a great number of legs is regarded as an article of considerable value. When the kava is ready for drinking, the chief's talking-man makes a speech and calls out, one by one, the names of those who are to partake of it in their order of rank. If the native chief is believed to be a bigger chief in his country than the white stranger is in his country, the chief drinks first; and those who have read Robert Louis Stevenson's "Vailima Letters" will remember how proud he was when he once visited the high chief Mataafa and was actually handed the kava cup before Mataafa himself drank. These cups are made from the shell of a cocoanut. Cut a shell in half, and you have two kava cups. Some of them are very highly polished. Mataafa has a beautiful silver-mounted cup, out of which only himself and distinguished visitors drink, an ordinary cup serving for others. The Samoans also utilise the cocoanut shell for holding water, and in every house one or more of them may be found hanging up. All that is necessary is to remove the plug from the eye of the shell and to drink.

To return to the native "architecture." The roofs of the houses are made of wood from the bread-fruit tree, and thatched with the leaves of sugarcane, which is specially cultivated for the purpose. No nails are used, all the timber used in the construction of the house being firmly lashed together with sinnet, or tough fibre. The manner in which the sinnet is used is a revelation to the stranger, and its strength is hardly less remarkable. As in more advanced communities, the Samoans have their "master builders,"

Street in Apia

and as they are not a very numerous body there is always plenty of work awaiting them. Except for the devastation occasionally caused by a hurricane, a Samoan house will last for a great many years, though the thatch has usually to be renewed every four or five years. Of late years a good deal of imported timber has been used by the Samoans, and in a good many instances corrugated iron is used for the roofing instead of the old-fashioned thatch. In a hot country such as this is, however, it is unlikely that iron roofing will permanently take the place of thatch, and its use is simply to be ascribed to the ever-growing desire of the natives to conform to European customs and to the pushing business proclivities of the traders Some

of the dwelling-houses will be found partly enclosed with thatch, tied to upright sticks and fastened to the eaves, but usually the sides are protected by blinds of plaited cocoanut leaves, which can be raised or lowered as desired.

"The houses of the principal chiefs," says Mr. Stair, "were formerly surrounded by two fences, the outer of which was formed of strong posts or palisading, and had a narrow zigzag entrance several yards in length, leading to an opening in the inner enclosure which was made of reeds, and which surrounded the dwelling at a distance of four or five fathoms. Of later years, however, the habits of the people have changed for the better, thus rendering many of the precautions so long adopted unnecessary; hence these enclosures have for the most part disappeared, and the houses of all alike are now left open. The ground immediately surrounding a dwelling was usually covered with sand or small stones. . . . Immediately in front of the strip of pavement before the house might often be seen a well-kept grass plot, where the family seated themselves to enjoy the cool of the evening breeze or upon which during a fine day the females spread newly-made *siapo* or other articles to dry in the sun. . . A layer of sand, coral debris, or small stones was spread upon the floor of the house, which, again, was covered over with coarse cocoanut-leaf mats. Finer mats were spread upon the floor for sleeping on at night, or for use of visitors by day; but these were always carefully rolled up when not required. The sleeping accommodations of the Samoans were very scanty, a mat or two spread upon the floor a pillow made from a piece of thick bamboo cane, raised three or four inches from the ground, with a large piece of native cloth for a covering, usually comprising the whole. Sometimes a *tainamu* was used. This is a contrivance which does duty for a mosquito curtain, and consists of a large piece of *siapo* fastened to a string running along the centre. This was suspended over the sleeper and formed into a kind of small tent by two bent sticks placed in the upper part of the *siapo*. Savaii is credited with the invention of the *tainamu*. . . The houses mostly consisted of one compartment, men, women and children herding together in common; but the young men mostly slept by themselves in the *falatele*, or great house, which was a favourite gathering place for all bachelors. Unmarried females, especially those of high rank, were carefully watched by several attendants, both male and female, who were appointed for the purpose. The females slept by the side of their mistress, whilst the males either watched throughout the night or else slept in the front part of the house."

As it was then, so it is now to a very large extent, and most of the foregoing is applicable to the conditions obtaining to-day. We have already stated that fine mats are very valuable articles in Samoan eyes. Indeed, an infinite amount of labour is bestowed on the making of them. Mat-making is the province of the females, and some of them will be engaged for many weeks on one mat alone. Fine mats constituted in a large measure the native means of exchange; a bride's dowry consisted of fine mats; and they have from time immemorial occupied a very important place in Samoan history. Tribal wars have in past times sprung from far smaller causes than a dispute over the possession of a fine mat. To-day, as in Mr. Stair's time, they are only brought forth on special occasions and when finished with they are carefully rolled up and placed upon cross-beams overhead. The more distinguished a visitor the greater the number and the more valuable the fine mats that are spread on the floor for his delectation, and no stranger behaves properly who does not express his admiration for the fine work he sees in them. Some families have in their possession fine mats of great antiquity, almost falling to pieces with age, and they are treasured as family heirlooms of rare value. History is bound up with many of these ancient mats, and now and again one will come across a Samoan chief who will entertain his guest for an hour or more in simply recounting the history of one. If one of these mats could write an autobiography what deeds it could tell of, what history, and what romance! It is said of one old chief that he has in his house, wrapped up inside a fine old mat, a quantity of dust, which he proudly tells you is the remains of a mat which has been handed down from generation to generation, so that it is hundreds of years old.

The most valued of all mats were those known as *ie taua* (mats of renown), and it is not difficult to understand this when it is stated that the making of them often took six months, and sometimes even twelve months. They were made from a large plant called the *lau ie*, the leaves of which, though larger, closely resembled those of the pandanus. The prickly edges were cut off with shells, and the leaves were then rolled up and baked in a native oven. The next process consisted of separating the inner or finer part of the leaf from the outer, which latter was put aside for a coarser style of mat. Even the stalk of this plant had its use, being used for corks for water bottles. The leaves having been strung together were fastened to a bamboo pole and placed in the sea, remaining there until they were bleached—five or seven days—and they were then rinsed in fresh water and placed in the sun until quite dry, when they were cut into small strips of various lengths and widths according to the nature of the plait that was required. When one of these mats was finally made, all the women resident in the neighbourhood were summoned to bathe the mat in fresh water, after doing which they repaired to the house to engage in a feast to celebrate the occasion—for everything in Samoa is celebrated by a feast. Various dyes were obtained from roots and vegetables. The mixing of the inner bark of the root of the *nonufi'afi'a* (Malay apple) with sea-water and lime produced, for instance, an excellent crimson. A splendid purple was obtained from young shoots of the mountain plantain. Yellow was obtained from tumeric and oil, and also from the bark of the *nonu*. A brown might be had by mixing the inner bark of the *pani* with sea-water. If black were desired it might be secured by burying the article in the mud of a taro patch in a swamp. These dyes were used with considerable effect and no little artistic ability in native cloth and different kinds of mats. They are still used to a great extent.

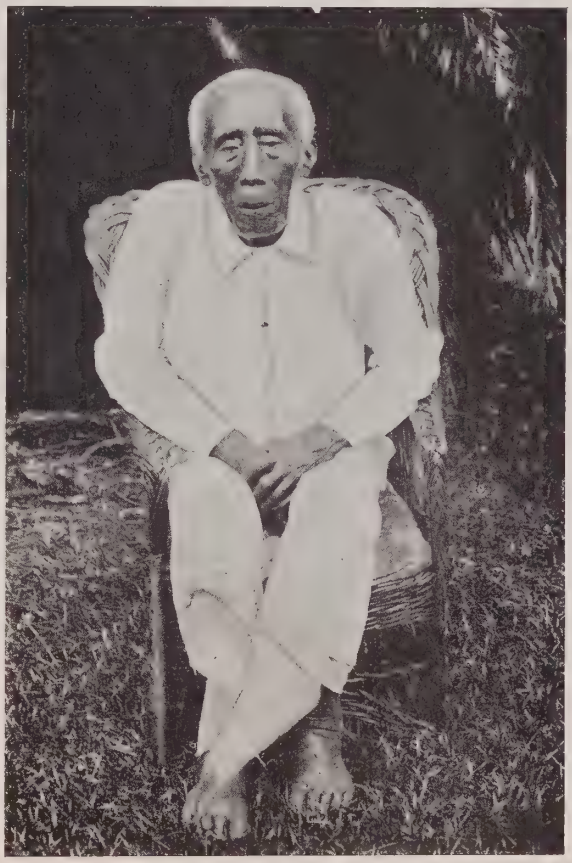
As for the Samoan pillow, the bamboo is still

used; and though the Samoans usually keep several of the white men's pillows in their houses for the use of European visitors they themselves prefer the good old-fashioned bamboo. These bamboo pillows are of various lengths, some of them being long enough to permit of several persons using them at once. It is really the neck, and not the head, that rests upon them. Day and night you may see them upon the floor, for the Samoans are very fond of taking life lying down. Nowadays, of course, they are not obliged to resort to native cloth for a covering in their sleep, and in every well-ordered house there will always be found comfortable European coverings. And it is a somewhat noteworthy fact that a Samoan, male or female, will never lie down, day or night, without some special covering, be the day or night never so hot. The mosquito curtain which is familiar to white people has also now taken the place of the *tainamu*. The precautions taken in guarding the unmarried females still exist, though not in such a pronounced degree as in the days of which Mr. Stair writes; and the young men of a village still sleep in a special house.

Until a few years of his leaving the islands—over half a century ago—Mr. Stair tells us that chiefs of rank were always watched with care during the night by several armed attendants, who either sat in some part of the dwelling in which their master slept, or else patrolled around to guard against an attack on the part of men who were deputed to take the lives of rival chiefs. This was especially the case with the family of Malietoa, and the attendants kept a fire burning during the whole night, around which they watched. The assassins employed on this secret service of death were called *aitu-tangata* (men-spirits) and were usually trusted dependants of a rival chief. They always came at night, with their bodies profusely oiled, either entirely naked, or with a simple *maro*, or girdle, tied loosely round their loins, so that if grasped by a pursuer they might escape whilst the *maro* was retained. The great object of the assassin was to reach his victim while in a deep sleep, so that he could creep stealthily upon him and thrust the barb of the sting ray into his loins or side. The weapon used for this midnight murder—the barb of the sting ray—although simple, was sure and deadly in its action, so that if buried in the flesh death quickly ensued. Usually chiefs of high rank slept with no better protection and accommodation than the common people, though sometimes the spot where they lay was partially enclosed by matting placed upright.

Upon the marriage of a chief with a lady of rank, the site selected for their house was formed into a *fanua-tanu*, or paved ground, by the united labour of the people of the entire district. A raised terrace of stones was formed from 50 to 70 feet square and often many feet high, and on this the house was built. This custom prevailed throughout the whole group not only in the case of dwelling-houses, but also in sacred edifices or *fale-aitu* (houses of the gods). In some instances these raised stone terraces or platforms were of massive construction, seeming to be the work of an earlier but now extinct race of men. Similar stone platforms, as foundations for sacred houses or temples are to be found throughout Polynesia, and also in many of the islands in the north-west. Mr. H. B. Sterndale has told us of some remarkable cyclopean remains of such platforms which he visited in the Caroline islands, from which islands he thought the custom had spread.

In regard to the furniture and domestic utensils of the olden time, fishing spears and rods and nets, clubs, axes, bows and arrows might be seen suspended from the rafters, or thrust into the thatch, together with baskets containing tumeric and other things used in making native cloth, water-bottles (cocoanut shells) and a few other articles. There was nothing in the way of tables or chairs. Nor are there to be found any tables to-day, though an occasional chair may be seen. For himself, the Samoan likes neither chairs nor tables, and prefers to sit down, cross-legged, and eat his meals on the floor. The eatables—taro, yam, fish, tinned meat, *palusami* (a mixture of cocoanut, taro leaves and salt water, considered to be a delicacy), or whatever else there might happen to be—are spread out on the floor on a small rough mat of plaited leaves. These small mats are put together very quickly, and there is no occasion to use them more than once. Each person partaking of the meal has one. Unlike many Europeans, the Samoans never drink between mouth-



Alama—Pastor.

75 years of age, and preaches vigorously every Sunday.

fuls, always waiting till they have finished eating before passing the water-bottle round.

On a couple of poles, lashed lengthwise to the centre posts of the house, repose the fine mats, sleeping mats and bamboo pillows when not in use, and often bundles of *siapo* rest there too. In the back part of the house, on what was known as the *fata* (a rude kind of stage) were piled bundles of the more valuable of native property, consisting for the most part of the finer mats, generally termed *tonga*, whilst near one of the side posts rested the kava bowl and the drinking-cup. Baskets of food were placed on a stand fixed upright in the ground. With a few other articles, used chiefly in the preparation of native cloth, and occasionally a canoe, these things comprised the furniture and effects of a Samoan dwelling. In addition some tame doves and pigeons might be seen, either perched on sticks or confined in rough cages. Nowadays, however, a Samoan boasts more property than formerly, owing to the advent of the trader, and it is no uncommon thing to find half a dozen large boxes or trunks full of various articles of dress and other things at one end of the house.

As for the Samoan diet, it used to consist mainly of fish, taro, breadfruit, and various kinds of fruit which were obtainable in abundance, such as pine-apples, oranges, bananas and mangoes. Fowls and pigs they had also, but these were as a rule set aside for travelling parties, which were always frequent. The Samoan loves nothing better than going on a *malaga*, or journey, whether it be to see his friends or relatives, to seek a wife, or just for the pleasure of moving. Pigeons, doves and other birds were also plentiful at certain seasons of the year, and many and varied were the devices for trapping them. Out Papaseea way are to-day to be found the ruins of what was once a tall erection, towering above the trees, on the top of which the natives used to spend many hours waiting for pigeons to pass by and ready to trap them with their nets as they winged their way over the top, or settled there to rest. Much ceremony was, and even to-day is, observed during meals. The *Alii pa'ia*, or sacred chiefs, always partook of their meals apart from the others, as everything they touched was believed to take on a certain sacredness; and any food left by them was thrown away in the bush, it being held that if a common person ate of it his stomach would immediately become diseased and death would quickly follow. The wives of some chiefs of inferior rank were allowed to eat with their husbands, but ordinarily women and children had their meals alone, not being suffered to eat with men. Many of these barriers between men and women have, however, now been broken down. It was usual to take two meals every day, one in the morning, the other in the evening; but they were in the habit of eating at all times, whenever anything eatable came their way. With the exception of made dishes, the food was cooked in the ordinary Polynesian style, being steamed in the native oven. A large round hole is made in the ground, and this is filled up with stones. A fire is made, and the stones getting to the required degree of heat, the pig, fowls, fish, or whatever else there may be to be cooked, is placed on them, and then covered with a layer of fresh banana and other leaves. Over this again is placed a layer of mats, or bags, and so the cooking takes place. But it is a long and tedious process and in the case of a big pig some hours must elapse before it is ready for eating. After their meals the Samoans are in the habit of washing their hands, a water-bowl being passed round for the purpose. To-day you will see them dip their own hands into the water, but formerly the water was poured over their hands, even as Elisha, the son of Shaphat, poured water on the hands of Elijah.

Dress and Decoration.

In their heathen state, the dress of the Samoans consisted of the *maro*, the *titi* and *lavalava* whilst the children remained entirely unclothed until ten or twelve years of age. The *maro*, which was only worn by males, was a narrow belt woven from the bark of trees and worn round the body, passing between the thighs. It was mostly worn in battle. The *titi* was made of the leaves of the *ti* plant, and was a favourite dress for both sexes. This girdle of leaves was worn constantly by day, being only laid aside at night when the natives retired to rest. This girdle is still worn to a great extent, but it is of a larger size. The *lavalava*, which was also worn by both sexes, was made of native cloth, and also various kinds of mats. But the use of *siapo* as an article of dress was even for some time after the advent of Europeans confined to a few unmarried females of highest rank, all others being prohibited from wearing it on pain of heavy penalty. It was only worn in the house. At their dances the finer description of mats were worn by unmarried females, but strong shaggy mats, made from the bark of trees, were used on ordinary occasions. With the introduction of Christianity and the coming of the trader print, calico and cloth of European make found their way to the islands and were eagerly purchased by the natives. Except on festival occasions, the *lavalava* now worn by the natives consists almost universally of cloth or print of European manufacture.

The Samoans have always been extremely fond of decorating themselves. They set a high value on necklaces of shells, sharks' teeth and flowers, and later on of beads. Small shells, garlands of flowers, and pieces of mother-of-pearl shells were worn on the forehead, while bracelets and rings, made of tortoise-shell and other material, were also worn. Sometimes cocoanut-shell was used for the purpose, and, as in the case of sea-shells, it was rubbed to the width and thickness desired on a stone. They are just as fond of personal decoration and ornamentation to-day as ever they were, and even the painful method of burning indelible marks on the arm and chest and legs by applying a piece of lighted wood or a small roll of cloth forming a rudely-made moxa, which was held closely to the skin for some time, is still practised. Such marks were also used as tokens of mourning, or mementoes of deceased friends; and sometimes here, as in other groups, a joint of a finger, or even a finger itself, was cut off for the same reason. Tattooing is still largely practised, both on men and women, though in the case of females the operation is of no large magnitude. Every young male, however, on reaching

manhood, is expected to be tattooed, and this is a long and painful undertaking. Tattooing is a profession, and some of the designs are extremely artistic; but so painful is the operation to the subject that it sometimes takes weeks to finish, only a small portion of the skin being operated on at a time. For some reason that is hard to explain a number of Europeans resident in the islands have undergone the operation. In the case of the males the tattooing extends from the waist downward as far as the knees, and it lends to the native the appearance of wearing knickerbockers.

It was customary for head-dresses (*tu'iga*) to be worn in battle, and also in the more harmless, but hardly less exciting, native dances, for when the Samoans enter upon an elaborate dance they throw their whole souls into it, and the contortions of their dancers. As the dancing becomes wilder and more exciting so does the singing, and it leaves a never-to-be-forgotten impression on the stranger. The leading part in a dance is almost invariably taken by a *taupou*, and she is generally associated with a man who cuts the most extraordinary capers. The man who is best able to play the part of a buffoon is accounted the best dancer of his sex. When a *taupou* dances she discards all clothing except a covering from the waist to the knees, besmears her whole body with cocoanut oil, and wears a garland of flowers or leaves and a necklace (*ula*), usually of the scarlet pandanus. The *tu'iga*, which we have referred to, was a small mat or framework covered with hair or red feathers. There were three kinds, one of ordinary human hair, another of brown hair (dyed), and a third of costly red feathers.

Governor's Residence, Apia.

bodies and the unearthly yells they give vent to contribute to a scene of extraordinary excitement. This is more especially the case in regard to war-dances, for some of their Terpsichorean evolutions are really most picturesque, though almost always bordering on the vulgar. The Samoans are, perhaps, the finest dancers in the world, but it would be impossible for Mrs. Grundy to watch some of them without a protest. Aleipata is said to boast the finest dancer in Samoa, and it is a treat to watch her. Sometimes, nowadays these exhibitions are accompanied by mouth-organ "music"—the Samoans, indeed, master the mouth organ in an incredibly short space of time,—but more often those who are not taking part in the dance sit round the house in a ring and sing, or croon, for the

With the *pale*, or crown, these were the usual ornaments of high chiefs, and mention of them is to be found in some old traditions of the race, from which they would appear to have been ancient tokens of rank. The feathers covering the small mat known as the *tu'iga ula* were obtained from a species of scarlet parrot in Fiji and Tonga. Whilst they were very costly in Samoa and highly valued, some of the more wealthy chiefs had a sufficient number of them even to form armlets and other kinds of ornamentation. Some very fine red feathers, however, were to be obtained from several varieties of paroquet in Samoa, but it was with the Samoans as it usually is with us—that which comes from afar, even though not superior to what is obtainable at our own doors, is prized the most.

By both sexes great attention was bestowed, and, indeed, is still bestowed, upon the hair; and as a rule it was the women who followed the occupation of hair-dressers. In the families of chiefs of high rank, however, these important duties were performed by the class known as the *Soga*. In olden days it was a somewhat painful operation to have the hair dressed. This may be readily imagined when it is stated that the nearest approach to a razor was a pair of cockle-shells, the beard being clipped with the sharp edges of the shells —unless, of course, a man preferred the more complete, but also more torturing, plan of having the hair plucked out by the roots. Before the advent of scissors, a shark's tooth was called into requisition and with this instrument of torture the hair was scraped off the head whenever it was desired to remove it. In the case of the males, however, in heathen times the hair was worn long, while the females kept theirs short, singeing it off with a piece of lighted bark. The men wore their hair either hanging loosely over the shoulders, or tied up in a *foga*, or knot. This knot was worn either in front, or on the back, crown or sides of the head; there were, in fact, a dozen different methods of dressing the hair. To enter the presence of a superior with the hair tied up was considered a great insult, the hair being allowed to fall loosely over the shoulders on such occasions. It is not without interest to note that a similar custom prevails among the Chinese. Then the Samoans used three kinds of wigs as a head-dress in time of war or on dancing occasions, these being formed of human hair, which was plaited and worn in the nature of frontlets. As for the females they had seven or eight different methods of dressing the hair, each distinguished by a special name. One name meant, for instance, that *pulu*, or breadfruit pitch, had been used for the purpose of stiffening the hair; another that a certain kind of earth or clay had been made to perform the functions of a pomade, this latter when dressed with lime-water giving a golden-brown shade to the hair. Then there was the style restricted to young females during their virginity, and this was designated the *tutagita*, the centre of the head being shorn backwards from the crown, and the side hair, which was allowed to grow long, hanging loosely over the shoulders.

While the office of the *Soga* was a privileged one, and he might appear in any address and generally behave much after the manner of the old English jester, or Court fool, the office of jester was more properly the province of the *salelelisi* (quick-flyer), a high chief's retinue not being considered complete without one. Those belonging to this class belonged to one particular village on the island of Upolu, but they roamed about a good deal and attached themselves to various chiefs. To-day, as in earlier times, they are allowed much privilege, and their actions are often very mystifying to a stranger. They will "drop in" to dine with a chief quite unannounced—will even enter a chief's house in the middle of a meal and take their seats, and, without any apology whatever, help themselves to the best of what is going. Sometimes, indeed, they will calmly take the food off a stranger's plate—for in a well-ordered modern Samoan house there are always plates for the *papalagi*, though the Samoans themselves use their eating mats,—and the chief who is doing the entertaining simply smiles at the stranger's astonishment.

Courtship and Marriage.

We have already referred to the guard kept over unmarried females, and it may here be added that it was through the attendants of females of rank that all negotiations concerning courtship and marriage were carried on, a girl rarely being allowed to have her own choice in the matter. The young man who came of high birth and had great wealth, in the shape of pigs, fine mats, &c., was the man who stood the best chance of being accepted as a suitor for a maiden; it mattered not on whom the maiden had cast her affections. Love is a word that does not seem to exist in the Samoan vocabulary, or, if it does, it has never been allowed to get an established footing. A chief sells his daughter to the highest bidder always.

Sometimes, as in India and China, both the parties were betrothed when young children, and sometimes a young girl was betrothed to an old man simply because he had wealth in the shape of mats, canoes, &c. The custom has not yet been entirely abolished. Courtship was a simple enough affair among the lower classes, but it was not so in regard to the higher ranks. In the latter case, instead of a man going to court a girl for himself, he despatched a friend on the errand and sometimes it came about that an attractive *taupou* would be besieged by three or four men at the same time, each pressing the suit of his friend. The *soa* or friend, going off on such a mission, took with him a large quantity of food, and if it was refused it was tantamount to a rejection of the offer of marriage. If, on the other hand, it were accepted, there was hope, and it was understood thereby that his visits would be approved by the girl's family. It did not take long to arrange the marriage, a few weeks, and sometimes a few days, being sufficient time. There was little ceremony in connection with the marriages. The families exchanged presents, and the bridegroom took up his residence with the bride's family. After the lapse of a short time he was allowed to remove her to his own residence. The ceremony was more elaborate in the case of persons of high rank, and the actual suitor sometimes came in person to press his claims. The lady having at last announced her choice, preparations for the marriage were begun, some months usually being allowed to pass before it took place, the family and political connections of the chief spending the time in collecting presents for the bride's family, the latter in turn presenting valuable gifts to his family.

The marriage was celebrated by sports and feasts, As to the ceremony, first came the *alalafaga*, or clapping of hands by visitors and strangers, this being followed by a distribution of presents to the bridegroom and his family. Then came the consummation of the marriage—*o le avagaga*—a most degrading and repulsive proceeding, regarded with European eyes. There followed much feasting and dancing, and these, with other forms of amusement, continued many days. Dissipation and lewdness always accompanied these scenes. When a site for their future dwelling was selected by the wedded pair, there was another large

gathering to form a *fanua tanu*, or platform of stones on which to erect the house. Then came another distribution of property. Two months elapsed, and there was another exchange of presents, the relations of the wife giving various kinds of property, and those of the husband giving a large quantity of food.

At one time polygamy was practised to a large extent, many chiefs of rank having sometimes as many as eight or more wives at a time, and of these wives one or two generally exerted authority over the others. A discarded wife of a chief, or one who had voluntarily left her husband, was formerly prohibited from marrying another unless, of course, the latter was powerful enough to set the law at defiance. It is said that in order to avoid strangers being brought into a family, the principal wife of a chief would endeavour to get her own sisters added to the roll of her husband's wives.

Street of Apia on Kaiser's Birthday.

Many interesting ceremonies attended the birth of a child in the old days. For the first week or so the child was fed on the expressed juice of the cocoanut, and was then put to the breast and also fed with vegetables previously masticated by the mother. About the eighth day, we are told, the child's head was shaved, or scraped, with a shark's tooth, as a substitute for a razor, and soon afterwards the property which had been collected by the family connections of the wife was distributed to the husband's relations. Great rejoicings took place, including boxing-matches club-fights and other games. Feasts were the order of the time. When the child was able to sit upright there was a feast to mark the occasion ; when the child could crawl there was another feast ; when it could stand upright a feast ; a feast when it could walk ! A custom answering to circumcision was practised throughout the entire group. Whilst polygamy was sometimes the source of troubles, the Samoans were fonder of their children than the natives of many other islands, and the desire of a Samoan woman for offspring was very strong, so that if they had none of their own they frequently adopted them.

The Samoans have always been a people with whom etiquette counts for a great deal, and many quarrels, sometimes leading to bloodshed, have sprung from very simple causes, such as stepping over a person's leg that might be stretched out on the floor, standing upright before a person sitting down, throwing something over the head of another, or omitting to make a circuit to avoid a company seated near a public road during a *fono*, or meeting of the native Parliament. To carry a lighted torch past a chief's house was a great insult, and the attendants of the chief would rush out with their clubs to avenge the indignity. A travelling party, therefore, carrying lighted torches, was expected to extinguish them on approaching a chief's house, lighting them again when the house had been passed. We have it on good authority that a fifteen years' peace was broken by an orator of Safotulafai, in Savaii, comparing the people of Palauli to shell-fish obtained on the last day of the moon's age, which are then of a watery nature. The village of Palauli, in turn, baked a pig and took it to a travelling party from Safotulafai and with much

formality informed them that it was "the white Tagaloa," that being the name of the official messenger of the district. This was a gross insult, and Safotulafai immediately took up arms, and war followed, many lives being lost.

Medicine Men.—Funeral Obsequies.

Though it is held that the Samoan medicine-men are surpassed by the Tongans, they are said to have been skilled as surgeons, and in the use of the knife

Wife of the Chief Tamasesse.

almost daring. Their vegetable diet and constant sea-bathing no doubt stood them in good stead, and treatment that would prove fatal to Europeans often succeeded with them. Bullet wounds and broken limbs seemed to give them little trouble, certainly not so much trouble as a blow from a slung stone, to heal which was often a very difficult matter. There is a case on record where a man was wounded in the chest by a jagged spear, which had broken off and left several inches in the flesh. It was impossible, from the jagged nature of the spear, to pull the piece back, and the only alternative was to force the spear-head and part of the handle through the body and pull it out on the opposite side—which, it is solemnly averred, was done! Post-mortem examinations, it is interesting to know, were at times carried out, though in a somewhat rude manner; and in the event of a diseased organ being found it was carefully burnt, with a view to preventing the spread of the disease. Elephantiasis is the chief scourge of the islands, arms, legs and other parts of the body being affected by it; and for this the Samoans have discovered no remedy, even as they have discovered no cause. The investigations of learned European doctors have as yet likewise failed to ascertain the cause of the disease or the cure for it. Various theories, however, are met with as to the cause of it, the principal one being that it is due to the mosquito. It is much more prevalent among natives than whites, though quite a number of the latter are to be found afflicted with the disease. Many white people, however, have lived here for almost a lifetime without contracting it, and it is stated that if one takes it in time and leaves the tropics for a colder climate before the disease has made any great headway it will go away. Except at occasional periods, when it is responsible for violent fever, it is not a particularly painful disease; but to a stranger a man or woman, who has the disease in an advanced stage, is a most repulsive object to look at.

The most common mode of burial was in a rough stone vault for the higher ranks and in a shallow grave for the common people; but sometimes other means were employed, such as embalming the body and putting it into a canoe and setting it adrift on the ocean, or putting it on a stage erected in the forest and leaving it there to decay, the bones being collected and buried later on. As soon as death took place all the mats on the floor were thrown outside and the thatched sides of the house torn down or beaten in with clubs. At the same time the relatives and others present worked themselves into a strange frenzy, uttering loud cries, tearing their hair and striking themselves with clubs and stones. Valuable mats and other property were at times buried with the body, and in the ground surrounding the grave of a warrior upright spears were placed, his musket and war-club being sometimes placed on the grave and there allowed to decay. Sometimes graves were marked by stones placed around them, sand and coral debris being placed inside the space. The funeral obsequies in the case of a big chief lasted for ten or fifteen days, and all this time the house in which he died was watched night and day by a special guard. Until the time of mourning was done, the days were as a rule spent in wrestling and boxing matches, with sham-fights, the nights being taken up with dancing and general buffoonery.

In the case of a person dying a violent death much fear was expressed lest the disembodied spirit should haunt its former abode, and it was customary for a woman to proceed at once to the spot where death took place, if this were possible, and spreading a piece of *siapo* on the ground, to wait until an insect of some

description crawled upon it. This insect was supposed to have received the man's spirit and it was carefully buried with the corpse, no further fear being felt. Where the man died in battle, however, or at a distance which prevented his spirit being obtained his relatives are said to have been much troubled and disturbed by visits from the homeless warrior.

Two Samoan families Sa-le-Tufuga and Sa-Mataafa (the former being a branch of the latter family), at one time practised a rude kind of embalming. This was known as *O le fa'a-Atua-lala-ina* ("made into a sun-dried god"). The Mataafa family practised it chiefly. Mr. Stair tells us that as late as 1841 he saw several bodies in the family burial-place at Aleipata, on the island of Upolu, which were preserved in this way. Although the spell of sacredness which formerly surrounded them had been broken, they were still watched over and protected with care.

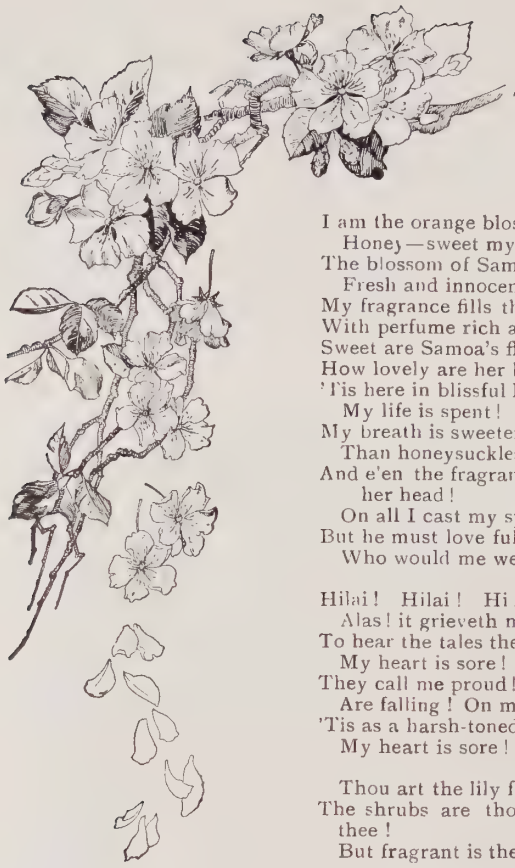
Amusements and Diversions.

Something should be said as to the forms of amusement in which the people indulge. Dancing, of course, is the chief amusement, and playing cards is a very common form of amusement at the present day. The favourite entertainment used to be known as the *po-ula*. This means "night of pleasure." It was an obscene night-dance, and elaborate preparations were made for it in the way of "make-up." Particular attention was devoted to the hair. As for dress the males wore the *titi*, or girdle of leaves, perhaps not more than seven or eight inches wide and the females wore a shaggy mat round the loins. Add armlets, frontlets, or garlands of flowers and some beads, and you have the complete dress. "When this skilled dance was concluded," one authority tells us, "the males who had danced exchanged girdles and commenced a variety of antics and buffoonery which formed a prelude to the closing saturnalia, of which a description is inadmissible, but which was always received with shouts of laughter and approval from the onlookers. Regrets are often expressed at the manner in which these obscene dances have been discouraged by the missionaries ; but such sentiments can be uttered only in ignorance of the true character of the dances and their tendency. Even as late as 1839 Commodore Wilkes spoke in terms of strong condemnation of these dances, as witnessed by some of the officers of the expedition ; but what they saw would convey no correct idea of the dance as conducted by the Samoans during the times so aptly described as 'the days of darkness.'"

In the *siva-a-ofe*, which was very popular with the young of the inland villages, each performer blew a pipe or flute of bamboo while dancing, and the dancing consisted for the most part in throwing the arms and legs into many strange attitudes, leaping up and down, and turning round, clapping of the hands being an accompaniment incidental to such occasions. Always there was delightful rhythmical motion, "but almost all the motions, excepting those of the females were of a lascivious character."

The Samoans have always been fond of singing, but nearly all their singing is in a minor key. The Samoan housewife croons her song at home, the children sing at play, the rowers keep time to the dipping of their oars with songs that strike the tourist as the strangest, weirdest songs he ever heard. To hear them and to go away soon after is to carry with you strange memories of a day-dream on the shores of old Romance ; but when one hears them and lingers for weeks and months the romance dies, and the monotony of the songs becomes wearisome, for one tune differeth from another, like the stars, only in degree. With all their music one would hardly call the Samoans a musical people ; certainly, they are not nearly so musical as they are poetic. Samoa is a land of poetry—a land where it is "always afternoon,"—and for its size and population there are perhaps more poets here than in any other part of the world. It is very difficult to give a correct translation into English verse, but through Mr. W. Farmer Whyte, a Sydney journalist, who spent several months in the islands collecting native songs and legends, we are able to include here a very pretty poem, which will give our readers some idea of the poetry that is in this people :—

Crater Lake, Lanutoo.



The Song of the Orange Blossom.

I am the orange blossom,
Honey—sweet my scent;
The blossom of Samoa,
Fresh and innocent.
My fragrance fills the air
With perfume rich and rare!
Sweet are Samoa's flowers;
How lovely are her bowers!
'Tis here in blissful hours
My life is spent!
My breath is sweeter far
Than honeysuckles are,
And e'en the fragrant *eli* hangs
her head!
On all I cast my spell;
But he must love full well
Who would me wed!

Hilai! Hilai! Hi!
Alas! it grieveth me
To hear the tales they tell!
My heart is sore!
They call me proud! My tears
Are falling! On my ears
'Tis as a harsh-toned bell!
My heart is sore!

Thou art the lily fair!
The shrubs are thorny round
thee!
But fragrant is the air,
And sweetest where I found thee!
Thou art my lover true!
Ah, why should I shed tears?
My hopes are mixed with fears
For love of you!
My bracelet and my ring,
Bouquet upon my breast,
And all that I love best
Thou art to me!
Of thee alone I sing!
I cannot sleep or rest
For love of thee!
Thou art my silver dawning!
Thou art my radiant morning!
And wert thou not anear
I would be sad and drear!
My face would smile not, and my
sighs
Would take the beauty from mine
eyes!

Alas! the tales they tell
About us both! Ah, well,
No evil deed is ours!
Love is divine!
'Tis but a slander, love!
I am thy tender dove;
Ah, happy, happy hours!
My heart is thine!

To-day the Samoans are much given to playing the mouth-organ, and of late a brass band—known as the Alamagoto band—has been established, under the conductorship of Herr Busch. The members of the band, however are half-castes. They have made very rapid progress and the selections they give every week in Apia serve to enliven the place and to make life much more enjoyable than formerly. That there is a large amount of latent musical talent in Samoa is indisputable. Then, too, violins and other musical instruments are coming into fashion. In olden times the only musical instruments the Samoans had consisted of the drum, flute and various kinds of pipes. One of the pipes, from which loud sounds were emitted, was at one time much used by war parties on their marches, or at their musterings. *O le pu* (bull-mouth conch-shell) was largely used for parade and show in peace and for signals in war time. The Samoan drum was formed by hollowing out part of a log. This drum may still be seen, in various sizes, and it is used to call the natives to church in many places or to meetings. It is raised above the ground slightly and beaten with two short sticks Oftentimes two men will beat it at the same time. It can be heard from a great distance, and the effect is not unlike a dull peal of large bells.

In the way of sport, boxing-matches, foot-races, club-fights, wrestling, canoe-sailing, and kicking-matches were common. In the kicking-matches the combatants endeavoured to kick each other down—about as foolish a pastime as were the club-fights. In the latter the opponents were armed with the butt-ends of cocoanut leaves, heavy and tough, and with these they attacked each other furiously, broken heads and arms being frequent. Story-telling was a popular amusement. In some districts annual revels were held in honour of the war-gods. In one of these, a famous affair in the district of Aana, there were the usual club-fights, boxing, &c., followed during the succeeding days by many obscenities and vulgar practices. After a short interval, we are told, the A'ana festival was followed by that of Atua, called *O le amo-o-Atua-ia Tupua-le-ngase* the carrying of Atua to Tupua-le-ngase (Jupiter). After the burial of a person of rank, some buffoonery was practised for a space of about ten days, in order to while away the night watches which the days of mourning necessitated. It seems strange that a person's death should be made the occasion for sport, but so it was. There are many things which the Samoans do which are difficult for more civilised people to understand. Formerly the death of a chief was celebrated by a feast; but there has been an improvement since then, and when a person of rank feels that he is about to die now he sends word round for his relatives and friends to gather round and feast with him. A feast is a very important matter to a Samoan, and it seems only right that if there is to be a feast over a man's death the man himself, seeing that he is the principal one concerned, should arrange for it to take place beforehand so that he may get some satisfaction out of it.

When all is said and done, the Samoans are more at home in the water or in their canoes than anywhere else, and it is only natural therefore that their principal sports should be aquatic. All kinds of aquatic sports are indulged in, from swimming to canoe-racing and surf-riding, the latter pastime being a perennial source of amusement to the children, native and white. The English game of cricket has also been introduced with much success, though the natives have their own rules and play it their own way. A club, for instance,

takes the place of a proper bat, and, instead of there being eleven aside, a whole village will play another village, and thus one match will sometimes last for a week or two. The umpires, too, are a numerous body, for nearly everybody who is not taking part in the match as a player takes a very important part in it as an umpire—and it is a rare thing to find a decision given over which there is no dispute. Football, too, has come within the last few years, and some of the natives, and more particularly the half-castes, give promise of developing into players, to whom the "All Blacks" may some day in the not very distant future have to surrender their colours.

MYTHOLOGY AND SPIRIT-LORE.

[We are indebted to the Rev. J. B. Stair for the following interesting particulars concerning Samoan mythology.]

The religious system of the later generations of the Samoans differed widely from that of still older generations, and also from the religious worship of the Tahitians and other groups surrounding. They had no idols or teraphim, neither were they accustomed to offer human sacrifices to their idols; still they were burdened with superstitions which were most oppressive and exacting.

It is difficult to arrive at anything like a clear and collected account of their mythology. as native statements are often vague and conflicting. I give some particulars which I gathered from intelligent natives, and which I think may be relied upon, as I tested them carefully, and, moreover, they were the outcome of more than one testimony. These accounts were collected more than fifty years ago, *i.e.*, before the natives had had much intercourse with Europeans, and before their records had become mixed and unreliable, as they are likely to have been in later years. The Samoans had several superior divinities and a host of inferior ones, "lords many and gods many," and they were also accustomed to deify the spirits of deceased chiefs. In addition to the homage paid to these, petitions were offered and libations of ava were poured out at the graves of deceased relatives; whilst the war-clubs of renowned warriors were regarded with much superstitious reverence, if not actually worshipped, under the name of Anava.

Several classes or orders of spiritual beings seem to have been recognised in Samoan mythology:—(1) Atua, or the original gods who dwelt in Pulotu (a Samoan elysium), as also in the Langi, or heavens. (2) Tupua, the deified spirits of chiefs, who were also supposed to dwell in Pulotu. The embalmed bodies of some chiefs were also worshipped under the significant name of Le faa-Atua-lala-ina, or made into a sun-dried god, as were also certain objects into which they were supposed to have been changed, which were called Tupua, and held to personate them. (3) Aitu, a class which included the descendants of the original gods, or rather all deities whose aid was invoked or whose vengeance might be denounced by the various classes of the priesthood. Of this class of deities some were supposed to inhabit Pulotu, others held sway in Fafa, or Hades, whilst one, Mafui'e, was supposed to take up his abode in the volcanic region i lalo, or below, which was called Sa-le-Fe'e, of or pertaining to the Fe'e. (4) O Sanali'i, which term, I think, may be said to include ghosts or apparitions. These seem to have been regarded as the inferior class of spirits ever ready for mischief or frolic, but who do not seem to have been represented by any class of priesthood, or to have had any dwellings sacred to them. The term is also used respectfully for an Aitu, or god.

The Atua, or original gods, who are described as dwelling in the Langi, or heavens, were considered the progenitors of the other deities, and believed to have formed the earth and its inhabitants. These original gods were not represented by any priest or temples, neither were they invoked like their descendants. Of the primitive gods, the chief place is assigned to Tangaloa, or, as he is sometimes called, Tangaloa-langi (Tangaloa of the skies). He was always spoken of as the principal god, the creator of the world, and the progenitor of the other gods and mankind. In one tradition, that gives an account of the formation of the earth, mention is made of other divinities or helpers—Tangaloa-tosi, also styled Ngai-tosi (Ngai the marker) and Ngai-va'a-va'ai (Ngai the seer or beholder), also called Tangaloa-va'a-va'ai. These two helpers are introduced as being sent by Tangaloa to complete the formation of the bodies of the first two of mankind, and to impart life to them. In this tradition there would seem to be a remarkable allusion to a trinity of workers, and also what appears to be an indistinct reference to the phenomenon of the elevation of the earth by means of the far-famed fish-hook of Tangaloa, described further on. The son of Tangaloa was the Tuli (species of plover). Tuli went down from the heavens to the surface of the ocean, but found no place on which to rest, and returned to complain to his father. On this his father threw down a stone from the heavens, which became land. Another account of the origin of the earth states that in answer to Tuli's complaint of want of a resting-place, Tangaloa fished up a large stone from the bottom of the sea with a fish-hook. Having raised the stone to the surface, he gave it to his son for his dwelling-place. On going thither to take possession of his new home, Tuli found that every wave or swell of the ocean partially overflowed it, which compelled him to hop from one part to another of the stone to prevent his feet being wetted by each succeeding wave. Annoyed at this he returned to the skies to complain to his father, who, by a second application of the mighty fish-hook raised the island to the desired height. This version is also given by the inhabitants of other groups in Polynesia.

This tradition also gives the history of the worm of the earth. Papa-taoto (the reclining rock) was succeeded by Papa-sosolo (the spreading rock). Papa-sosolo was succeeded by Papa-nofo (the sitting rock). Papa-nofo was succeeded by Papa-tu (the upright rock). The rock was succeeded by the earth or mould (*O le eleele*), which was then spread over with grass (ona ufitia ai lea o le eleele e le mutia). After this the fue (convolvulus) grew and overcame the grass. Tuli returned to his father, Tangaloa, having obtained his land, but there was no man to reside on it. His father said to him, "You have got your land; what grows

on it?" Tuli answered "The fue" (convolvulus). His father told him to go and pull it up, which he did and on its rotting produced two grubs (ilu), which, moved a little as Tuli looked upon them, when he again returned to the skies to his father that he might tell him of their birth. Upon this Tuli was told to return to the earth and take with him Tangaloa-tosi, or Ngai-tosi, or, as he was called, Ngai the marker, and Tangaloa-va'a-va'ai (Tangaloa the seer) Ngai-va'a-va'ai (Ngai the seer or beholder), who were all told to operate upon the two grubs. On their arrival they began to form them into the shape of men, commencing at the head (ulu). When the head was completed Tuli said, "Let my name be joined with that of the head," a portion of which was then named, O le-tuli-ulu. They then proceeded to give sight by forming the eyes, when Tuli made the same request as before, upon which a portion of the eye was called O le-tuli-mata. The tradition goes on to describe the different members of the body which were successively formed, each having the name of Tuli prefixed to the portion of the body as formed: as the elbow, O le-tuli-lima, and the knee, O le-tuli-vae. Tuli is the general name for plover, of which there are several species in Samoa; and it is remarkable that one species, *Charadrius fulvus*, is called by the natives O le tuli-o-Tangaloa.

On the formation of the two bodies being complete they lived, but were both males, and dwelt on the land on which they were formed. One day whilst fishing with a net, called the faamutu, one of them was injured by a small fish, called the lo, which caused his death. Upon this Tuli returned to the skies, and bewailed the loss of one of the inhabitants of his land to his father, when Ngai-tosi was directed by Tangaloa to proceed to the earth and reanimate the dead body, previously to which, however he changed the sex of the deceased male to that of a female. The two then became man and wife and the parents of the human race.

In connection with this history of Tangaloa it may be mentioned that occasional visits are stated to have been made to the abode of the august Tangaloa by parties from the earth, who returned with some useful benefaction from the deity; as, for instance, Losi, who is reputed to have been the benefactor of his countrymen by bringing taro.

The deified spirits of deceased persons of rank appear to have comprised another order of spiritual beings, the more exalted of whom were supposed to become posts in the house or temple of the gods at Pulotu. Many beautiful emblems were chosen to represent their immortality; as some of the heavenly bodies, such as Lii (the Pleiades), Tupua-lengase (Jupiter), also Nuanua (the rainbow), and La'o-ma'o-ma'o (the marine rainbow), with many others. The embalmed bodies of chiefs of rank, or those who had been fa'a-Atua-lala-ina (made into sun-dried gods) were also reverenced under the title of Tupua.

The third order included all the many deities whose aid was invoked by the different orders of priests, and who were included in the general term of Aitu. These comprised war-gods, family gods, those invoked by prophets and sorcerers, as well as the tutelar deities of the various trades and employments. Some of them, as Savea-se'u-leo and Na-fanua, were stated to be the more immediate descendants of the gods, and to have their residence in Pulotu, over which place the former was said to preside. These two were the national gods of war; but in addition to these were many other war-gods, invoked by different settlements as local war-gods, of which may be mentioned Moso, Sepomalosi, Aitu-i-Pava and Le Tamafainga. The same gods were also invoked by family priests. Moso O-le-nifo-loa (long tooth), and Ita-ngata appear to have been regarded as vindictive spirits, and to be cursed with their maledictions was looked upon as a calamity. One or two of the names given to the Aitu thus invoked would seem to have been chosen to illustrate the manner in which their vengeance was shown. Pupu-i-toto (spitting blood) and Lipi-ola (sudden death) may be given as illustrations. These spiritual beings were supposed to enter into the priests representing them, and to make known their commands through them; but they were also considered as accustomed to take the form of certain objects, as birds, fish, reptiles, as well as at times the human form, in which latter case they were represented as possessing the various passions incident to fallen humanity. This belief at times enabled erring mortals to cloak over their delinquencies by attributing them to the gods. Many a faithless wife and many a murderer have secured themselves from punishment in this manner.

As every settlement has its local god of war in addition to the national war-gods, so every family has its own particular Aitu or tutelary deity, who was usually considered to inhabit some familiar object. One family supposed their god to possess a shark; another, some bird or a stone; and another, a reptile Thus a great variety of objects, animate and inanimate, were reverenced by the Samoans. Their feelings with respect to these guardian deities do not appear to have been very sensitive, as although the members of one family were accustomed to regard a given object, say a shark, with superstitious reverence as their family god, they were continually seeing the same fish killed and eaten by those around them. In the case of local or district war-gods, the entire districts were careful to protect their chosen object of reverence from insult. Still, it often happened that if the gods were not propitious to their suppliants, torrents of abuse were heaped upon them; but, as a rule, the chosen deities were much dreaded. Many of these gods were supposed to dwell in the Fafa, or else in Sa-le-Fe'e, whilst others ruled in Pulotu.

O le Fafa, Sa-le-Fe'e and Pulotu are places which occupy a prominent position in Samoan mythology, and seem in some manner to be connected the one with the other.

O le Fafa (Hades) is alike the entrance to Sa-le-Fe'e (the Samoan Tartarus or dread place of punishment) and also to Pulotu (the abode of the blest), the one entrance being called O le Lua-loto-o-Alii, or deep hole of chiefs, by which they passed to Pulotu; the other, O le Lua-loto-o-tau-fanua, or deep hole of the common people, by which they passed to Le-nu'u-o-nonoa, or the land of the bound, which is simply another term for the much-dreaded Sa-le-Fe'e. The idea of the superiority of the chiefs over the common

people was thus perpetuated, none but chiefs or higher ranks gaining entrance to the Samoan elysium.

Speaking of the condition of the dead, an old chief of Savaii once told me that there were supposed to be two places to which they went, the one called O le nu'u-o-Aitu, or land of spirits ; the other O le nu'u-o-nonoa, the land of the bound ; their bondage being superintended by such vindictive spirits as Moso, Ita-ngata and other deities who had sway there, whilst the significant name itself is, I think, simply another name for Sa-le-Fe'e.

It is interesting to notice how much this name O le Fe'e is mixed up with Samoan mythology, whether as the name of a renowned war-god and deity, or as Sa-le-Fe'e, the much-dreaded region below ; as also with a mysterious building of the distant past, known as O le fale-o-le-Fe'e, the house of the Fe'e; the ruins

Post Office, Apia.

of which still remain as mute witnesses of a bygone worship of which the Samoans now have no knowledge or record whatever, save the name. All these facts point to it as a name of deep significance and meaning in the history of the past, whether in connection withthe history of the ancestors of the present race of Samoans, or, as many think, with the records of an earlier, but long since extinct, race. A halo of mystery and romance seems thrown around the name which has been selected as the name of the war-god of A'ana, O le Fe'e (octopus). At some future time light may be thrown upon the subject, but at present all seems mysterious. The disembodied spirit was supposed to retain the exact resemblance of its former self, and immediately on leaving the body it was believed to commence its solitary journey to the Fafa, which was located to the westward of Savaii, the most westerly of the group, and towards this point disembodied spirits from all the islands bent their way immediately after death. Thus, in case of a spirit commencing its journey at Manu'a, the most easterly of the group, it journeyed on to the western end of that island from whence it started, where it dived into the sea and swam to the nearest point of Tutuila, where, having journeyed along the shore to the extreme west point of that island, it again plunged into the sea and pursued its solitary way to the next island, and thus onward throughout the entire group, until it reached the extreme west point of Savaii, the most westerly island, where it finally dived into the ocean and pursued its solitary way to the mysterious Fafa. At the west point of Upolu the land terminates in a narrow rocky point, which is still known as O le fatu-o-sofia (the leaping stone), from which all spirits were said to leap into the sea *en route* to the Fafa. This was a much-dreaded point where the lonely travellers were said to be certainly met with, and their company was anything but desired. I well remember the astonishment expressed at the daring courage of a man I well knew, who, after he became a Christian, built his house upon this haunted point.

Many times natives have assured me that disembodied spirits have passed them on the road when travelling. When asked how they knew them they answered, "Why, we knew them personally, and spoke to them, but received no answer," which was quite sufficient in their estimation to determine the spiritual nature of the parties met, since it is the invariable custom of the Samoans to return an answer when accosted on a journey ; to do otherwise being looked upon as an insult.

The war-clubs of renowned warriors, anava, were regarded with superstitious veneration by the different members of their families. Prior to an engagement various rites and ceremonies were observed towards the war-clubs, which were considered essential to their owners' success in battle. I have often seen battered and blood-stained war-clubs treasured up and reverenced as articles of the highest value by natives, who resisted for a long time all attempts to purchase them, even at a high price, as they considered that in parting with them all hopes of success in battle went with the club. The family of Fa'atauvelo, an old Manono chief and renowned warrior, for a long time resisted my efforts to purchase their father's war-club, O Tama-ma-teine (boys and girls), so called from the number of poor children he had slain with this club during his many midnight attacks upon defenceless villages and settlements. At length some time after his death, I was enabled to purchase this relic and deposit it in the London Missionary Society's museum on my return to England in 1846.

The soul is termed anganga in a general sense, but atamai is also sometimes used for the mind; but this latter word more properly expresses wisdom, cleverness, instinct, or skill in manufacturing. Mauli is also a term occasionally used for the spiritual portion of a man, but in a restricted sense. In case a man had been very much startled he would say, "My mauli, or spirit, has been startled" (*Ua sengia lo'u mauli*). In this connection it may also mean "My heart is startled."

The priesthood, Taula-aitu (anchors of the spirits)—from *taula*, an anchor, and *Aitu*, spirits or gods—were divided into four classes, viz., priests of the war-gods, keepers of the war-gods, family priests, and prophets or sorcerers.

(1) The Taula-aitu-o-aitu-tau (anchors of the priests of the war-gods) were important personages, being consulted upon all warlike occasions. This class invoked the assistance of various war-gods, but most of all, Nafanua, a female deity who was reverenced by the entire population, and who, in conjunction with Savea-se'u-leo, may be considered the national gods of war. In addition to these, however, each district had its own war-god.

It was one of this class, the representative of Le Tamafainga, that usurped the regal power of the islands and reigned with great tyranny over the whole of Samoa until the year 1829, when he was slain by the people of A'ana. He was worshipped as combining both regal and divine attributes.

(2) O Tausi-aitu-tau (keepers of the war-gods), or, as they were also called, Ova'a-fa'atau-o-aitu-tau (war-ships of the war-gods), next claim our attention. To their custody were committed the objects supposed to be inspired by the district war-gods. These emblems of the gods' presence were various, and had different names. The fleets of Manono were accompanied by two of such symbols, Limulimu-ta and Sa-ma-lulu, the former a kind of drum, and the latter a long pennant that floated at the masthead of the sacred canoe. In the Tuamasanga it consisted of the pu, or sacred conch-shell, which was named O aitu langi (gods of the heavens). The same symbol was used by the people of Matautu on Savaii; whilst at Fangaloa, in Atua, the object of reverence was called O le Atua (the god), and resembled a large box or chest, which was placed upon the canoe of the priest, and accompanied the fleet to battle. Another emblem used by the people of the latter place took the form of a broom or besom, which was carried, like the broom of Van Tromp, at the masthead of the war-priest's canoe. The pu, or sacred conch-shell, was carried by the war-priest or keeper of the god when the Tuamasanga were engaged in warfare, but the other emblems were only taken in canoes.

In connection with the well-known fact that in Polynesia the pu, or conch-shell, was regarded as a sacred emblem of the war-god, I may mention a remarkable instance of one having been found by the late Mr. H. B. Sterndale, of Samoa, in some cyclopean remains placed on a cromlech in an extraordinary mountain burying-place in the district of Le Tuamasaga. In the midst of these remains he came upon an inner chamber or cell, about ten feet square. The floor was of flat stones, the walls of enormous blocks of the same, placed on end. The roof was of intertwisted trunks of the banyan tree, which had grown together into a solid arch. In the centre was a cromlech, about four feet high, formed of several stones arranged in a triangle, with a great flat slab on the top. Upon it was what appeared to be another small stone, but which on examination proved to be a great conch-shell, white with age and encrusted with moss and dead animalculæ! This strange relic of the distant past had evidently been placed on the cromlech as a sacred relic, as was the common custom in bygone days at the time of the burial of the occupant of this mysterious tomb. Whether king or priest none could tell, but certain it is that it was someone of great renown amongst the people of his day.

(3) O Taula-aitu-o-ainga (anchors of gods of families, or priests of families) are the next class to be noticed. These summoned the aid of various gods, such as Moso, Ita-nga-ta, Sepo-malosi, O le alii-tumaunga, O le Tama-fainga. This office was also sometimes held by the head of the family or his sister. If held by the former it gave him great power and authority over the different branches of his family, which he seldom failed to make use of in the acquisition of wealth. It was also found very convenient to dedicate property to the family god, either canoes or valuable mats, as in that case the articles could never be given away or parted with, although they might be used occasionally by the Taula-aitu himself.

Some one of the aforenamed deities was selected by a family as the object of their veneration, and at certain times the god was supposed to enter into the Taula-aitu, or priest, to answer inquiries or deliver demands. The approach or presence of the god was indicated by the priest commencing to gape, yawn, and clear his throat, but at length his countenance and body underwent violent contortions, after which, in loud unearthly tones, the visitor from the land of spirits was heard announcing his approach to the terrified inmates of the house, who sat silent and trembling at respectful distances from the priest. Perhaps the god worshipped by the family was Moso, and upon the

announcement, "I am Moso, I am just arrived from the land of spirits to visit you," one of the elders of the party present answered, with much fear and reverence, "Approach; we are your subjects, and are here waiting to receive your commands," which address to the ghostly visitor was always made in the highest chief's language. At the close of these introductory speeches the occasion of the visit was made known. Perhaps this was to utter a complaint of carelessness in bringing donations of food and property, accompanied with severe threats of vengeance if a liberal supply was not speedily brought to his representative. Or perhaps the god's anger was directed against some unfortunate who had been treasuring up a valuable mat, the existence of which had been known to the speaker, and the possessor was threatened with quick punishment if the said mat were not immediately forthcoming. At other times the god announced it to be his pleasure that the entire family should assemble and build him a large canoe or a house, which command was always obeyed with alacrity, and a humble apology tendered for past neglect. Or it might be that the god was summoned and his assistance implored in effecting the recovery of some sick person placed before him. On such occasions it was often announced that there was no immediate danger, but that recovery was retarded in consequence of the meanness of the sick person's more immediate relatives, and intimation given that a valuable mat was left behind. At other times the patient, although perhaps in a dying state, was directed to take plenty of food, and those who accompanied the sick person, if brought from a distance, were told to send immediately to their land for such food or seek it amongst relatives; and they were told to see especially that there was no lack of pigs. Sometimes the patient recovered, and the fame of the cure was noised far and near; but if, after all, death ensued, and the more immediate friends ventured to expostulate with the god for his cruelty in taking from them one of their small number, and not going to a more numerous family, they were coolly told by the god that the deceased died in consequence of his having been overpowered by the aitu of the family on the mother's side.

(4) O Taula-aitu-vavalo-ma-fai-tu'i (anchors of the gods to predict and curse, or prophets and sorcerers)—from *vavalo*, to prophesy, and *fai-tu'i*, to curse. This class of the priesthood invoked the assistance of the following aitu: Tito-uso, Pupu-i-toto (spitting blood), Lipi-ola (sudden death), and many others. Their services were sought after by persons who had been robbed or otherwise injured, and who sought to know the spot where the stolen articles were hidden, as also, who was the thief, or cause of the injury or curse that was supposed to have fallen upon them. They were also consulted by persons who sought to revenge themselves on others, and asked that curses might be uttered upon parties who were specially named. The sick were also taken to the Taula-aitu, and they were consulted as to the occasion of the sickness and probable issue; at the same time they were besought to invoke the aid of the gods in the removal of the disease. In return for these services they received large presents of food and valuable property.

All the different orders of the priesthood possessed great influence over the minds of the people, who were kept in constant fear by their threats and impoverished by their exactions. This remark applies more particularly to the two latter classes, although frequent offerings were made by the people to their war-gods, with which the priests, or Taula-aitu, failed not to enrich themselves. There would seem to have been a strong resemblance between this class of priests and the Maori tohunga, with their much-dreaded incantations.

Some aitu, principally the war-gods, but not entirely so, were honoured with dwellings called Fale-aitu (spirit-houses), as also O le Malumalu-o-le-aitu

Princess Faa-Mu.—The only Samoan Princess.
(Specially taken for Cyclopedia).

(the dwelling or temple of the aitu), whether a house or a tree, one or more of which of some description were usually found in every village. These spirit-houses were built in the usual shape and style, with nothing in their build or finish to distinguish them from other dwellings, being at times mere huts, but rendered sacred by their being set apart as the dwelling-place of the god, and hence regarded with much veneration by the Samoans in the olden times; so much so that for a considerable period after the arrival of Europeans amongst them, they were accustomed to view with much jealousy any intrusion upon their

sacred precincts. They were placed in charge of the keepers of the war-gods, who, in addition to their titles given elsewhere, were also called Va'a-fa'atan-o-aitu-tau (war-ships of the war-gods.) Whatever emblems of deity were in possession of the village were always placed in these houses, and under the watchful care of these keepers.

When the priests of the war-gods were consulted professionally, they were accustomed to go to these houses for the purpose of advising with the god who was supposed to enter into the priest, as well as the particular emblems of the deity, in case any were deposited in the temple, and then deliver his answer to the proposed question.

Vao.—The present Taupau of Apia.

These spirit-houses, or Malumalu-o-le-aitu, were usually placed in the principal malae of the village surrounded with a low fence, and were built of similar materials to those used in ordinary dwellings. They were almost always placed on fanua-tanu, or raised platforms of stones, varying in height and dimensions, according to the amount of respect felt towards the presiding god of the temple by those who erected them. These platforms were always made, and the Malumalu, or spirit-house, built by the united exertions of a whole family, village or district, as the case might be.

One very interesting exception to the usual style of building these temples is found in the case of a remarkable old ruin of the Fale-o-le-Fe'e (house of the Fe'e), the famous war-god of A'ana and Faleata, the site of which became known to me a short time before leaving Samoa in 1845. This appears to have been built in the usual Samoan style, but its ruins disclose the fact that its builders had used stone slabs for the supporting-posts of the roof, and thus it got the name of O le fale-ma'a-o-le-Fe'e (the stone house of the Fe'e), and hence became enshrouded with much mystery and wonder. I think this is the only instance of such a departure from the usual style of Samoan building known in the islands.

Various localities were supposed to be the haunts of different aitu, or spirits. On the road leading from Falelatai to Le Fanga there is a gap in a mountain-top washed by the rains, through which the road passes, which was said to have been formed by repeated blows from the club of a vindictive spirit who had taken up his residence there, and was continually assaulting travelling parties as they passed. I have often been entertained, whilst passing this spot, with the recital of the various hair-breadth escapes of parties from the assaults of this tyrant. On the different roads throughout the islands spots are still pointed out as places which were formerly regarded with dread as the abode of some aitu, and on passing which every person was accustomed to make some small offering, accompanied with a petition for a prosperous journey.

Sometimes a tree acquired sacredness and renown from its being the gathering-place of spirits. Even as late as the year 1844 I was much surprised one day to see an old blind man labouring to cut down a beautiful and very ornamental tree that stood near his house, and which till then had afforded him shelter from both heat and storm. I remonstrated with him for destroying so great an ornament to his land, when he told me that it was the resort of an aitu, who disturbed him greatly with his doings, and that by cutting the tree down he hoped he should be rid of his torment, and thus get peace. On my return, some little time after, I found the man had succeeded in cutting down the obnoxious tree, near to which he sat and told me, with evident pleasure, he hoped to get quiet nights for the future, as of late his rest had been sadly disturbed by the aitu and his visitors. In the olden days such an act of summary ejectment and daring impiety would never have been thought of or entertained for a moment.

The dispositions attributed to their aitu and saualii by the Samoans varied considerably, some being considered playful and mischievous, others vindictive, whilst some again were reputed to be of mild and inoffensive temper.

The playful or frolicsome aitu were said to disturb the peace of some quiet family at their evening meal with unearthly noises or sounds; or perhaps, just as the last flickering flame passed from their wood fire, the company would be startled by the arrival of aitu in the shape of a dull-coloured ball of fire, which flitted from rafter to rafter, or passed along the ridge-pole, and then took his departure amidst the uproar and clatter made by the affrighted inmates of the dwelling, who rushed helter-skelter out of the house. At other times taking the form of a man, and feeling

disposed for a ride, the aitu terrified some poor benighted traveller by leaping on his back, and nearly choking him, while he continued to ride on in this fashion. Resistance was vain, and the terrified traveller marched along in silence, but with hair on end, until his tormentor released his hold and left him to pursue his journey in peace.

This love of a ride on the part of the playful spirits was said on one occasion to have enabled a party of visitors to compass the destruction of one who had long been a terror to the neighbourhood, as he haunted a particular spot, to the dread of all passers-by. These details were given me by an old orator of Mulinuu, who seemed convinced of the reality of the whole proceeding, which he declared had actually happened a few years before the details were narrated to me; and also that he knew the man who had carried the aitu, a daredevil fellow whom I also knew, and who was fearless of danger.

Tradition says that this aitu was accustomed to sit upon the limb of a tree near Palauli, from which he so constantly assaulted travellers as to become the bugbear of the place. At length a travelling party from Falelatai, happening to stay there, one of them proposed to destroy the pest, provided the villagers would lend their aid and support him in his plans, which they gladly consented to do. He procured some putrid fish, with which he rubbed himself over as the night advanced, and started alone for the haunt of the aitu, having previously arranged with his companions that they should light a fire in the malae and appear as though they were having a merry-making, whilst some were to lie in ambush near the fire with their clubs. On nearing the spot he saw the aitu seated upon a branch, and at once accosted him. After a little the aitu said, "What a nice smell comes from you!" "Yes," said the man, "I have been feasting upon a dead man, and a famous feast I have had; would not you like to have some of what is left?" "Indeed, I should," said the aitu, "but if I go you must carry me." "All right," said Mu, as the man was called. "I will carry you part of the way, and you shall carry me the rest." On this Mu started with the aitu on his back, taking the road towards the village. The aitu made some remark about the noises and laughter that came from the village, but they trudged onwards until at length they neared the spot when Mu said to his companion, who was riding, "Don't hold so tightly, you will choke me; sit very loose upon my back and hold slightly by my throat, for as we must pass through this village I shall have to walk quickly, as I know they are a bad lot, so don't stop my breathing." The aitu, anxious to get to the promised feast, did as he was told, and Mu trudged onwards, taking care to pass close by the fire, into which he pitched his burden, when the ambush rushed to the spot and beat fire and aitu to pieces with their clubs and thus were enabled to rid themselves of their tormentor.

The natives often assured me, with much earnestness that sometimes an assembled company would be compelled to flee in terror, to escape from furious and repeated blows which were dealt amongst them with cudgels wielded by invisible hands. These blows were declared to be inflicted by aitu of vindictive and revengeful disposition; and it was also asserted that individuals were frequently carried away by them and never heard of afterwards. Many were so severely beaten by the aitu as to cause death; but it is probable that these poor creatures were put to death in personal revenge by some enemy, whilst ascribing the deed to some spiritual agency was found a convenient mode of stifling inquiry.

Earthquakes were attributed to the freaks of a god named Mafui'e who dwelt in the volcanic regions below. Earthquakes were also called mafui'e, and so named after this god.

The earth was supposed to be flat, and supported by a pillar, and upon anything exciting the wrath of Mafui'e, he seized the pillar supporting the earth and

Fai.—Star of first Troupe.

shook it violently, thus causing earthquakes. That they were not disastrous in their effects was attributed to the fact that Mafui'e had but one arm which was cause for great rejoicing in Samoa; otherwise they said, the earth would long since have been destroyed. The tradition proceeds to describe how this occurred, and also tells how fire was first obtained in Samoa. Mafui'e was an inhabitant of the regions below, Sa-le Fe'e. Ti'iti'i-a-Talanga dwelt upon this upper world, and was the offspring of the Ve'a. The employment of Mafui'e was to work in the lower regions and plant taro-tops. Ti'iti'i was sometimes called Talanga, in short. One day he determined to go below and visit Sa-le-Fe'e. He therefore went to Vailele, and standing upon a rock, exclaimed, "Rock, rock, I am Talanga,

open to me, I wish to go below." On this the rock came asunder, and Ti'iti'i proceeded to the regions below. At this time there was no fire in the upper world, but in the lower regions there was fire *i.e.*, in the place where Mafui'e dwelt. When Ti'iti'i had descended, Mafui'e, who had heard him descend and beheld him approach, said "Who is this strong one of Samoa that thus disturbs my land?" Ti'iti'i answered, "Be silent; this fellow has not ceased to eat cooked food, whilst those above have been eating uncooked food; for there was a great fire always burning below." To this Mafui'e responded, "Well, choose an employment upon which we shall first engage, whether wrestling, or boxing, or fighting with spears and stones, or twisting of arms." Ti'iti'i answered, "Then let us two twist." On this they immediately closed with each other, but Mafui'e's right arm was soon twisted off by Ti'iti'i, who then seized his opponent's left arm

Native Weapons and Curios.

and began twisting that off also, but Mafui'e cried out, "Enough, let me live; leave me one arm that I may take hold of things with.' Talanga demanded some acknowledgment of defeat from Mafui'e when the latter said, "Take some fire, this burning brand of Toa, with these taro-tops; thus your people will be able to eat cooked food." On this Talanga left the lower region and on coming to the place whence he started, he struck various kinds of wood with his burning brand, which caused them to yield fire. This latter statement apparently has a reference to the kinds of wood from which fire is usually obtained by friction, and which seems to be referred to in this statement.

Tradition further states that Talanga on one occasion went for a sail in his canoe. The Tuaoloa (south wind) blew, on which he said, "Bring hither that wind and put it into my canoe; it is a bad wind." This was followed by the Matu (north wind), when Ti'iti'i said, "This wind is a nuisance, it will cause many tempests," upon which it was brought and placed in the canoe. Shortly after the Mata Upolu (east wind) sprang up; it was also bad, would be accompanied by rain, and prove unpleasant; this wind was also brought to the canoe. The To'elau (trades) came next, but were considered bad from their strength, and summoned to the canoe. They were followed by the Laufala, the Faati'u, and the Piipapa, but as neither gave satisfaction, they were all summoned to the canoe. These were succeeded by the Tonga (S.S.W.), which was also secured on account of its bringing rain and inducing drowsiness. At last came the Fisanga, a gentle, pleasant wind, when Ti'iti'i said, 'Let this remain, lest both the land and the sea become bad; and also that its breezes may gently fan my flowing hair."

A tradition also existed of Malietoa-fainga, a chief, who was so called from his custom of having a man cooked daily for his own eating. Pou-niu-tele, of Safotu, was sent for by this cannibal chief to come to Sangana, where he lived. Pou-niu-tele started, and was met by Maesama, who sent him back, and went himself. He was also sent back by Le Tufunga, who sent his son, Angavale, in his stead. He crossed over to Upolu, and on entering the harbour Avalua, in the neighbourhood of Sangana, he came up with a fishing party, amongst whom was Polua-le-uli-nganga, a son of Malietoa, who asked Angavale where he was going, and on the latter telling him his destination, he expressed his sorrow at his father's cruelty, and devised a scheme to shock him. He returned to the shore and caused himself to be bound up in cocoanut leaves, as though prepared for baking. He then had himself carried and placed before his father, causing his legs to be put under the stool on which his father sat, so that his countenance, the only part of his body left uncovered, might be seen instantly by his father. As he expected his father knew him, and, shocked to see his son in that position, at once ordered the body to be unrolled. In the explanation that followed, the son made such an impression upon his father that he prevailed upon him to give up his horrible daily feast.

ROBERT LOUIS STEVENSON.

No story of Samoa would be complete without some reference, however slight, to the famous Scottish novelist who spent the closing years of his life in the group "Vailima," his island home, situated about three miles at the back of Apia, on the island of Upolu, is standing to-day, though it has been improved and modernised since Stevenson's time. After his death it was purchased by Herr Gustav Kunst, a wealthy German, and by him it was converted into something like a mansion. But no tourist visits Apia without making a pilgrimage to "Vailima," because of its old associations; nor, getting that far, does he stop before he has made the ascent of Mount Vaea, close by, at the summit of which Stevenson lies buried.

In his collection of island travel sketches entitled "In the South Seas" some of the charm of life as it is

here is revealed to us. "For nearly ten years," he says in his first sketch, "my health had been declining; and for some while before I set forth upon my voyage I believed I was come to the afterpiece of life and had only the nurse and undertaker to expect. It was suggested that I should try the South Seas; and I was not unwilling to visit as a ghost, and be carried like a baby, among scenes that had attracted me in youth and health. I chartered accordingly Dr. Merrit's schooner yacht, the 'Casco,' seventy-four tons register; sailed from San Francisco towards the end of June, 1888, visited the eastern islands, and was left early the next year at Honolulu. Hence, lacking courage to return to my old life of the house and sick-room, I set forth to leeward in a trading schooner, the 'Equator,' of a little over seventy tons, spent four months among the atolls (low coral islands) of the Gilbert group, and reached Samoa towards the close of '89. By that time gratitude and habit were beginning to attach me to the islands; I had gained a competency of strength; I had made friends; I had learned new interests; the time of my voyages had passed like days in fairyland; and I decided to remain. I began to prepare these pages at sea on a third cruise, in the trading steamer 'Janet Nicoll.' If more days are granted to me they shall be passed where I have found life most pleasant and man most interesting; the axes of my black boys are already clearing the foundations of my future house; and I must learn to address readers from the uttermost parts of the sea. That I should thus have reversed the verdict of Lord Tennyson's hero is less eccentric than appears. Few men who come to the islands leave them; they grow grey where they alighted; the palm shades and the trade-wind fans them till they die, perhaps cherishing to the last the fancy of a visit home, which is rarely made, more rarely enjoyed, and yet more rarely repeated. No part of the world exerts the same attractive power upon the visitor, and the task before me is to communicate to fireside travellers some sense of its seduction, and to describe the life, at sea and ashore, of many hundred thousand persons, some of our own blood and language, all our contemporaries, and yet as remote in thought and habit as Rob Roy or Barbarossa, the Aposties or the Cæsars. The first experience can never be repeated. The first love, the first sunrise, the first South Sea island, are memories apart, and touched a virginity of sense."

Some of Stevenson's books were written at "Vailima"; some in which he collaborated—unfortunate collaboration!—with his wife and Lloyd Osbourne, his step-son, were written here. When he died there were two books left unfinished, "Weir of Hermiston" and "St. Ives." The latter, a fine story, written in his best vein, was almost finished, and subsequently concluding chapters were written for it by Quiller-Couch. But "Weir of Hermiston" gave promise of even better things, and many eminent critics consider that in it, if Stevenson had lived, we would have had a masterpiece.

Following is a list of Stevenson's works:—"An Inland Voyage, Edinburgh," "Picturesque Notes," "Travels with a Donkey," "Virginibus Puerisque," "Familiar Studies of Men and Books," "New Arabian Nights," "Treasure Island," "The Silverado Squatters," "A Child's Garden of Verses," "Prince Otto," "The Strange Case of Dr. Jekyll and Mr. Hyde," "Kidnapped," "The Merry Men," "Underwoods," "Memories and Portraits," "The Black Arrow," "The Master of Ballantrae," "Father Damien: an Open Letter," "Ballads," "Across the Plains," "Island Nights' Entertainments," "A Footnote to History," "Catriona," "Vailima Letters," "Fables," "Songs of Travel," "In the South Seas," "St. Ives," "Weir of Hermiston," The Dynamiter" (with Mrs. Stevenson), "The Wrong Box," "The Wrecker," "The Ebb Tide" (with Lloyd Osbourne).

The "Footnote to History" was written during the troublous times Samoa was passing through when Stevenson lived there, and it shows how strong were his

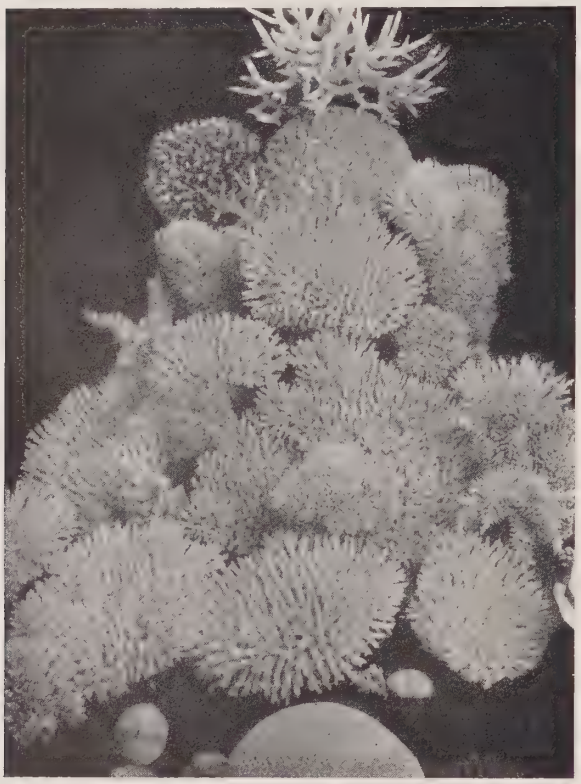
Samoan Ferns.

sympathies with Mataafa. Indeed, he was always prominently identified with Mataafa's cause, in company with his friend Mr. Moors. And here we may print an article which appeared in the Samoa *Weekly Herald* (long since defunct), dated Saturday, July 15, 1893. It is an editorial which bears evidence of being from Stevenson's pen, and he is generally credited with having written it. It is worth reproducing not only as a sample of the English language, of which Stevenson was such a master, but because of the interesting side-lights it throws on Samoan history:—

"The bloody encounter at Vaitele last Saturday afternoon between the opposing forces of Malietoa and Mataafa was an event which at one time seemed utterly improbable, though latterly such a collision had become

practically inevitable. It is of little or no importance to inquire as to how the fight commenced, or who fired the first shot, or whether the first man killed belonged to Malietoa or Mataafa. Our duty is to ascertain, if possible, who is primarily and justly responsible for Saturday's fratricidal strife. For the purposes of our inquiry it is necessary to hark back to September, 1887. It was in that month Malietoa voluntarily surrendered himself to Brandeis and Consul Becker in the hope and trust that by this act of self-sacrifice he would save his country from threatened bloodshed and ruin. Torn away from his country and his people, he endured an exile of two years in distant lands.

"For far less meritorious acts men have been



Coral Trophy.

hailed as heroes and received the adulation and worship of the world; but they knew the art of advertising; Malietoa did not.

"Just before delivering himself up he summoned Mataafa and entrusted him with the welfare of his country and his cause. Mataafa accepted the trust, and entered on that struggle with Tamasese from which he ultimately emerged triumphant, a result attributable to some considerable extent to the advice and enthusiastic support of American and English sympathisers. During the first year of Malietoa Laupepa's banishment Mataafa was the deputy of the exiled king, but on the 9th September, 1888, he was appointed king of Samoa at Faleula by the chiefs of Atua, Aana, Tuamasaga and Savaii, and received the name of Malietoa. Tamasese's day was then drawing to a close, and by the end of the year the war was practically over, and he had become a nonentity with but a remnant of his former following. On the 11th September, 1889, the banished king was restored to Samoa, and on his landing a very cordial and affecting meeting took place between him and Mataafa. Then the future relations of the two men began to be discussed. Who was to be king?

"It soon transpired that Malietoa, broken in spirit and feeble in health, was unwilling to resume the cares and obligations of sovereignty, and on October 2 a great meeting was held at Vaialu. Upwards of 2,000 people were present and the principal chiefs of Atua, Aana, Tuamasaga, Manono and Savaii were there. At that great meeting Malietoa publicly and solemnly abdicated in favour of Mataafa, who was then as publicly and formally appointed king of Samoa. The people most interested and concerned thought the question was finally settled, but they were sadly mistaken. Some months before this a conference on Samoan affairs had been held at Berlin. It was a unique conference, and it has naturally been productive of results more striking than satisfactory. Samoa herself did not join in the conference; she was not invited to join.

"The conference drew up a document which was dubbed its final act, but Samoa was not made acquainted with the contents of this production. Three great Powers had kindly taken Samoa in hand, and her part was humbly to submit to be led blindfold along the way which was pointed out to her. Yet, to give the gentlemen who composed that conference justice, we must acknowledge that they had been very jealous for the freedom and independence of Samoa. Their words are very clear and unmistakable. They commence their final act with a most touching and eloquent expression of their desire for the welfare of this distressful country, and then proceed to declare that 'the three Powers recognise the independence of the Samoan Government and the free right of the natives to elect their chief or king and choose their own form of government according to their own laws and customs.' Could anything be more liberal and considerate? And the Samoans, though at the time ignorant of this beneficent provision, had elected their king at a great gathering of their leaders and chiefs. But, alas, after expressly recognising this free right, the final act immediately proceeds just as expressly to deny it, and declares that 'Malietoa Laupepa, who was formerly made and appointed king on the 12th day of July, 1881, and was so recognised by the three Powers, shall again be recognised hereafter in the exercise of such authority, unless the three Powers shall by common accord otherwise declare, and his successor shall be duly elected according to the laws and customs of Samoa.' So on November 8, six weeks after the abdication of Malietoa, and the appointment of Mataafa, the representatives of the Powers in Samoa issued a proclamation embodying this latter paragraph, though not quoting it from the treaty, which still remained a secret agreement, and invited the people of Samoa to take without delay such measures as, according to the Samoan custom, were necessary to reinstate the High Chief Laupepa as King of Samoa.

"This gentle and polite invitation conveyed to the Samoans a meaning not exactly warranted by the derivation of the term, nor yet sanctioned by Webster or Johnson; but when three great Powers join in an invitation to a small and feeble State the ordinary canons of interpretation become unreliable and must be abandoned.

"The real interpretation can only be discovered by ascertaining the will of the Powers. So in this instance the word 'invite' actually meant 'command'; it was simply the velvet glove concealing the mailed hand of arbitrary dictation. This having been made clear to the Samoans they responded to the request, if not with alacrity, at least with submissive obedience. There was no great public ceremony as on October 2, but it was understood that fonos were held in various districts, and on December 5 the Consular representatives issued another proclamation in which they stated that, 'Having been informed that, in compliance with the invitation contained in our proclamation of the 8th November, Malietoa Laupepa has been reinstated as King of Samoa by his own party, and being also aware by letters received from the chiefs at present assembled at Lufilufi, bearing the date of the 1st November, and by a letter of the 12th November, signed by the high chief Tamasese, that they, too, are willing to accept Malietoa Laupepa as King of Samoa, we, the undersigned representatives of Germany, Great Britain, and the United States of America, availing ourselves of the instructions sent us for the purpose by our respective Governments, hereby proclaim: That the Governments of Germany, Great Britain and the United States of America from this time recognise Malietoa Laupepa as King of Samoa.'

"It will be noticed that there is no reference to a consent on the part of Mataafa to this arrangement, but there is no doubt that he acquiesced in the new order of things, and he has frequently since then acknowledged the treaty to be binding upon him. We imagine, however, that this episode is absolutely without parallel in history.

"We have here a king publicly and solemnly renouncing his dignity and title in favour of another, and that other elected freely and spontaneously to the vacant throne; we have the three greatest States of modern times recognising in one breath the free right of the people to elect their own chief or king, and in the next declaring that their nominee must be chosen. Nay, more, when that nominee voluntarily resigns, they compel the people to annul the election of his successor, command them to restore the former occupant of the position to the place he had relinquished, and force the unwilling king to resume once more the burden which, but two months before, he laid down with a feeling of relief and satisfaction.

"And all this is done under the provisions of a secret agreement, concocted thousands of miles away without the knowledge or consent of Samoa. Four months after this agreement, which we now know as 'the final act of the Berlin conference on Samoan affairs,' and which we also know as the most dismally stupid production of modern diplomacy, is presented to Samoa, and she is practically forced to assent to it. Then the unfortunate king is to all intents and purposes abandoned and left to his fate. Some years ago, when the Taimua and Faipule sought to place Samoa under the protection of England, Sir Arthur Gordon replied: 'It would be impossible for her Majesty to accept the onerous responsibility of protection without a corresponding right to direct the action and policy of those protected.'

"But is it not equally unreasonable and unjust for the three Powers to claim the right to direct the action and policy of a people and yet to endeavour to avoid all responsibility? We assert that the Powers are justly responsible for the slaughter last Saturday.

Street Scene in Apia.

After being compelled to resume the kingship Malietoa Laupepa had a right to expect that those who insisted upon his occupying that position should support and protect him. Had it been manifest that he could rely upon the support of the treaty Powers, we are convinced that the battle of Vaitele would never have taken place. This, however, cannot absolve Mataafa, or his advisers, from blame. This is not his first secession from Malietoa. Twelve years ago he deserted him, and it was rumoured then that he aspired to the kingship, and now, for a second time, his schemes have proved abortive.

"For more than two years he has been the centre and focus of discontent, intrigue, and sedition. If, in November, 1889, when the Powers insisted on Malietoa being reinstated Mataafa had refused to relinquish the honour which the people had, of their own free will, conferred upon him, his actions since would have been

Pilot Station, Apia.

consistent and blameless, but he yielded to the pressure, and has since proved recreant to his allegiance, and he has long been a standing menace to the Government. He has sown the wind and reaped the whirlwind. As to the respective personal merits of Malietoa and his rival we refrain from speaking. In view of the awful calamity which has devastated Mataafa's household and bereft him of his children in his old age, we can only express our deep regret that the hand of affliction should have smitten him so sorely."

Stevenson's Grave.

(By W. Farmer Whyte).

"Here I am until I die, and here will I be buried. The word is out, and the doom written."

These words were written by Robert Louis Stevenson from his "Vailima" home in Samoa to Mr. S. R. Crockett, on May 17, 1893. On December 3, 1894, he died, suddenly and painlessly, as he had hoped for, and the Samoans had lost their gentle and beloved Tusitala.* But to this day, even as the initials R.L.S. are to Mr. Barrie and many others "the sweetest in recent literature," the name of Tusitala lives in the memory of the people of Samoa. They made the Road of Gratitude as a token of affection; on his death, in further proof of their love, they cut a track up the steep slope of Vaea Mountain, so that he might rest upon the summit. For Vaea he called "my mountain," and it was there he desired to be buried.

Scotland, the home of his youth, had passed away for ever—he knew he would never see it more, and yet he ever turned his eyes lovingly towards it, even to the end. He wrote once to his friend, Sidney Colvin, asking him to visit "Vailima"—"it is beautiful, and my home and tomb that is to be, though it is a wrench not to be planted in Scotland—that I can never deny." When, in connection with the London Mission, a "Sailor's Rest" was established in Apia, he contributed a bed, and named it "Allermuir"; he lived in Samoa, but his thoughts were in far-away Scotland, where the heather is. As you read of the wanderings of Davie Balfour and Alan Breck, you feel the haunting presence of their creator following you through the book. It is thus in most of his writings; he cannot conceal his love for his native land. And a poem of his, published just after his death in "Longman's Magazine," contained these pathetic lines:—

> The tropics vanish, and meseems that I,
> From Halkerside, from topmost Allermuir,
> Or steep Caerketton, dreaming gaze again.

It was a bright morning in February, 1906, when I first visited Stevenson's grave. "Vailima," which after the novelist's death passed into the hands of Mr. Kunst, a wealthy German gentleman, is situated about three miles from Apia, and the road to it is somewhat steep. It is, however, a delightful walk. For the first mile or so you go through an avenue of cocoanut palms—"those vegetable giraffes," as Stevenson called them—and then there comes a wealth of other tropical trees, shady and sweet-scented—the talie, the graceful fao, the fuafua, and many others. Here and there a great banyan shows through. On either side the beautiful hibiscus, cream and scarlet, lends colour to the scene. After a walk of an hour you see "Vailima" lying to the right, and you turn off the main road, going along a country lane. A few hundred yards down, and this lane turns sharply up to the left. Here at this corner begins the Road of Gratitude, or, as it is sometimes called, the Road of the Loving Hearts. The post with the notice-board at the top, placed there when the road was completed a few months before Stevenson died, still remains, but the inscription can now only be read with much difficulty. It runs as follows:—

O Le Ala O Le Loto Alofa.

Ua matou mafautau i le alofa sili o Iana susuga Tusitala i lana tausi alofa i le puapuagatia o i matou i le fale puipui a matou sauni

*Tusitala (writer of tales) was the name given to Stevenson by the Samoans.

a: se mea alofa ua sili e la pala e oo i le faavavau o le ala ua matou elia.

O i Matou

Lelei i Palauli	Tupuola i Lotofaga
Mataafa i Palauli	Tupuola i Amaile
Salevao i Siumu	Muniaiga i Amaile
Po'e i Siumu	Ifopo i Lepa
Teleso i Siumu.	Fatialofa i Lepa.

Lemusu i Solosolo.

The translation—a somewhat free one, it must be admitted—is thus given in the "Life of Stevenson," written by his cousin, Graham Balfour:—"Considering the great love of his Excellency Tusitala, in his loving care of us in our tribulation in the prison, we have made this great gift. It shall never be muddy, it shall go on for ever, this road that we have dug." Then follow the names of the Samoans, and of the towns or districts in which they live. The men had been political prisoners, and Stevenson had befriended them during their imprisonment.

The road is perhaps a quarter of a mile in length. "Chiefs!" said Stevenson, when the official opening took place, "our road is not built to last a thousand years, yet in a sense it is. When a road is once built it is strange how it collects traffic, how every year as it goes on more and more people are found to walk thereon, and others are raised up to repair and perpetuate it, and keep it alive. . . . And it is my hope that our far-away descendants may remember and bless those who laboured for them to-day." And, speaking of Samoa: "I love the land," he said; "I have chosen it to be my home while I live, and my grave after I am dead. And I love the people, and have chosen them to be my people to live and die with."

"Vailima," or "Villa Vailima," as it is now called, is to-day a more pretentious building than it was in the time of the gifted Scot, for its new owner added an additional wing to it, and effected many other improvements. Yet, as one goes over it, one sees many things that the "Vailima Letters" have made familiar to us. The visitor stands in the large ballroom, from which the great staircase leads to the upper part of the house, and he recalls the many strange and interesting gatherings that took place in it—Stevenson's birthday parties, the dances and other functions, grave and gay. A little distance away, in a sequestered green spot, is the cottage where the family originally lived, and where later poor old Joe Strong, artist, and his wife (Mrs. Stevenson's daughter Isobel) lived for a time before their unhappy divorce. A pretty garden and extensive lawns complete the picture. Governor Solf is said to have recently obtained authority to purchase the property on behalf of the German Government. It cost Stevenson between £3,000 and £4,000; it was sold after his death for something over £2,000; and now, it is stated, £15,000 is asked for it.

Grave of R. L. Stevenson.—Inscription in English.

"Vailima" nestles at the foot of Mount Vaea. You take the little winding track leading from the back of the house, and come to a rustic bridge, passing over a crystal stream, and a five minutes' walk brings you to the turn-off up the mountain.

I went up without a guide, simply following the directions I had received. There were no finger-posts to direct me; I saw the narrow track leading up the mountain, and followed it. But before going far I came to a standstill. Surely this could not be the path leading to Stevenson's grave. It was little better than a sheep track! Yet I could see the zigzag fashion of it, and I remembered that it was such a path the natives had cut up the mountain on the morning of December 4, 1894, for the funeral procession in the afternoon. And I went on.

It must have been the hardest, stiffest climb there ever was, the scrambling up that hill to bury Stevenson. Indeed, we have been told that the way was so rugged that in some places the bearers could do no more than retain their hold of the casket, whilst by means of ropes round their waists their comrades hauled them upward towards the goal. In parts the zigzag stopped abruptly— and I found myself standing in the thick of

Three-pronged Cocoanut Tree, All Bearing.

the tropical forest, looking for the continuation of the path. Sometimes I could see it, but very often I could not, and had simply to pull myself up by the trees and climb on until chance brought me to it. At places great logs lay directly across the track, and I had to scramble over them; even at the best of times the narrow zigzag, never much more than a foot in width, was scarce discernible for leaves, which lay here as thick as autumn leaves in Vallombrosa. Great trees rose high on either side, and the sun could not be seen; it was dark, sombre, silent. Now and again there was a slight rustle at my feet, and I perceived a black lizard hurrying away behind a tree, and at times there was the mournful cooing of a bird overhead. Save for these sounds, and the noise of my own tread, all was silent as the grave—even as the grave above. Spider webs, high and wide, stretched across the path from tree to tree every 20 or 30 yards, and innumerable small caterpillars were struggling in the mesh. It was impossible at times to make my way round them, and in passing through the webs I found myself covered with these tiny caterpillars, which crawled down my neck and into my ears.

Three times I stopped and told myself this could not be the way to Stevenson's grave. On the third occasion there was no sign of any track; indeed, I had long since lost it; the long grass and dead leaves had buried it out of sight. I was on the point of turning back, in my chagrin, when the sun began to show through the trees, and I knew that I could not be far from the top of the mountain. So I went on; and, to my surprise, I had not gone more than 20 or 30 yards when I saw the summit clear before me. A final pull up a steep pinch, and I stood by Stevenson's grave.

I stepped back involuntarily, deeply disappointed. I had climbed so far, had made my way up this steep mountain till now I was 1,300 feet above the sea, only to experience a peculiar sense of pain. My anticipations had not been realised; I had indulged in vain imaginings. No monument worthy of the name, no enclosed grass plot; nothing but a rough piece of cemented stonework, such as one sees over the grave of a Samoan chief, and the repulsive giant of Neglect. Conceive a table, oblong in shape, 15 ft. long by 10 ft. broad, and raised about 2 ft. above the ground; and on this place a slab of stone 11 ft. by 4 ft., rising to a height of perhaps 18 in.—such is Stevenson's tomb.

It was covered with dead leaves and brambles. At one end was a rusty tin cross, at the other a rusty circle of tin; once, no doubt, the one was a wreath and the other a cross of flowers. That was all; leaves, sticks, and old tin—and a German newspaper of a recent date. The latter indicated that occasionally a German found his way up there, and I was glad of it. But the utter neglect of the place pained me. "Nobody cares" seemed written all over it. There was not even an iron railing—just the uncared-for, dirty-looking tomb, and the long, rank grass all round and trees and tangled undergrowth, dead leaves and berries and creeping things.

Yet, if the little sacred plateau itself failed to please, it was a point from which the most beautiful picture imaginable was to be seen. To the right one could see the sunlit hills of Upolu in their wondrous garb of green, relieved here and there by a golden-hued plantation; away far down below was the sweeping curve of the ocean, stretching from north to east, from the point of Mulinuu to Falefa. Full 20 miles of sea were visible. A white streak told where the coral reef was. A couple of ships lay anchored in the harbour. The white towers of the Catholic cathedral glinted in the sunshine. This was the panorama that Stevenson loved to look at from "his mountain," and one might well envy him his grand and solitary resting-place.

Under the wide and starry sky,
Dig the grave and let me lie.
Glad did I live, and gladly die;
And I laid me down with a will.
This be the verse you grave for me:
Here he lies where he longed to be;
Home is the sailor, home from sea,
And the hunter home from the hill.

This requiem of his finds its place on one side of the tomb; and a thistle and hibiscus flower, fitting

emblems, accompany it. At the top is the name—Robert Louis Stevenson, 1850—1894. On the other side is an inscription in Samoan, beginning with the words, "The tomb of Tusitala." Then follow parts of the 16th and 17th verses of Ruth :—

Whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; where thou diest will I die, and there will I be buried.

Not long ago I was speaking to Mataafa, the one-time "rebel king," with whose cause Stevenson was always identified, and the poor old man—he is now 73 years of age, and his hair is snow-white—almost broke down as he told me of his love for Tusitala. "After I am dead, men will connect our names," he said. "His wisdom was great and he was always for peace. His words have come true, all of them. God bless the spot where Tusitala lies! May the King who reigns in heaven receive this chief in His eternal mansions!" And Mataafa, soon he, too, must die.

"He is a beautiful, sweet old fellow," wrote Stevenson.

Closely associated with the novelist in espousing the cause of Mataafa was Mr. H. J. Moors, and many will be interested to learn that this gentleman has just written a book dealing with Stevenson's life in Samoa. The appearance of the book will be looked for with interest.

Lovers of Stevenson will learn with pleasure that his grave is no longer the uncared-for spot that it was when I first visited it, and that the path up Vaea has been re-made, so that the ascent may be made with comparative ease. Ladies, who previously had to be content with an inspection of "Vailima," a ramble over the grounds, and a longing look at the high peak above them, without being able to see the tomb, may now make the ascent by easy stages. For this they have to thank Dr. Schultz, who was Acting-Governor during Dr. Solf's absence in Germany. In discussing Stevenson, I was led to deplore the fact that there was no proper pathway to his resting-place, and that the grave itself lay utterly neglected, and to my surprise—for it will be remembered the novelist, in his "Foot-note to History," wrote some hard things about the Germans—Dr. Schultz at once stated that he would have the matter attended to.

A few days after the conversation, the Acting-Governor wrote to me as follows :—"I regret very much the bad condition in which you found the road leading to the burial-ground of Mr. Stevenson, knowing well the great esteem people of all nationalities acquainted with the author's life and literary work maintain towards the deceased. I was not aware of this neglect, and had the necessary repairs immediately attended to. I will take measures that the road is kept in a permanent good condition."

Home of R. L. Stevenson.—(When Stevenson lived there.)

Shortly afterwards, in company with the British Vice-Consul, Mr. Thomas Trood, I paid another visit to Vaea. The pathway up the mountain had been made afresh, and the forest had been cleared for some distance on either side. What before had been a tedious and fatiguing climb was now a pleasure. And on arriving at the top we found that the little plateau, 50 feet by 35, had been carefully cleared and weeded.

This graceful act on the part of Dr. Schultz will be appreciated by lovers of Stevenson the world over; but it is a sad thing that it should be left to Germany to preserve from neglect and obscurity the grave of a man who is recognised as one of the finest masters of the English language.

The Administration.

At the head of the Government in German Samoa is Dr. W. H. Solf, who recently returned from an extended visit to Germany, where he was decorated by the Kaiser. Up till recently Governor Moore had charge of the American possessions, being located at Pago Pago, on the island of Tutuila; but no Government in the ordinary sense of the word has yet been formed there. Governor Moore has now resigned, and Lieut. Briggs has been appointed Acting-Governor. Pago Pago is utilised as a naval station by the United States, but little attempt at colonising has so far been made. While the population of German Samoa consists of about 400 whites, 500 half-castes and 33,000 natives, in the American colony there are only some 70 whites, as many half-castes and 6,000 natives Our remarks, therefore, under the heading of "Administration" are confined to German Samoa. Perhaps the chief drawback of the country is the absence of cable communication with the outside world, and as the mail-boats only call every two or three weeks the news of the world is somewhat stale when it reaches these islands. Messages from Europe to Apia may be cabled to Honolulu, Suva (Fiji) or Auckland, but for forwarding from these places certain fixed charges are made. The subsequent despatch through the post of such telegrams depends on the departure of the connecting steamers. The address for telegrams should be as follows:—Name of person to whom addressed, Apia Post Auckland, or Honolulu, or Suva.

Following are the principal Government officers:—Governor's Office: Private secretary, G. Wilmans; office secretaries, C. Tiedemann and M. Paul; interpreter and translator, C. Taylor. Governor's Council: Official members, Dr. Imhoff, Herr Haidlen, Herr Hausler; non-official members, Herr Riedel (president),* Herr Peemuller, and Messrs. Carruthers, Dean, Fabricius. The members of the Council are nominated by the Governor for a period of two years. Members residing in the country receive travelling expenses, in addition to £1 per day when the Council sits. The term of the present Council expires on September 30, 1907. The Governor sits with the Council and has the power of veto in regard to any resolutions.

Justice Department.—The Supreme Court is presided over by Dr. E. Schultz, Chief Justice, who is assisted by Judge Imhoff. The Judge is assisted in all cases by two assessors, chosen from the ratepayers, and who advise but do not control the decisions. The Chief Justice presides over the Land Court, should disputes arise between whites and natives, or between one another. Here, again, he is assisted by two assessors—experts—who are paid for their services. These are at present Mr. Norman H. MacDonald, an English surveyor, and Herr A. Haidlen, the Government surveyor. In addition, there are 14 Samoan land and title experts.

There is a right of appeal to the Governor's Court, and also from that court to the Kaiser. The expenses of clients are very small, and in fact the Government discourages litigation as far as possible.

Mr. R. Williams, formerly of New Zealand, represents the Government as magistrate on Savaii.

Registrar of titles, V. Peters; assistant, M. Mars; clerk of the court, von Egidy; sheriff, O. Loesche; interpreter (Samoan), Leuanae In the higher, or Appeal, Court Messrs. Peters and Mars act as clerks of the court.

Chief of Police, Th. Stoeckicht; assistant, Herr Roserus. Under these are 18 native policemen, who receive from £3 to £5 per month, according to seniority. The armed native constabulary, totalling 30, are under the command of Lieutenant Roserus, brother of the assistant to the Chief of Police.

Treasury.—The affairs of the Treasury are administered by Herr Hausler and Herr F. Jaeckel.

Lands Department.—Government surveyors, A. Haidlen, C. Lammert; architect and draughtsman, A Schaaffhausen.

Chinese Immigration Commissioner.—A. Fries. (There are about 1,000 now in Samoa.)

The Customs.—This department is under the direction of Herr R. P. Berking (acting collector of customs), C. Pullack (tide-waiter), and F. Kruse. Captain Pundt is harbour-master and pilot.

Post-office.—The postal service is conducted by Herr Traub, assisted by Herr Mohr.

Apia Telephone Service.—A telephone bureau has been established in connection with the Imperial Post Office in Apia. The rates for ordinary connection, including erecting and keeping in order, are 200 m. per annum, within a radius of 5 kilometres (about 3 miles), and 4 m. per year extra for every 100 metres beyond that radius A public telephone for general use is open at the Post Office. The rate for using is 20 pfennig for every 3 minutes.

Native Administration.—At the head of the Native Administration is the Alii Sili, Mataafa, in whose office Meisake, Teo and Tolo are employed as clerks, at £3 per month each, and Afamasaga is employed as interpreter. There are many chiefs and orators associated with the Alii Sili. Formerly they all resided at Mulinuu, but in 1905 Governor Solf considered it advisable to direct that they should reside in their own districts, meeting him at Mulinuu at such times as was necessary to discuss all matters coming within their province. They are all paid.

In each town is a Councillor (Faipule), and in each district there is a native Judge, who is empowered to conduct marriages. He has a native clerk. Every town also has its native tax-gatherer, who delivers the taxes at the Treasury in Apia. The only direct native

* A vacancy has occurred by the return of Herr Riedel (late manager of the D.H. and P.G.) to Germany.

tax is a poll-tax of 8s. yearly on the male commonalty and 12s. yearly on the heads of families. Women and children are not taxed. When the islands were annexed a poll-tax of 4s. a year on all males was imposed.

Land.—As regards land in German Samoa, no natives are at present permitted to alienate to Europeans land situated outside the boundaries of the former municipal district. Within such boundaries they can do so, however, on obtaining the permission of the Governor. Possibly this system may be altered before long. Now the term of leases for all land outside the municipality is limited to forty years, the rent varying from 1s. to 6s. yearly per acre. It is believed in some quarters that it would be a great mistake to allow the Samoans to sell their country lands and so—as has been the case in the Sandwich Islands—leave themselves without their principal means of subsistence. The forest lands now in the freehold possession of foreigners amount to considerably over one hundred thousand acres; eighty thousand of which are owned by the Deutsche Handels und Plantagen Gesellschaft, so that there is really no scarcity of land should foreigners wish to purchase freehold estates. To have nearly 40,000 paupers in the islands of a class like the ordinary Samoan would, however, create public danger.

Temperature and Rainfall 1905-6.

(Supplied by Dr. Funk.)

Month.	Maximum.		Minimum.		Rainfall.		
	Celr.	Fahr	Celr.	Fahr.	Mimr.	Inch.	Dys.
October.. ..	31·1	88·0	19·8	67·6	59·4	2·34	15
November ..	30·5	86 9	19·3	66·1	192·9	7.60	14
December ..	31·0	87·8	20·5	68·9	191·0	7·52	17
January ..	31·5	88·7	21·6	70·8	215·5	8·48	18
February ..	32·5	90·5	21·4	70·6	135·9	5·18	17
March	31·8	89·2	22·3	72·2	528·4	20 81	25
April	32·2	90·0	23 0	73 4	141·6	5 57	24
May	30·4	86·8	20 4	68 8	189·6	7·46	18
June	29·0	84·2	20·6	69 0	161·3	6·35	22
July	29·0	84·2	21·1	70·0	90·3	3 55	21
August	29 8	85·6	20·5	68·9	166·1	6·58	21
September ..	30·2	86·4	20·0	68·0	115·0	4·53	13

THE CUSTOMS.

All the employees in the Customs Department have been selected from old residents in the group qualified to fill the respective positions, none having been imported from home, as in various other branches of the civil service. Their courtesy is proverbial, and colonial officials might learn a lot from them in that respect.

British goods from the Australasian colonies are largely imported. Germany supplies a large share, and so, especially in some lines, does the United States. From Tutuila the copra export goes almost entirely to the United States; from Apia mostly to Europe, although in the last few years Sydney has absorbed yearly, principally for local consumption, nearly one-third of the copra exported.

Customs House, Apia.

The following statistics relating to the Customs-house will be found interesting :—

	Imports.		Exports.	
1892 ..	1,352,658 marks	..	608,266 marks,	571,925 marks copra
1893 ..	1,384,456 ,,	..	595,193 ,,	540,356 ,,
1894 ..	1,841,107 ,,		1,067,631 ,,	1,042,222 ,,
1895 ..	1,665,068 ,,	..	862,701 ,,	846,776 ,,
1896 ..	1,241,338 ,,	..	948,151 ,,	940,842 ,,
1897 ..	1,335,554 ,,	..	810,356 ,,	800,503 ,,
1898 ..	1,554,773 ,,		1,199,066 ,,	1,180,696 ,,
1899 ..	1,954,415 ,,		1,425,416 ,,	1,470,108 ,,
1900 ..	2,105,811 ,,		1,265,799 ,,	1,257,750 ,,
1901 ..	1,571,093 ,,		1,005,897 ,,	960,960 ,,
1902 ..	2,398,111 ,,		1,681 851 ,,	1,669,140 ,,
1903 ..	2,490,984 ,,		1,384,506 ,,	1,370,520 ,,
1904 ..	2,316,878 ,,		3,191,759 ,,	163,812 ,,
1905 ..	3,386,931 ,,		4,910,648 ,,	1,978,690 ,,

Cocoa Statistics.—Export.

1900 ..	3,104 lbs. (German)	valued at	1,862 marks.
1901 ..	14,548 ,,	,,	10,911 ,,
1902 ..	19,190 ,,	,,	11,524 ,,
1903 ..	9,228½ ,,	,,	5,537 ,,
1904 ..	43,000 ,,	,,	21,543 ,,
1905 ..	61,600 ,,	,,	30,250 ,,

Port of Apia—Tonnage In and Out.

1899	*93,863 Tons
1900	*77,156 ,,
1901	48,715 ,,
1902	44,855 ,,
1903	46,514 ,,
1904	44,425 ,,
1905	52,029 ,,

*American mail boats called here in these years, but since 1900 have discontinued, using Pago Pago instead.

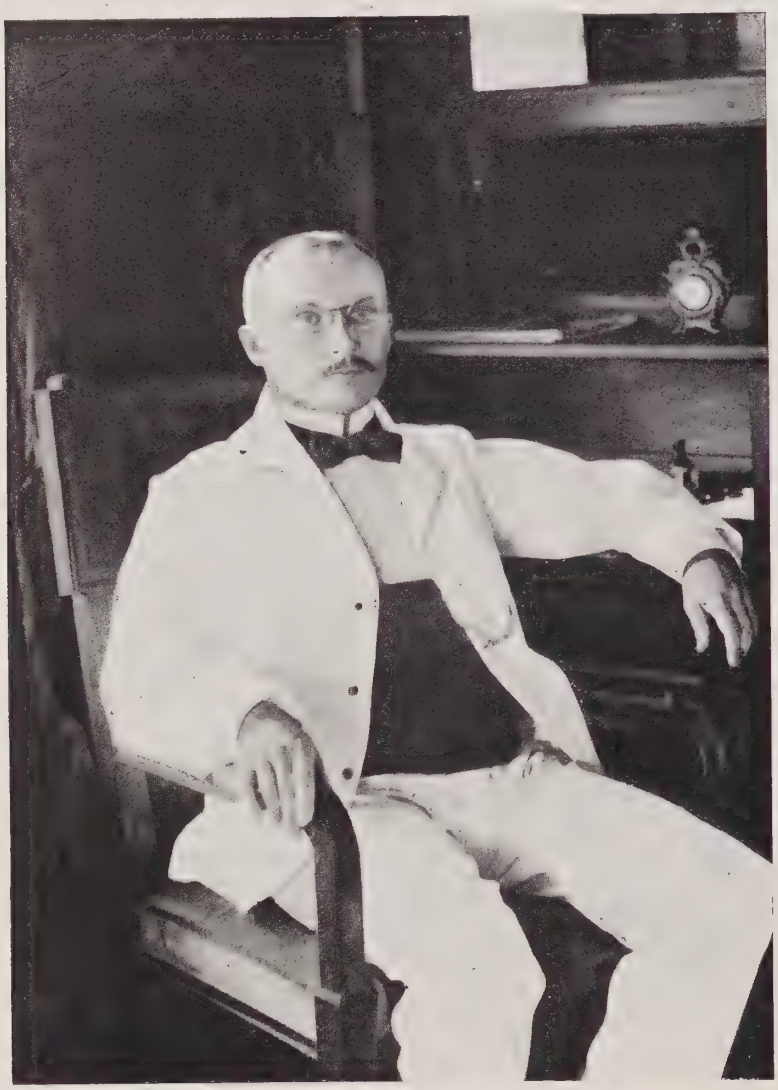
His Excellency Dr. Wilhelm Solf, Governor of German Samoa.

DR. WILHELM SOLF, Governor of German Samoa, was the last president and adviser to the King of Samoa while under the triple control of England, Germany and America, according to the Berlin Treaty of 1889. He succeeded Dr. Raffel, and arrived in Samoa just before the conclusion of the war of 1900 when, upon the death of Malietoa Laupepa, Mataafa put up as a competitor for the kingship, and on the first day of January attacked the followers of Malietoa Tanumafili, son of the late King, in and about the town, defeating them and looting all they had. This caused a good deal of ill-feeling among the Powers concerned in the welfare of Samoa, the British and Americans siding with Malietoa, and the Germans with Mataafa Dr. Raffel was recalled, and Dr. Solf was sent out. Soon after he arrived it was agreed upon by the Powers that England would withdraw, in favour of Germany, for exchanges elsewhere. Dr. Solf was appointed the first Governor, and has held the appointment up to the present time. He has ruled the colony in a firm and impartial manner, and commands the respect of all members of the various nationalities who reside in the colony. Under his administration Samoa has advanced at a great rate, as property and life are now secure; numbers of roads have been made, and a good deal of valuable land opened up. The land has been taken up by companies floated in Germany, England and elsewhere, and it is being planted with cocoa and rubber, as valuable adjuncts to the old-established copra industry. Some planters, indeed, are now neglecting the cocoanut in favour of rubber and cocoa, which promise exceedingly well. There is no doubt but that Dr. Solf will give every encouragement to the new industries. He has unbounded faith in the future of these islands, and when recently he made an extended trip home to Germany he was decorated by the Kaiser, in recognition of his valuable services in Samoa. Popular alike with the white population and natives a genuine note of regret was struck when a rumour gained currency that he would not return to Samoa and that a new Governor would be appointed; but happily for the islands, it proved to be unfounded. In fact, Dr. Solf has become so attached to this little colony—and it is a delightful colony in all respects—that it is more than probable he has no desire to leave it just yet. He was born in Schöneberg, a suburb of Berlin, of which his father was burgomaster, and is in the prime of life. Before he was sent to Samoa he was a Judge at Dar-es-Salam, in German East Africa. While he has originated many important schemes for the improvement of the Samoan colony, Dr. Solf has not been slow to turn to account anything that has impressed him during his travels as likely to benefit the community which he controls. There is no Anglophobe in his nature, there is no hatred of the United States or any other nation; on the contrary, all are his friends; and he shows neither fear nor favour, administering justice impartially alike to Germans and other nationalities. This is why he has been so successful, and this is why all are well satisfied with his administration of the affairs of the colony. When he paid a visit to Fiji, Dr. Solf was much impressed with the success that had attended British colonisation in that group of islands, and he was quick to gather knowledge and assimilate ideas, which proved subsequently of much advantage to his own colony. Dr. Solf is doing a great deal to dispel the old idea that the Germans cannot colonise. The Germans, under his wise guidance, are succeeding admirably with the colonisation of Samoa. In a great many respects it is a model colony.

A Party at Government House, Apia.

The Acting Governor entertains the Band of the U.S. Warship "Adams," stationed at Pago Pago. Those on the verandah, reading from right to left, are Herr Riedel (late manager D.H. & P.G.); Mr. Heimrod, U.S. Consul; Dr. Franke; Dr. Schultz (Chief Justice); Herr Hanssen (Manager D.H. & P.G.); Miss Heimrod; Judge Imhoff; Dr. Schwesenger, and Mr. W. Farmer Whyte (Sub-Editor, *New Zealand Herald*, Auckland).

DR. ERICH SCHULTZ, Chief Justice of Samoa, is quite a young man, having been born in Berlin in 1870; and, considering that his residence in Samoa only dates from 1901, his knowledge of the native customs and the history of the race is little short of surprising. Hardly had he got settled in Apia than he set himself resolutely to work to master the Samoan language, and lost no opportunity of carefully studying the customs of the people and acquainting himself with their history from the earliest times; and the result is that to-day he is regarded as one of the best authorities on native affairs. Dr. Schultz was educated in Berlin. On leaving college he studied for the law, and also devoted much time to the study of political economy. After having passed the full course of examinations, he entered the colonial service in 1898. His progress was rapid. In 1899 he was appointed Judge in Dar-es-Salaam, in German West Africa; but his stay there was short, as in the following year he was recalled to Berlin to fill a position in the Colonial office. In 1901, only a year later, he was selected as a Judge for Samoa, to assist his Excellency Dr. Solf, who at that time combined the office of Governor with that of Chief Justice. In 1904 a change was made. The growth of the colony had been so marked, and the duties devolving on Dr. Solf in his dual capacity had increased to such an extent, that it was impossible for one man to fill both positions and do himself justice. Therefore Dr. Solf was relieved of the Chief Justiceship, and Dr. Schultz succeeded him, Dr. Imhoff being sent out to fill the vacant judgeship. Dr. Schultz has proved himself eminently qualified for the high and honourable position that he fills; and as Acting-Governor during the absence of his Excellency Dr. Solf in Germany he displayed great administrative ability and tact. It remains to be said that Dr. Schultz is esteemed by all residents of Samoa, and justice is administered by him faithfully and fearlessly, without regard to creed, nationality or colour. As one who has the interests of the country and the well-being of all her people at heart, he is esteemed alike for his personal qualities and his admirable grasp of judicial affairs—a popular citizen and an honest and upright judge. Dr. Schultz has just published a very interesting little book dealing with Samoan proverbs.



DR. SCHULTZ, Chief Justice.

DR. IMHOFF, who occupies the important post of Judge, is a young man, but is possessed of considerable ability, and as a rule his decisions give satisfaction. He administers justice impartially to Germans and other white members of the community, as well as to the natives. He has only been in Samoa for a couple of years, but he rapidly adapted himself to the new circumstances in which he found himself placed, and by dint of studying the history and customs of the Samoans and the laws of the country he has now obtained a thorough grip of judicial affairs. Though he resides in Apia, his duties, of course, sometimes take him to the island of Savaii and to other distant parts of the islands. When in 1906 a notorious native criminal named Sitivi, who had been sentenced by him, escaped from prison, Judge Imhoff had a very exciting experience and narrowly escaped being murdered. Sitivi had vowed to kill him, and it is averred that he not only broke into the Judge's residence one night—at a time, fortunately, when Dr. Imhoff had taken the precaution to take up his quarters elsewhere—but actually left a couple of bullets, accompanied by an insulting message, on a table

in his house, on top of a proclamation that had been printed offering a reward for his capture. Sitivi was some time later shot, much to the relief of a great many people whom he had threatened to kill.

DR. FRANZ LINKE, Director of the Apia Observatory though quite a young man, has already gained considerable reputation as a meteorologist, and it is generally believed

DR. F. LINKE.

that a splendid future lies before him. Born in the Duchy of Brunswick, Germany, in 1878 he studied in the universities of Leipsic, Munich, Berlin and Goettingen successively. His first appointment was that of assistant in meteorology at the College of Agriculture in Berlin. He afterwards occupied the position of assistant in the Meteorological and Magnetical Observatory Potsdam, and subsequently was appointed assistant in the Physical Institute, Goettingen. He arrived in Samoa to take up the duties of director of the Apia Observatory, 1904. His principal work in Germany consisted of making observations of atmospheric electricity and he ascended in balloons as high as 20,000 feet for that purpose. The chief object of the Apia Observatory is to make observations of terrestrial magnetism, connected with a magnetical survey of the Samoan islands. For seismic work the principal instrument used is Wiechert's seismograph, and by means of this instrument a hurricane in any part of the South Seas is recorded some days before it can reach Samoa. In connection with his meteorological observations and those connected with atmospherical electricity, Dr. Linke has the assistance of thirty stations in the Samoan islands. Observations respecting meteorological phenomena in higher altitudes are also carried on with the aid of kite ascendants, up to a height of 10,000 feet. Dr. Linke is assisted by Herr A. Porsin, a member of the German expedition to the South Pole in 1902-3. Herr C. Kaufmann fills the position of secretary. The observatory is situated on the point of the Mulinuu Peninsula. Dr. Linke, in addition to carrying out his ordinary duties in a most able manner, has devoted considerable attention to the new active volcano on the island of Savaii, and from time to time most interesting articles from his pen concerning the volcano appear in the *Samoanische Zeitung*.

DR. RICHARD FRANKE, the Government Physician at Apia, was born at Burkersdorf, in Germany, near Attenburg, in 1873, and is therefore only 33 years of age. He is recognised as a very able and skilful surgeon. He received his early education at Attenburg, and subsequently proceeded to the university of Jena. In turn, also, he studied at the universities of Kiel, Munich, and finally Berlin. His first appointment was that of assistant in surgery and gynæcology in Berlin. Shortly afterwards, however, he accepted a position as ship's doctor in the Hamburg-American line. He remained in this position for eighteen months. After this he practised his profession for five years in Gera, and at the end of that period, in 1905, he set sail for Samoa, under engagement to the Government. Though he has been in Samoa only about two years he has already gained a considerable reputation in his profession, especially in a surgical sense. Dr. Franke is allowed the right of private practice, in addition to the position he holds as physician to the Government. Whatever else may be said of Samoa under German rule, this much is certain that its medical men compare very favourably with those to be found in any other community.

DR. R. FRANKE.

DR. JULIUS SCHWESENGER, Health Officer for Samoa, was born in the Bavarian Rhine province of Germany in 1861, so that he is now

DR. J. SCHWESENGER.

45 years of age There he received his early education and he finished his studies at the University of Wurzburg, where, in 1886, he obtained his diploma with the degree of M.D. For some 8 years he occupied the position of assistant at the Wurzburg University Hospital. Then he spent four years as an army surgeon, afterwards proceeding to German East Africa in the same connection. He spent five

years in East Africa, and then fell a victim to fever and was invalided home. On his return to Germany he received the order of the Knight of the Red Eagle in recognition of his services. Leaving the Fatherland once again, he spent a year in Egypt for the purpose of recruiting his health; and then went home with the intention of settling down. But he had spent so many years in warmer climes that he found the cold did not now agree with him, and once more he turned his face towards fresh fields and pastures new—this time towards tropical Samoa. This he did in 1899, under engagement to the D.H. and P.G. He was present at the bombardment of Apia in the early part of that year. On the annexation of the islands, which followed soon afterwards, Dr. Schwesenger entered the service of the German Government as health officer for the inland districts, Dr. Funk being health officer in Apia. On the latter's retirement a few years ago, however, Dr. Schwesenger took over the whole of the duties, and has carried them out with marked ability. He is a general favourite with all.

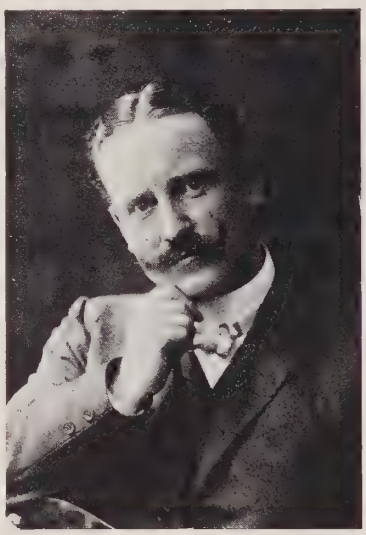
HERR ALBERT SCHAAFFHAUSEN, Government Architect in Apia, was born in Essen, Germany, in 1876. On leaving college, he studied for his profession, and subsequently he visited Africa, remaining there for some time. Shortly after returning to Germany,

HERR A. SCHAAFFHAUSEN

he decided to visit Australia, and, carrying out his project, he arrived in Sydney in 1899. He, however, did not stay in Australia long, for, on the annexation of the islands in 1900, he started for Samoa. He then entered the employ of the D.H. and P.G., and shortly afterwards went to Tutuila, the principal island annexed by the United States, and superintended the construction of some houses on that island. On returning to Apia, he was engaged by the Government in the capacity of inspector of roads and buildings, and subsequently he was appointed to his present position.

HERR ALFRED HAEUSLER, the Government Treasurer, was born in Germany, and received his early education at Landeshüt. On leaving college, he received an appointment in the Government service, and later on entered the Colonial department of the Foreign Office in Berlin. He arrived in Samoa to take up the duties of treasurer in 1905.

HERR OTTO DAMM, Principal of the Government School at Apia, was



HERR O. DAMM.

born at Monheim, on the Rhine, in 1873, and received the chief part of his education at the Royal Seminary in Mettman. He passed his first and second examinations in 1893 and 1895 respectively. He then became a teacher, being engaged in this profession in various towns in Germany until 1897, when he went to Turnu-Severin, Roumania, where he held, with the approbation of the Minister of Education, a position as Professor of German. He left Roumania in 1899 under contract to proceed to Samoa and take charge of a then private German school. The school was partly subsidised by the Government, but in 1903 it was taken over completely and became the Government school, Herr Damm being appointed principal. In 1905 a start was made with the erection of the present spacious and up-to-date buildings, which were formally opened by the Acting-Governor, Dr. Schultz, in May, 1906. The number of pupils is 93, 74 of them being Germans. Full particulars of the school and the subjects taught there are given elsewhere. The methods adopted by the principal have been attended with admirable results.

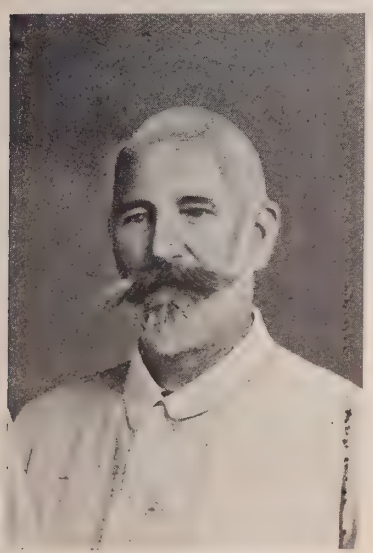
We often hear tourists complaining of over-zealous and discourteous

HERR R. P. BERKING.
Collector of Customs.

Customs officers, but such a charge cannot be laid at the door of the Customs Department in Samoa. The officers are zealous and alert, as they ought to be, but they are never discourteous. At present the department is under the control of Acting-Collector of Customs HERR R. P. BERKING, who has for his staff of assistants Herr C. Pullack (first assistant), Captain F. Kruse

(tide-waiter), and Captain Röback (assistant tide-waiter). Herr Berking, the subject of this sketch, is a native of Hanover, where he was born in 1880. There he was educated. At an early age he found himself in Hawaii, being engaged there for three years in commercial pursuits. Going to Samoa on the annexation of the islands in 1900, he entered the Customs department at Apia as tide-waiter on October 1st of that year, and in two years' time he was made first assistant. Since April, 1905, he has acted as collector of customs, a position he fills with credit to himself and advantage to the Government. The courteous manner in which he at all times discharges his duties has made him very popular with the general public.

HERR C. PULLACK, First Assistant in the Customs Department, Apia, has had a varied experience. Born in Bonn, Germany, in 1851, he passed through the university of that city, and afterwards spent three years in travel, visiting all parts of the world. He first arrived in Samoa in 1874, but only remained a very short time, soon proceeding



HERR C. PULLACK.
Customs Officer.

to Tonga. A few months later, however, he returned to Samoa and entered the employ of the D.H. and P.G. as a clerk. Two years later he left for the island of Niuafoo, Tonga, as agent for the firm, and from there he went to Rotumah in the same capacity. Three years afterwards he returned to Niuafoo, where he put in a further term of three years, at the end of which period he took a trip home to the Fatherland. On returning—for island life had got into his blood and he could not leave it—he again entered the employ of the D.H. and P.G., this time taking up his quarters at Tongatabu. Soon, however, he found himself back again at Niuafoo. After spending three more years on the latter island, he resolved to go home again, but just when all his plans were completed he altered his mind and bought the International Hotel at Apia. This hotel he managed for two years, and then went in for trading on his own account at Niuafoo. On the annexation of the Samoan group Herr Pullack entered the service of the Government at Apia, being appointed to the position which he still holds.

CAPTAIN D. PUNDT, the Pilot and Harbour Master of Apia, was born in Germany, and went to Samoa as captain of an American ship, the "Herman," which left the States on a treasure-hunting expedition. The previous pilot had just died before the "Herman" arrived in Apia, and Captain Pundt was offered the position, which he accepted and has held ever since. He is a great yarn-spinner and an excellent fellow.

CAPTAIN F. KRUSE, Tide-waiter, Apia, was born in Schleswig-Holstein, Germany, in 1859, and was there educated. On leaving school he went to sea, and he followed a seafaring life for something like twenty years before visiting Samoa in 1885. He was for some time captain of the labour vessel, "Upolu," spending altogether six years in recruiting labour from the New Hebrides and the Solomons. On settling in Samoa, he took a position as overseer on the D.H. and P.G.'s Vailele estate, under Captain Hufnagel. He remained in this position for eleven years. On the annexation of the islands he joined the Customs department at Apia as tide-waiter, a position which he creditably fills.

CAPTAIN F. KRUSE.
Customs Officer.

The Assistant Tide-waiter at Apia, CAPTAIN RÖBACK, is a Norwegian by birth. He was born in 1850, and at the age of 29 he arrived in Samoa under engagement to the D.H. and P.G., filling the position of captain of various vessels belonging to the firm's trading fleet. Subsequently he acted as pilot for two years, at the end of which time he accepted a position on Vailele estate. On the annexation, like Captain Kruse, he entered the Government service. He is a valued officer.

HERR W. OSBAHR, Assistant Master in the Public School at Apia, was born in 1878 in Lübeck, Germany, and educated there, finishing his studies in Hamburg. He came out from Hamburg to Samoa in 1903 under contract with the Government. He is a great athlete, and takes the keenest interest in all kinds of sports in Apia.

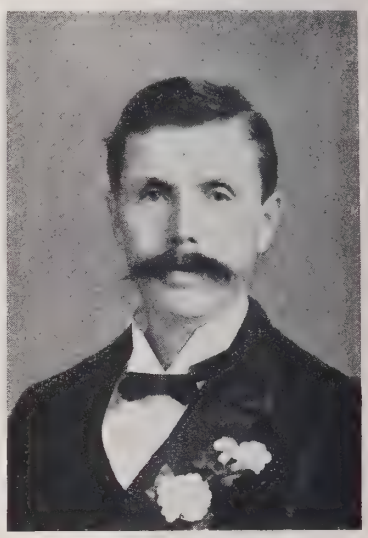
MR. CHARLES TAYLOR, Government Interpreter in the Supreme Court, Apia, was born in Matautu, Upolu, on 8th May 1871, and educated first at a private school, and afterwards by a

private tutor. He was sent to Germany by the German Government,

MR. C. TAYLOR.
Native Interpreter.

and finished his studies in Widenhausen. He returned to Apia in 1902, resuming his duties as chief interpreter. In addition, he is assistant-secretary to his Excellency Doctor Solf, whom he accompanies on his visits to different portions of the group. Mr. Taylor was with the late Robert Louis Stevenson for some time, and taught him the Samoan language. He is full of anecdote regarding the novelist. We find references to him in the "Vailima Letters," and he smiles when he points out to a friend the passage where Stevenson refers to him as a "sesquipedalian young half-caste." In 1886 he was interpreter to the British Consulate. He was an adopted son of Mr. J. E. Alford.

HERR ADOLF MOHR, the Assistant Postmaster at Apia, was born in Germany in 1876, and educated there. On leaving school he learned the trade of a bookbinder, and worked at his trade till he was nineteen years old. Then he came out to the colonies, and, after spending three years in Sydney, went on to Samoa in 1899, where he was first an over-



HERR A. MOHR.

seer and then storekeeper for Mr. Grevsmuhl in Savaii. In 1904 he entered the Postal Department.

United States Naval Station.

The islands of Tutuila, Annuu and the Manu'a group are officially classed as the U.S. Naval Station, Tutuila. The natives govern themselves, under the Commandant of the Station, with the assistance of the Secretary of Native Affairs. The village councils annually appoint the chief of the village, who is charged with the good order of the village. The County Chiefs are hereditary. The Governors of the Districts are appointed by the Commandant from the rank of County Chiefs. The native officers are paid from native taxes, collected annually in produce and sold by the Government. The islands are divided into five Judicial Districts, each presided over by a native District Judge appointed by the Commandant. Under each District Judge are the native Magistrates, who make monthly reports to the Judge. The Chiefs of the towns make monthly reports of affairs concerning their towns, and reports of all meetings held, to the District Governors. The alienation of native land is prohibited, but lands can be leased for a period not exceeding 40 years, with the approval of the Commandant. The consumption of intoxicating liquors by natives, or the furnishing thereof to them, is prohibited. Road-making has been carried out extensively by the Samoans, and now the islands of Tutuila and Manu'a can be traversed with comparative ease. The roads within a short distance of Pagopago are suitable for vehicular traffic. The wharf and coalshed were completed in February, 1902; any vessel under 30 feet draft can go alongside. The U.S. Government keeps a supply of coal in hand for their own vessels. Coal cannot be supplied to merchant vessels or to foreign men-o'-war, except when they are in distress; and then only enough to enable them to reach the nearest coaling port. A new residence for the Commandant has been completed, and a quarantine station established on Goat Island. Further improvements have been carried out, as the connection of the principal districts by telephone; the erection of an ice and cold storage plant; an observatory; and the enlargement of the Station water supply. A newspaper in Samoan, entitled *O le Faatonu*, is published monthly by the Government. Its chief purpose is to instruct and advise the natives, among whom it is circulated freely. The population of American Samoa is 5,888 natives; and the foreigners number 158, including half-castes. The A. & A. line (Oceanic Co.'s) steamers call at Pagopago to and from San Francisco and Australasia.

The Government. — His Excellency C. B. T. Moore,* Commander, U.S.A., Commandant and Civil Governor; Mr. Edwin Gurr, Chief Secretary of Native Affairs; E. J. Mooklar, Clerk and Stenographer to

* As we go to press with this work, we learn that Governor Moore has resigned and returned to the United States.

Commandant ; Albert Meredith, Clerk ; Alex. Forsythe, Interpreter ; W. H. Yandall, Interpreter ; Puailoa, Native Clerk. Native Officials.—District of Falelima, East : Governor, Mauga Moimoi ; County Chiefs, Mauga Taufaasau, Leiato, Faumuina, and Soli'ai ; Village Chiefs as elected annually. District of Falelima West : Governor, Faiivae ; County Chiefs. Tuitele, Satele, Letuli, and Fuimaono ; Village Chiefs as elected annually. District of Manu'a : Governor, Tuimanu'a, County Chiefs, Tufele, Asuao, Tuiolosega, Misa ; village Chiefs as elected annually. Judicial Department.—High Court : Commander C. B. T. Moore, U.S.N., President ; Mr. Edwin W. Gurr, Judge (with members appointed by precept of President) ; Kitiona, Native Clerk ; Puailoa, Native Clerk ; Alex. Forsythe, Interpreter. District Courts : Mr. E. W. Gurr, Chief District Judge ; District Court, No. 1, Judge Mauga Taufaasau ; No. 2, Judge Pele ; No. 3, Judge Letuli Pili ; No. 4, Judge Tufele, and Tulifua. Magistrate's Court : A Magistrate is appointed for each village ; or when convenient to work several villages collectively, a Magistrate is appointed for the several villages. Customs' Officers : Chief Collector, Lieut. W. H. Stanley, U.S.N. ; Collector, F. C. Barber ; Customs' Clerk, F. L. Myska. Navy Yard and Public Works : Commandant, C. B. T. Moore, Commander, U.S.N. ; Captain of the Yard Lieut. W. H Standley, U.S.N. ; Medical Officer, A. M. Fauntleroy, P.A.-Surgeon, U.S N. ; Storekeeper and Island Treasurer, Asst.-Paymaster T. J. Bright, U.S.N ; Station Paymaster, Asst.-Paymaster J. C. Hilton, U S.N ; Chaplain, J B. Frazier, U S.N. ; Astronomer, Benjamin Boss ; Clerk to Commandant, E. J. Mooklar ; Clerk to Storekeeper and Island Treasurer, M. P. Coombs, U S.N. ; Clerk to Station Paymaster, Frank E. Shute, U.S.N. ; Military Instructor to Fitafitas, Gunnery Sergeant J. F. Cox, U S.M.C ; Yard Foreman, R. M. Walker ; Chief of Police, George Scanlan ; Assistant to Astronomer, Gustave Harrison ; Printer, Paul Schwenke ; Overseer, Afoa-Lagolago. Hospital : Passed-Assistant Surgeon, A. M. Fauntleroy, U S N , in charge : Assistant Surgeon, Milton E. Lando, U.S.N. ; Hospital Steward, A. L. Bradford, U S N. ; Assistant, M. E. Reed. Officers of Stationship, U.S S. "Adams" : C. B. T. Moore, Commander, U.S N. ; W. H. Standley, Lieutenant, U.S.N. ; W. G. Briggs, Lieutenant, U.S N. ; P. B. Dungan, Lieutenant, U S.N. ; J. B. Frazier, Chaplain, U.S.N. ; Milton E. Lando, Assistant Surgeon, U.S.N. ; J. C. Hilton, Assistant Paymaster, U.S.N. ; James Wilson, Pay Clerk, U.S.N. ; William J. Trevorrow, Warrant Machinist, U S.N.

. . Educational . .

The Public School.

There is a splendid Public School in Apia situated at Motootua. Up to 1903 the school was partly subsidised by the Government, and in that year it was taken over completely and became the Government school, Herr Otto Damm being appointed its principal. In 1905 the present spacious and up-to-date buildings were commenced, and in May, 1906, they were formally opened by the Acting-Governor, Dr. Schultz, in the presence of the Consuls, representatives of the missions, and a large number of the public. There are two main buildings, each containing two class-rooms, and, in addition, there is a well-stocked library. A special room contains specimens of natural history, rubber, &c., in various stages, also cocoa and other things, all used for demonstration purposes in the school. The latest method of imparting knowledge is employed by the use of illustrated maps for giving object-lessons upon every subject. The chief aim of the school is to enable the child to write and speak in both German and English. The children are bright and intelligent. A great drawback is the want of a compulsory Education Act. This want is felt in those few schools in Samoa taking white and half-caste children.

Arithmetic, geometry, history, geography, natural history and physics, singing, drawing, writing and drill are all included in the curriculum of the school. Mr. Damm is assisted by one male teacher and two lady teachers, all educated in Germany, most of them having been in England and France to study the languages of those countries.

The number of pupils at the Government School totals 93, made up as follows :—74 Germans, 8 English, 2 Americans, 3 Danes, 3 Swedes, 2 Swiss and 1 Samoan. As regards religion, about half a dozen are Roman Catholics and all the rest Protestants.

Herr Damm, the principal, is assisted by Herr Osbahr, and the Misses L. Schultze and L. Damm.

The following are called Foreign Schools :—Government School, Malifa School (Misses Armstrong), Catholic Mission School for boys (Marist Brothers), and the Catholic School for girls (Marist Sisters). All others are native schools.

The Misses ARMSTRONG'S School at Malifa, the only Protestant English ladies' seminary in Samoa, is a standing example of the success which invariably attends a well-conducted establishment. Started in 1889 with no more than six pupils, there are now between sixty and seventy pupils attending it, some of these being boarders. German, which is a compulsory subject in Apia, is taught by a German master, and, in addition, the pupils receive a thorough grounding in English, music, singing and drawing, as well as all other subjects incidental to a first-class elementary school. The school building is detached, and

several class-rooms are provided, all the rooms being lofty and well ventilated. The Malifa School rests in a delightfully picturesque situation about three-quarters of a mile from the beach and on the road leading to historic Vailima and Mount Vaea, on the summit of which rest the remains of Robert Louis Stevenson. No prettier walk can be imagined than that along this road, skirted with the beautiful hibiscus blooms and the waving cocoanut palms and glossy bread-fruit trees. The Malifa School grounds consist of about two acres, and the aspect is in all respects a charming one. The large measure of support accorded the Misses Armstrong is proof of the success that has attended their methods, and the people of Apia are to be congratulated upon having such a school and such able teachers in their midst.

. . The Hospital . .

The Apia Hospital is divided into three divisions, European, native and Chinese. The European hospital is a donation from the late Herr Kunst, owner of "Vailima." The other buildings have been erected by the Government during the last three years, and are still being enlarged and completed as funds are available. The centre is occupied by the operating-room, easily accessible from each division. The European hospital is a wooden building, with concrete floor in main part. The native division is wholly concrete and is built on piles, and has two storeys, the upper one being of wood, and occupied by Government officials. The main

Staff at Government Hospital.

building of this division is divided into six parts. A splendid library of medical works is also here. There is a spacious public consultation-room and a general waiting-room, all lofty and well-lighted and ventilated. A spacious storeroom will shortly be utilised as a dispensary. Then there is the general office for administration in the grounds, which comprise from 15 to 20 acres.

Ample space is provided and provision made for the erection of hospital tents in the event of an epidemic breaking out. Upon the Samoan portion are erected four Samoan houses, native style. Two more are to be erected later on. These are occupied by patients and their families, according to Samoan custom. The Chinese division is divided into two wards, each ward holding 30 beds. Special wards are provided for extreme cases and infectious diseases. Lavatories and bath-houses are in the building, all in charge of a European nurse and Chinese waiter. The operating-room before referred to is connected by a covered pathway with the various divisions, and is replete with all requisites.

The whole is under the management of Dr. Schwesenger, assisted by three nurses and one assistant. The sanitary supervision of the Chinese lepers outside the hospital and also of the Samoan population outside is in the hands of the second Government officer, Dr. Franki.

The nurses, who are from Germany, are the Misses Langenbeck, Stein, and Schuster. Herr Goebel is another assistant.

The American Hospital, connected with the Seventh Day Mission, formerly under the charge of Dr. Braucht and Dr. Vollmer (deceased), is at present without any medical supervision. Mr. Southon is in charge.

A special physician, Dr. Zeischank, is attached to the German firm, the D. H. and P. G.

Mr. W. J. Swann, of many years' standing in Apia, is the leading chemist. Mr. G. Sabiel, from Germany, started in the same business a couple of years ago.

The MALOLO-LELEI, the Sanatorium of Samoa, and property of Herr Deeken, is situated about six miles south-east of Apia, and is reached by a first-class road. The house is situated fully 2,000 feet above sea-level and commands a magnificent view of the ocean and adjacent country. It contains accommodation at present for a limited number of visitors, but enlargement will follow when its beauties and the bracing air have found recognition amongst the health-seekers in the Southern Pacific. The grounds cover fully 125 acres and a splendid kitchen garden supplies the table with every sort of vegetable that can be grown here, while twelve cows are always in full milk. Butter and cheese are made on the estate, the dairy being fitted with a perfect plant for butter and cheese making. Splendid fishing

and bathing is obtained in the River Vaisigana, running through the estate, which is reached in about one-and-a-half hour's drive from Apia, and sulkies and horses are always obtainable. The climate is most bracing, blankets being a necessity every night. Fresh eggs and home-made bread, with cream, cheese, table salads and plenty of milk are always on hand. The Sanatorium is a perfect paradise for those seeking health and quietude.

APIA SPORTS CLUB.

The APIA SPORTS CLUB was founded in June, 1903, since which time it has made great strides. The initial object of the club was to improve the breed of horses in Samoa, combined with providing good and healthful sport for its members and the public. At present it numbers over one hundred members in the small community and, owing to the good management, each member is in a position to take out more than he has put in. The office-bearers are as follow :—Patron, His Excellency Dr. Solf ; chairman, Herr H. Hanssen ; vice-chairman, Captain Allen ; treasurer, Mr. H. Gebauer ; stewards, Messrs. Allen, Hoeflich, McDonald, Dietze and Annandale ; clerks of course, Messrs. Forsell and Koch ; starter, Mr. Dietze ; handicapper, Mr. Browne ; judge, Captain Hufnagel ; auditors, Messrs. Partsch and Lieber ; committee, Messrs. Allen, Browne, Dietze, Forsell, Gebauer, Hanssen, Huensell, Hoeflich, Lieber, McDonald, Milford, Mueltor, Roberts and Walker ; secretaries, Messrs. G. Opfut and Roberts. Of the committee seven retire yearly, but are open to re-election. Three meetings for horse-racing are held every year, and in addition there have been paper chases on horseback, regattas, shooting competitions, balls and boating evenings, held under the auspices of the club. The race meetings have been held on the beach at Matafagatele, but the purchase of a suitable course close to the town, which will also supply a long-needed want of a general recreation ground is in contemplation. The Government is assisting the club to its utmost.

VOLUNTEER FIRE BRIGADE.

A volunteer fire brigade, comprising members of the Apia Social and Athletic Club and the Apia Fortbildungs Verein has been formed. The engines and equipments are provided by the Government, but the monetary support of householders will be gratefully accepted to aid in thoroughly organising this useful institution.

APIA PRINTING OFFICE.

At present there is no Government printing office in Apia. The Government printing is all done at the office of the *Samoanische Zeitung*, of which Herr E. Lubke is proprietor and editor. Mr. F. Mueller, formerly of Queensland, is his chief assistant, and takes charge of the English portion of the paper. It is issued weekly, and is now in the sixth year of its existence. Half of it is printed in German and half in English. The yearly subscription is 16/-, and the advertising rates are 4/- for the first inch, and 2/- for each succeeding inch. The Government newspaper published in the Samoan language, "O le Savali," is also issued from the same office once a month for free distribution among the natives, in order that current news may be disseminated.

Apia Printing Office.

. . Ecclesiastical . .

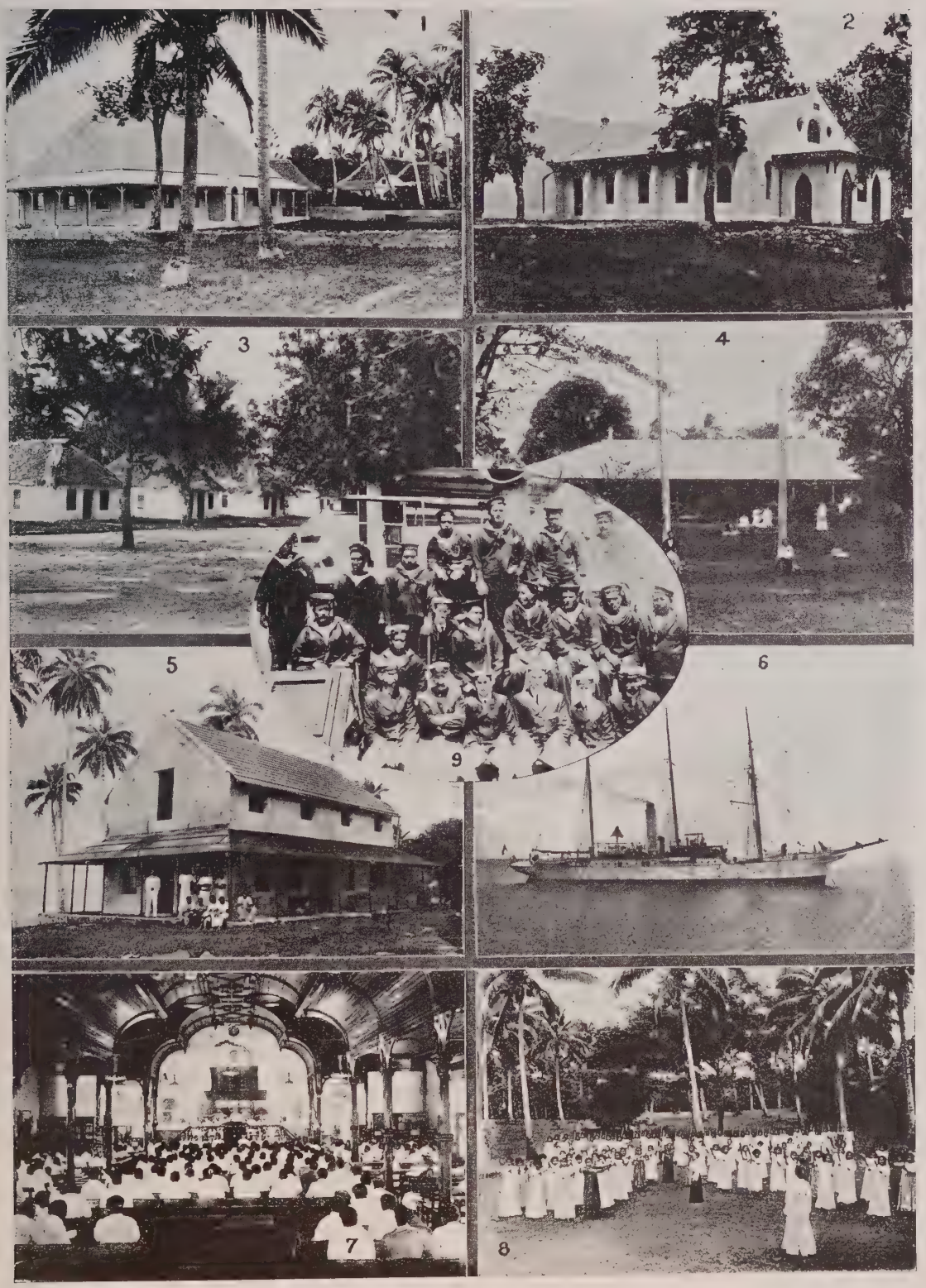
London Missionary Society.

The London Missionary Society commenced work in Samoa in August, 1830, when the Rev. John Williams, accompanied by Rev. Charles Barff, visited Samoa and located Tahitian teachers at Sapapalii and other places in the island of Savaii. In 1835 six European missionaries were appointed, viz., Messrs. Heath, Hardie, Mills, Macdonald, Murray and Barnden. Shortly afterwards two normal schoolmasters and a printer were appointed. In 1837 Christian churches were organised in the group. By 1840 the three main islands, Upolu, Savaii and Tutuila, had been covered with a network of mission stations.

In September, 1844, the Malua Institution was established, about twelve miles west from Apia on the island of Upolu. The Rev. George Turner, LL.D., and Charles Hardie were set apart for this work. Mr. Hardie's place was subsequently filled (December, 1859) by the Rev. Henry Nisbet, LL.D., removing thither from Sapapalii, on Savaii, which station he had occupied since 1850. Dr. Nisbet died at Malua in 1876, and Dr. Turner retired in 1882. The Rev. John Marriott was appointed to Malua in 1878, and in August, 1887, Mr. Newell was removed from Savaii to the Institution. In November, 1904, Mr. Marriott died, and was succeeded, in August, 1905, by Pastor Ernst Heider, of Westphalia, Germany. The Malua Institution is a South Sea College, reared on the lines of the communal life of a Polynesian village. The Institution is, in fact, such a village, consisting of some twenty-six households or families. The Institution commemorated its jubilee in 1894. At that time there had passed through the College some 1,048 students and 333 boy boarders. These have embraced not only Samoans, but also natives of Niue (Savage Island), the Loyalty Islands and New Hebrides, and the Tokelau, Ellice and Gilbert Islands. To commemorate this event a demonstration, attended by upwards of 3,000 natives, was held at Malua, and it was decided to erect a hall. This was successfully accomplished at a cost of £1,500, chiefly contributed by the natives themselves as a thank offering for the work of the Institution. The curriculum is four years, and the subjects comprise a theological course of two years in biblical and pastoral theology, homiletics, scripture history, church history, pedagogics, with practical normal school-work, history of Rome and Germany, natural philosophy, elements of physiology, geography, arithmetic and composition Monday, Tuesday and Thursday are devoted to class work. Wednesday is the industrial day, when instruction is given in various classes of industrial work, carpentering, building, &c. In August, 1906, the Institution had 114 students (of whom 47 were married), 50 boy boarders, and a district preparatory school of 24 boys. The staff comprises, besides the European missionary tutors (Messrs. Newell and Heider), assistant tutors, Saanga, Malaefou and Alovao, with two women teachers for the women and children. Of the students, 90 belong to German Samoa, 11 to American Samoa, 3 to Niue, and 10 to the Tokelau and Ellice Islands.

Printing has been a recognised feature of the Institution almost from its inception. In the year 1905 the erection of a fine two-storeyed building of stone was commenced, the labour being done by students of the Institution. The new premises were occupied in February of 1906, when a new instalment of machinery was procured, including a complete ruling plant. This new branch now enables the local manufacture of the whole of the mission stationery—exercise books, foolscap, notepaper, &c. The paper-ruling and bookbinding departments occupy the second floor, while the printing and composing rooms are on the first floor. The magazine, *O le Sulu Samoa* ("Samoan Torch") is now published monthly. A useful handbook, directory and diary, is published annually, and the following books have been published (some in two editions) since the inauguration of the press :—German-Samoan Grammar, Samoan Grammar (two editions), History of the Old Testament (two editions), History of the New Testament (two editions), Elementary Geography (second edition in the press), Jewish Manners and Customs, Visitors' Book of Texts, English-Samoan Vocabulary, Stories from Arabian Knights (now in hand.) The big work, however, is without doubt Pratt's Samoan-English Dictionary, which is being entirely revised by the Rev. J. E. Newell, and will be in the press shortly, and which Mr. Griffin (the able manager of this department of the Institute) hopes to publish in 1907. Other publications, such as hymns, catechisms, &c., have also first seen the light from this press within the last few years. It is worthy of note that the boys who constitute the staff are taken in from village schools, and entirely forego the indolent habits of the Samoans, working an eight-hour day, with a half-holiday on Saturdays. They show themselves apt pupils, and become clever, competent workmen in their respective branches of the printing and bookbinding trade. In fact, they can be trusted with responsible work quite as soon as white workmen.

There is another fine training school in connection with the London Missionary Society at Leulumoega, some seven miles beyond Malua. The school-house, built of concrete, was erected by the scholars. It took ten years to finish it, school in the meantime being conducted in a small wooden building. The scholars came from all parts of Samoa, being selected by examination, and also from Tokelau and the Gilbert and Ellice groups. Since 1899 boys from the Savage Islands have also found their way to the school. In 1900 a missionary was appointed to the Gilbert Islands, since which time no boys have been sent from there. The school is appointed as follows :—Monday, Tuesday and Thursday, ordinary school subjects ; Wednesday, industrial day, with gardening, building, carpentering, simple smiths, smith and lathe work. At the present time a smithy is in course of erection. At the last examination, held in May, 1906, 96 boys were examined. All boys are boarders, and all support themselves,



1. London Missionary Society's School House at Leulumoega.
2. London Missionary Society's Hall at Malua.
3. Student's Cottages, London Missionary Society, Malua.
4. London Missionary Society's Mission House, Apia
5. The London Missionary Society's Printing Office, Malua.
6. The Missionary Steamer, "John Williams."
7. Interior of Jubilee Hall, Malua.
8. Drill at Papautu Girls' School (L. M. S.)
9. Crew of the "John Williams."

plantation work being done on Friday. The Rev. J. W. Hills is in charge of Leulumoega, which he has succeeded in making one of the show-places of Samoa.

The Rev. E. Hawker is in charge of the mission work at Tutuila, and the Rev. J. H. Morley and J. W. Sibree are engaged in the work on Savaii. At Tutuila, as on Upolu, there is a boarding-school for native girls, under the care of the Misses Moore, Du Commun and Newell.

The Papautu School for Samoan girls, situated near Vailima, is another institution of the London Missionary Society, and is presided over by Miss V. Schultze, assisted by Miss Jolliff. The objects of the school are to give the girls a good sound education, and, in addition to the usual school subjects, languages are also taught. Instruction in every description of house-work is thoroughly imparted, and Samoan work is also done, the girls being kept well up to their native arts. Art needlework is taught, with splendid results, the Samoan girls being experts with their needle. Dress-making, for which they show a great aptitude, is also carried on. In chip-carving the girls are adepts. A bazaar is held yearly, the articles being all made by the pupils; they are eagerly sought after and usually all sold. The great aim of the institution is to make good missionaries' wives out of the girls, whereby the knowledge gained is not only not lost, but is imparted to others. Many of the girls are married before leaving the school. There are about 110 pupils at present in Papautu. Six men are employed on the school plantation, supplying the school with food. The girls not marrying are drafted into the native houses to assist the pastors in their work. The fees are one pound per year for board, residence and tuition. Only £130 per annum is allowed Miss Schultze by the Society, out of which she has to pay £20 yearly to a native pastor and his wife (the latter acting as matron), six labourers, each at £9 12s. per annum, two teachers at £5 yearly each, and two at 50s. yearly each. What is left, if any, Miss Schultze divides between herself and Miss Jolliff. The head teacher speaks highly of the natives, of their cleanly habits, and of their great aptitude in acquiring knowledge. Miss Schultze has spent sixteen years at Papautu.

The only other London Missionary Institute which need be mentioned here is the Apia mission-house, where the best of results are obtained. The institute is a model of its kind, and is always a picture of neatness. In connection with hospital and other work it was prominently associated with the wars of bygone days. Its situation is most picturesque, and there is a tennis-court in front of the house. Friends of the mission often meet here to enjoy a game of tennis and partake of a cup of tea, handed round by neatly-dressed and pretty native girls. Rev. Mr. Hough, who recently came out from England with his young wife, is at present in charge, having succeeded Rev. J. W. Sibree, transferred to Savaii, where he formerly laboured with striking success.

The following interesting statistics for 1905 have been supplied to us by the Rev. J. W. Hills :—

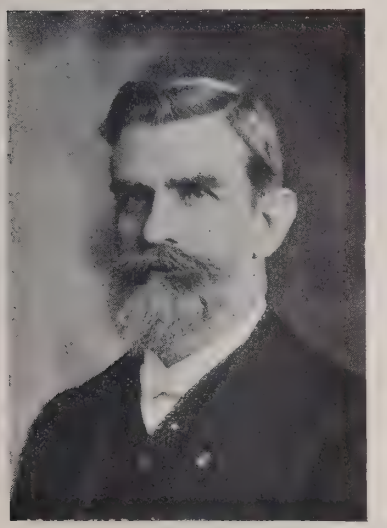
	German or Western Samoa.	American or Eastern Samoa.	Totals.
No. of Adherents	24,209	5,339	29,548
No. of Church Members * ..	7,110	1,481	8,591
Boys in Day Schools	3,485	740	4,225
Girls in Day Schools	3,069	635	3,704
Sunday Scholars	6,938	1,430	8,368
Sunday School Teachers ..	531	109	640
Baptisms in 1905	689	213	902
No. of Native Pastors ..	167	48	215
No. of Village Schools ..	167	48	215
No. of District Schools ..	6	2	8
Theological Institution ..	1	—	—
Printing Establishment ..	1	—	—
Boys' High School	1	—	—
Girls High Schools	1	1	2
No. of Missionaries	7 (Male) 2 (Lady)	1 (Male) 2 (Lady)	8 4

* Included in above.

The statistics for the Union and Ellice groups, worked as out-stations from Samoa, are not included in the above. Mr. Newell has charge of these two groups.

[Group of Missionaries (L.M.S.), taken at Conference, 1906.

Rev. JAMES EDWARD NEWELL, Senior Tutor of the Malua Training Institution and Missionary of the London Missionary Society, was born at Bradford, Yorkshire, in 1852. After private tuition under the Rev. Wm. Hewgill, M.A., he entered, in



Rev. J. E. Newell.

October, 1874, as a student of the Lancashire Independent College, Manchester, taking a classical and literary course at Owen's College, Manchester. In September, 1880, Mr.

Mrs. Newell.

Newell was accepted as a missionary of the London Missionary Society, and in October of that year sailed for Samoa. He was in charge of the Itu-o-Ta e district in Savaü from 1881 to 1887, when he was appointed to the Malua Training Institution. In addition to this work, Mr. Newell edits the Samoan monthly magazine, the *Sulu Samoa*, which has two thousand subscribers and circulates throughout Samoa, the Tokelau, Ellice and Gilbert Islands, as well as amongst the Samoans and Ellice Islanders in other parts of the Pacific. Mr. Newell is the author of a number of educational works in the Samoan language, and is superintendent of the out-stations of the Samoan Mission in the Tokelau and Ellice Islands. Mrs. Newell is the daughter of the late Rev. W. Wyatt Gill, LL.D., of Rarotonga, well known for his work in Polynesian myths and folk lore.

Rev. JOHN WILLIAM HILLS, Missionary in charge of the Aana

Rev. J. W. and Mrs. Hills.

and Manono districts, and also the London Missionary Society's high school for boys at Leulumoega, was born in Faversham, Kent, in 1864, and educated in his native town. From there he went to Hackney College, London. In 1887 he left for Samoa, arriving in Apia in October of that year, and he was in charge of the Apia district until 1890, when he moved to Leulumoega, starting at once the high school and taking charge of twenty villages, each village having its own school and church, with native pastor and schoolmaster (combined). In 1897, with Mrs. Hills and family, he made a trip home. Returning by way of Colombo in 1899, he gathered the first seeds towards a long-cherished project—the establishment of a botanical garden in connection with the high school. He set to work at once on his return, and the present botanical garden at Leulumoega reflects the greatest credit on him. Dr. Solf, the Governor, showed his appreciation by a donation of 1,000 marks. Mr. Hills is ably assisted in his work by Mrs. Hills.

The Rev. J. W. SIBREE is one of the most popular missionaries in Samoa. Located now in Savaii—where he formerly laboured with much success in the interests of the London Missionary Society—he was until recently in charge of the Apia mission station, and both himself and his young wife were well beloved of the people. Genuine regret was felt when the health of Mrs. Sibree broke down, necessitating her return to Adelaide, her old home. Mr. Sibree accompanied her to that city, and on returning to Samoa he entered on a new sphere of labour in Savaii, his place at Apia having in the meantime been taken by the Rev. Mr. Hough, a new arrival from London. Mr. Sibree is a good preacher, and held services regularly at the Foreign Church in Apia. But it was in his every-day work among the natives associated with the mission that he chiefly left his mark, for where the heart is there is the harvest. He has now spent a good many years in Samoa.

The Rev. ALEXANDER HOUGH, who is located at the Apia quarters of the London Missionary Society, was born in Douglas, Isle of Man, in 1880, and, after being educated at the high school there, he studied at the Congregational College in Nottingham. On leaving college he spent six months in completing his training for mission work. During his college term he had three separate churches under his charge. He left England in December, 1905, and arrived in Apia in March, 1906, so that he is quite new to mission work in the South Seas. On arrival he assumed the duties of missionary in charge of the Apia district of the London Missionary Society, taking the place of the Rev. J. W. Sibree,

who has been transferred to the island of Savaii. Mr. Hough, whose wife assists him in his work, immediately set to work to master the Samoan language, and there is little doubt that he will prove a valuable acquisition to the staff of the London Missionary Society in these islands. He has a large number of native workers under him, all of them fine types of the race. Mr. Hough con-

Rev. A. Hough.

ducts services regularly in the Apia Foreign Church, and is an able preacher.

The Rev. ERNST HEIDER, German Pastor in connection with the London Missionary Society's Malua Institution, was born in Geisweid and educated in Germany. He studied theology at the universities of Greifwold, Halle and Bonn, and afterwards became a teacher in the high school at Weidenau, a position he occupied for two years and a half. Having served the usual term of military service, he joined the German Evangelical Church, and subsequently became identified with the London Missionary Society. When the society recognised the necessity for a German teacher in connection with its work in Samoa, Pastor Heider was selected, and a better choice could hardly have been made. Though he has only been in Samoa since 1905 considerable benefit has already been derived from his services, and the future must show that his engagement was a wise move on the part of the London

Rev. E. Heider.

Missionary Society. As soon as he arrived Pastor Heider became connected with Rev. J. E. Newell at Malua, in succession to the late Rev. John Marriott, and he has already become a favourite with the native teachers and students at the institution.

Mr. H. S. GRIFFIN, the manager of the London Missionary Society's printing and publishing press, is a New Zealander, having been born in Waimate, South Canterbury, in the year 1875. He served his apprenticeship in the office of the Waimate *Times*, rising to the position of foreman of the composing room of that paper. From this he went to Napier, where he held a similar position in the office of Messrs. Leigh & Ball. While in Napier he was recommended to offer his services to the Samoan District Committee, who were in the year 1900 considering the advisability of establishing a printing concern in connection with their mission. Mr. Griffin's offer was accepted and he left for Samoa in April of that year, and undertook the setting up of an office capable of publishing a two monthly magazine of twenty-four pages, as well as the printing of some of the mission books. The first book published was an edition of a German-Samoan grammar, which had to be carried out on an ancient and laborious Columbian hand-press. The premises then boasted of but two rooms and a staff of three hands, but very soon up-to-date machinery and an increased staff followed. The bookbinding department began to grow, and the success of the undertaking made new machinery and larger accommodation necessary. The machinery includes a complete ruling plant, thus making possible the local manufacture of the whole of the mission stationery—exercise books, foolscap, notepaper, &c. The magazine *O le Sulu Samoa* ("Samoan Torch") is now published monthly, and circulates extensively among the natives. A useful handbook, directory and diary, is published annually under Mr. Griffin's supervision. Further interesting particulars concerning the Malua Printing Press and the important work it has turned out will be found in the article dealing with the London Missionary Society's work in Samoa. Mr. Griffin is a man of up-to-date ideas and is universally popular. As to his staff, only natives are employed in the printing establishment, but they have proved themselves so willing and capable that Mr. Griffin states they can be trusted with responsible work quite as soon as white workmen.

Miss J. SCHULTZE, the Principal of the L.M.S. Papautu School for Girls, was born in Germany, and

Miss J. Schultze.

educated there. After spending some time in England as a teacher in a first-class seminary, she went to Samoa in 1890 for the London Missionary Society, and at once started the Papautu school, being assisted a year afterwards by Miss Moore, since removed to Tutuila, where a similar school is in existence for the higher education of women. Miss Schultze is the author of several educational works.

Foreign Church, Apia.

The Methodist Mission.

The origin of the Methodist Mission may be dated back to June, 1835, or a little more than seventy years ago. But it must be remembered that this refers to the actual landing of the white missionary from England, whence he came at the bidding of the Wesleyan Methodist Conference. The first operations of Methodist Christians and the first Methodist preaching, however, may be traced back to 1828, or seven years before the white preacher landed in Samoa, and even a year or two before the agents of any denomination. These early Christians and preachers came from Tonga and indirectly diffused the first rays of Gospel light. The intermarriage and political relations between the Tongans and the Samoans greatly helped this introduction of Christianity, and so the Gospel spread nearly all over the group. Services were held in private houses and other buildings on the Sabbath and a scanty supply of hymns and scripture from Tonga was provided. On the arrival of the Rev. Peter Turner, who was the first missionary who came from the Wesleyan Conference, England, there were to be found bands of professing Christians and adherents of the Wesleyan Church in more than sixty villages, numbering as many as 2,000. On both Upolu and Savaii men and women had banded themselves together as belonging to the Wesleyan Church, and to all intents and purposes were adhering to the laws, customs and tenets of that denomination as taught them by pioneer Tongans. To this day we have a faithful memento of the origin of Christianity in Samoa in that the Methodist Church is still called the "Lotu Tonga," *i.e*, the religion that came from Tonga. Under the diligent and painstaking labours of Revs. Peter Turner and M. Wilson the cause prospered and increased with great rapidity. In three or four years they were able to tabulate some of the results, and in the year 1839 were able to present the following statistics: 80 churches, 197 schools, 487 teachers, 3,000 church members, and 13,000 adherents. Whatever the value of this table may or may not be, it indicates very clearly that organisation of a kind was possible and the efforts of the missionaries were wonderfully blessed. But at this point of seeming unparalleled success a great and violent change takes place, and we have to note the most painful fact in connection with the history of the mission. Notwithstanding the plaintive and continued entreaties of the natives, the agents were withdrawn and the mission forsaken. The members and adherents were advised by the Home Conference to place themselves under the care of the L.M.S., but this the majority, who were confounded and angry, persistently refused to do, and many of them joined the Roman Catholics, while some carried on as best they could the form and principles of the Wesleyan Church. The Samoans still exhibited their dominant characteristics, and persisted in pleading and repleading until, with Tongan assistance, their cry was heard in Australia. High chiefs of the leading towns representing the remnant of the church solicited aid from Tonga, and, strengthened by the Tongan Church, who solicited the aid of their king, made petitions; and the Australasian Conference made appointments to Samoa Thus was the mission reinstated, and ever since it has continued with fair success, but has never fully regained its lost advantages. In the year 1857 the Rev. M. Dyson was appointed to recommence mission work and again establish the Wesleyan Church in Samoa. In 1860 the Rev. Dr. Brown, now General Secretary of the Methodist Mission of Australasia, then a

young man, was appointed to strengthen the mission. Since then appointments have been made as vacancies have occurred, sickness being the usual reason for men quitting the field. Two of the missionaries' wives are lying in Samoan soil. In addition to those already mentioned, the Revs. F. Firth, J. S. Austin, J. Osborne, J. W. Wallis, J. Mathieson, J. W. Collier, A. Carne, C. Bleazard, M. Bembrick, E. G. Neil, G. C. Beutenmuller, a lay missionary and one missionary sister have all laboured on the field. The term of service for each would probably average ten years, but some were as long as fifteen and sixteen years, and would have remained longer but for the ravaging climatic effects. The Methodist Mission agents are notorious for their peaceful negotiations with the other missions, and it is pleasing that the three principal missions generally progress side by side in friendliness and in harmony. The old spirit of strife which existed for some years gradually died away, until it became scarcely discernible, and there are signs to-day of a closer union and co-operation becoming manifested. The principal departments of missionary work in Samoa, and in which the Methodist Mission has been actively engaged, are medical, educational, and moral and religious. Each missionary dispenses medicine, teaches and examines in the schools or institutions, and inculcates Christian truth when opportunity is afforded, but more especially by regular preaching on the Sabbath day. For nearly three-quarters of a century the mission and its agents have devoted much time and energy in trying to educate the children in the village schools. The resident missionary has trained teachers and sent them out to teach in these schools, and he has also followed his teachers by annually, at least, visiting, examining and generally inspecting the school work. While the Rev. M. Bembrick has charge of the work on the island of Upolu, the Revs. E. G. Neil and G. Furlong are stationed on Savaii. The former conducts a training institution for native teachers at Lufilufi, and Mr. Neil directs a boys' boarding school at Satapaitea.

Wesleyan Native Church, Apia.

REV. M. BEMBRICK, Lufilufi, Samoa, was born of English parents, both of whom journeyed to the Australian colonies in the same boat as infants. They were Wesleyan Methodists. Mr. Bembrick's mother is dead, but his father, who is a lay preacher of fifty years' standing, still lives in Harden, New South Wales. He is also not infrequently a representative of the annual conference of the Methodist Church. Rev. M. Bembrick is the eighth son of a family of nine boys, all of whom are living. Three are magistrates, and another is also in the Methodist ministry. In one year no less than three brothers were elected as representatives of their respective districts to the annual Methodist conference Mr. Bembrick, after doing a term at Newington College, Sydney, and the Theological Institution, was appointed to the Bellinger River, where pioneering work was done on the Dorrigo. He was ordained in Sydney in 1897, and then proceeded to Samoa, where now for ten years his labours have been successful. Five of these years were spent under the Tripartite Government. During the latter five years he has worthily filled the office of chairman of the district. He fills three important offices, viz., the Principal of the District Training Institution, the Superintendent of the Upolu, Manono and Tutuila Circuit, and the chairman of the district. In the annual connexional examinations, both at college and during the four years of probation, he passed well, and several times reached the honours list. Notwithstanding the press of work and many distractions in native work his studies have not been discontinued.

REV. M. BEMBRICK.

ROMAN CATHOLIC MISSION.

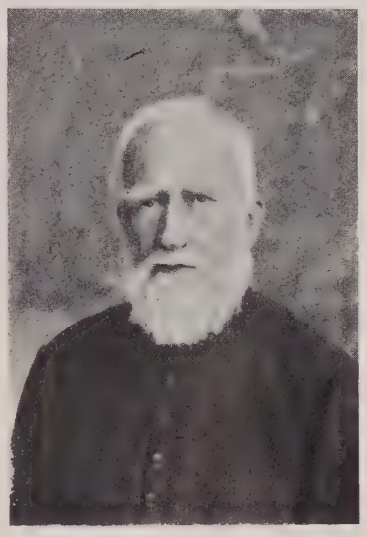
The Roman Catholic Mission, of which the Rev. Dr. Broyer is the Bishop, has many adherents. During the absence of the Bishop in Europe, the Rev. J. Remy acted as vicar. On Upolu

there are 11 clergymen, and on each of the islands of Savaii and Tutuila five priests are engaged, assisted by many native teachers. There are two nuns in the Upolu convent, and two also at the Tutuila convent. There are several Samoan nuns.

Rev. Dr. Broyer.

The Marist Brothers have had considerable success in their work in Samoa. Their school at Apia has an average attendance of eighty. It is purely a day-school, no boarders being taken. Brother Loetus has for the past two years been in charge of it, and he has the assistance of three other Brothers. The school aims at imparting a sound education in German and English, and it is highly thought of by the white residents, many of whose children attend it. The Marist Brothers have another school for boys at Moa Moa, about three miles from Apia. It is under the directorship of Brother Philip, who has the assistance of Brother Athanasius and Brother Flavieu. Started eight years ago, with between twenty and thirty pupils, the daily average attendance is now eighty. In 1902 it was decided to form a school of tropical agriculture, and the present lovely garden had its beginning then. To-day the garden takes up four acres, containing 250 different kinds of trees. It is now being enlarged by two acres, but it is not intended to further increase the size. The boys are self-supporting, keeping their own taro plantations in order, and working also, as their services are required, in the cacao and coffee plantations, covering ten acres and three acres respectively. The building of a church in the Bishop's grounds adjacent is contemplated, but in the meantime Divine service is held in a large Samoan house. The Marist Brothers are gradually extending their sphere of labour, and they have every reason to be gratified at the result of their work up to the present.

The Rev. FATHER GAVET, Chaplain of the Marist Brothers at Moa Moa, is the oldest priest in the South Pacific. He was born at Lavoret, in the diocese of Viviers, France, and first went to Samoa in 1856. He has thus spent half a century in mission work in the islands; and it is not without interest to recall that he left France on account of ill-health and was not expected to reach Samoa alive. But he has now attained the ripe old age



Rev. Father Gavet.

of 75, and is still hearty and vigorous. Strange as it may seem, Father Gavet has never made a trip home. His residence adjoins the home of the Marist Brothers at Moa Moa, and he has occupied it for the past fourteen years. He hopes, he says, to spend a good many more years there—for, despite his 75 years, it is hard to convince him that he is getting old. Certainly he is not too old to still engage in active work,

Bro. Athanasius.

Roman Catholic Cathedral, Apia.

his chief duties being to minister to the spiritual welfare of the boys under Brother Philip and his assistants.

REV. FATHER PESNEAU, Parish Priest in charge of the district of Apia, was born in Little Britain, France, and was appointed to engage in missionary work in Samoa in 1897. After spending three years on the island of Tutuila, he was appointed to the position he at present occupies. The Apia district is a large one, and Father Pesneau has over fifteen churches under his care, all of which he visits about six times each year. He is ably assisted in his duties by the Rev. Father Huberty.

BROTHER FILIPPE, of the Marist Brothers, who is in charge of the Moa Moa school, was born and educated at Lyons, in France. He entered the society in 1879, and, after spending five years in Europe he visited Australia. He then spent five years at Hunter's Hill, Sydney, and went to Samoa in 1888, so that he has now been engaged at work in the islands for close on

BROTHER FILIPPE.

twenty years. For ten years he was located at Apia, and eight years ago he started the school at Moa Moa. Bro. Filippe has been very successful with this school, as the large number of pupils testifies. When he opened the school it only had about twenty scholars, but now the daily attendance averages eighty.

The Church of the LATTER DAY SAINTS, the adherents of which are usually referred to as Mormons, was established in Samoa in 1888. ELDER BURKE MCARTHUR, born at Mount Pleasant, Utah, is General Secretary. His parents were members of the church before him. On leaving school he studied agriculture and bee-farming. For some years he was a Sunday-school teacher and secretary of the Young Men's Mutual Improvement Association at Mount Pleasant, and at length he received a call to proceed to Samoa as a missionary. He arrived at the islands in June, 1905, and in April of the following year was called upon to perform the duties of general secretary. Generally speaking, the Elders who are sent out as missionaries by the president of the church, remain in the one place for three years. The adherents of the church in Samoa number about 1,600. The headquarters are situated about two miles from Apia, but the chief gathering-place where the Saints "live their religion" is Saunita, about twenty miles distant. There are nineteen Elders in Samoa, all from America, with the exception of one, who comes from Canada. Regular services are held twice weekly, on Sunday and on Thursday, and meetings of the various organisations in connection with the church are held on other days. Altogether, four schools are under the direction of the Elders, and upwards of one hundred children attend the school on the island of Tutuila. Elder M. W. Menell, who was elected president of the Upolu Conference in April, 1906. resides at Saunita, and is by profession a mining engineer. Like Elder McArthur, he has been brought up in the church from childhood. His grandfather was one of the bodyguard of the late prophet Joseph Smith, who was murdered in Carthage Gaol, Illinois. Elder Menell arrived in Samoa in 1904.

Mormon Church, Tuasivi Safotulafai, Savaii.

The American Medical Mission, known as the SEVENTH DAY ADVENTISTS, was established in Samoa some ten years ago. There are no native religious followers at the present time, and no medical man has yet arrived to represent the organisation, though one is expected shortly. Negoti-

ations are in progress for the transference of the mission to the Australian Medical Mission, and the buildings, which are spacious and well appointed, both as regards a hospital and dispensary, are now in charge of Mr. J. Southon, who dispenses simple remedies to the natives.

Seventh Day Adventists' Sanatorium, Apia.

OFFICIAL LIST OF MISSIONS AND SCHOOLS.

Following is a complete list of the missions and schools, as given in the Samoan Calendar for 1907 :—

London Missionary Society—

Upolu, Savaii, Manono.

August 24, 1830. Adherents, 24,209 (exclusive of Tutuila, &c.)

Samoa District Committee. (S.D.C.)

Executive : Rev. J. W. Sibree (Chairman), Rev. J. W. Hills (Secretary), Rev. A. Hough (Treasurer), Rev. J. E. Newell (Editor of *Sulu*.) Upolu —Malua District : 10 churches and schools, College for Native Teachers (number of students 106), Boys' District and Industrial School (number of scholars, 76.) German subjects taught. Tutors, Rev. J. E. Newell, Rev. E. Heider ; Assistant tutors, Saaga, Malaefou and Alovao. L.M.S. Printing Press : Publications, *O le Sulu*, monthly magazine, in Samoan, German and English, 4 marks annually ; *O le Kalena Samoa* (handbook of general information, printed annually) in Samoan, English and German Manager, Mr. H. S. Griffin. Leulumoega District : 22 churches and schools ; Boys' High School, with instruction in practical agriculture, carpentry and cabinet-making, simple smithery and leather work ; German subjects taught ; number of scholars, 100. Boys' District School. Tutor, Rev. J. W. Hills ; assistant tutors, Mose and Sio. Apia District : 38 churches and schools ; Boys' District School ; German subjects taught ; Book Depot. Treasurership, Rev. A. Hough. Falealili District : 34 churches and schools ; Boys' District School, Rev. J. W. Hills (*pro tem.*). Papautu School, Native Girls' High School ; German subjects taught ; number of girls, 90. Fraulein Schultze, Miss Jolliffe. Savaii.—Matautu District : 30 churches and schools, Boys' District School. Rev. J. H. Morley. Tuasivi District : 34 churches and schools, Boys' District School. Rev. J. W. Sibree. Gilbert Islands.—Beru : 17 churches and schools, Institution for Gilbert Island teachers, Boys' District School, Rev. W. E. Goward. Ellice and Tokelau Islands.—11 churches and schools, Boys' District School at Vaitupu. Tutor, Monise ; superintended by Rev. J. E. Newell.

London Missionary Society.—Tutuila and Manu'a.

Leone : Rev. E. Hawker, B.A., 40 churches and schools ; Central schools at Leone and Manu'a. Atauloma : Miss Moore, Miss Du Commun, Miss Newell (*locum tenens*). Native Girls' Boarding School. English is taught in all the Station and High Schools.

The Methodist Missionary Society of Australasia

June 18, 1835.

Rev. M Bembrick, Chairman. Lufilufi Upolu and Manono : District training institutions for native teachers (students, 60). Rev. E G. Neil, Satupaitea, Boys' Boarding School. Rev. G. Furlong, Saleaula, Savaii.

ROMAN CATHOLIC MISSION.

(Societe de Marie.) December 8, 1845.

Bishop, Right Rev Dr. Broyer, D.D. Upolu.—Apia: Pro-Vicar, Rev. J. Remy, Rev. A. Presneau, Rev. N. Huberty. Vaea: Rev. X. Haller. Rev. T. Guyavarch. Moamoa: Rev. L. Gavet. Falefa: Rev J. Darnaud. Aleipata: Rev. B. Gaucher.

FATHER REMY.

Lotofaga: Rev. P. Biton. Safata: Rev. R. Jaboulay. Leulumoega: Rev J. B. Valeyre, Rev. J. Morel. Manono: Rev. V. Leger. Brothers' Schools —Apia: Bro. Loetus (director), Bro. Alfred, Bro. David, Bro. Geraldus. Moamoa: Bro. Philippe (director), Bro. Flavien, Bro. Athanasius. Savaii.—Palauli: Rev. R. Meinadier. Safotulafai: Rev. A Chouvier Lealatele: Rev. T. Estibal. Safotu: Rev. A. Mennel. Falealupo: Rev. A. Ginsbach. Marist Sisters' Schools —Savalalo: Sisters Marie Alphonse, M. Cecilia, M. Christine, M. Aloysia, M. Paula, M. Jean Leulumoega: Sisters Marie Ambroise, M. Anselme. Vaea: Sister Marie Francis. Falefa: Sister Marie des Anges. Aleipata: Sister Marie Clotilde.

ROMAN CATHOLIC MISSION.—Tutuila and Manu'a.

Deone: Rev. L. Lezer. Pagopago: Rev E. Bellivald, Bro. Hillary, Bro. Germanus, Bro Pamphilus; Sisters M. Joseph, M. Alexandre.

Roman Catholic Sisters' School, Apia.

LATTER-DAY SAINTS' MISSION.

Headquarters: Pesega, Faleata. President of Mission, Elder Thos. S. Court; secretary of Mission, Elder Burk McArthur. Upolu: Elders M. W. Merrill, Chas. Lallathine, Wm. E. Warr, S Boyack, R. S. Rimington, R E. Dimond. Savaii: Elders, W. A. Porter, Wm. S. Park, Hiram Broadbent, Wm. Kenison.

LATTER-DAY SAINTS' MISSION.—Tutuila and Manu'a.

Tutuila Conference. Headquarters, Pagopago. Central school, Mapusaga, 6 branches and schools. President of Conference, C. C. Whitlock. Stationary and Travelling Elders, R. E. Cloward, H. J. McKay, O. S. Sanders, G. T. Higginson, O. L Randall, C H. Draper, Miss Nellie Josephs. Manu'a Conference: Elder C. A. Peterson, L. L Gardner

Principal Trading Companies.

The Deutsche Handels und Plantagen Gesellschaft der Suedsee-Inseln zu Hamburg.

Head Office D.H. and P.G., Apia.

Residence of Mr. Hannsen, Apia, Manager of D.H. and P.G.

This Company, commonly spoken of as the D.H and P.G., is the biggest trading firm in the South Sea Islands. The head agency of the firm in the Pacific is in Apia. The firm succeeded that of Joha .n and Caesar Godeffroy and Son, a large private firm, whose interests were managed by that Colossus of commercial foresight and enterprise, Theodor Weber. Under his management the plantations were started and the natives taught to cut copra. Before that only oil was made, and that in a very primitive manner ; and on the formation of the present company Herr Weber's services were retained as manager, spending his time between Hamburg and Samoa. He died in Hamburg in 1889, at the early age of 44. He was succeeded in the management by his stepbrother, Herr Edward Weber, but the latter only remained a short time. Other managers followed. One of them was Herr O. Reidel, who retained the position for about ten years, and under his management great developments took place and great progress was made. He returned to Hamburg in July, 1906, to assume a position on the directorate, where his great experience in Samoa should be of infinite value. In the late eighties and early nineties the firm was hard pushed. With strong opposition commercially and with the plantations not yet bearing, the time was one of extreme financial anxiety, and a portion of the capital was written off. At this stage Herr H. Meyer-Delices was appointed managing director in Hamburg, and he completely reorganised the company. With his advent came the turn of the tide, so that during the last years a dividend of 12 per cent. has been paid to the shareholders and a substantial reserve fund built up. On the return of Herr Reidel, Herr K. Hanssen was appointed general manager prior to which he had filled the position of

Manager's House (D.H. & P.G)., Mulifanua.

D.H. & P.G. Mulifanua Plantation

Top: Capt. Hufnagel, Mulifanua; *centre:* D.H. & P.G. Plantation, Mulifanua Herrn Helg, Manager; *bottom;* D.H. & P.G. Plantation, Mulifanua.

sub-manager. The capital of the company is 2,750,000 marks (about £137,500). Under the head agency are sub-agencies at Nukuolofa, Haapai and Vavau, in Tonga; Savaii, Samoa; and also at Moko, New Britain. All are controlled from Apia, and every sub-agency has its own trading stations in Samoa, Tonga and New Britain. One schooner of 200 tons, with auxiliary engine, used exclusively for bringing labourers and returning them, a smaller one of 50 tons, also with auxiliary engine, are stationed at Haapai, and used for carrying copra; and in Samoa two small schooners without engine are employed bringing the copra to Apia. About 60,000 acres of uncultivated land on the islands of Upolo and Savaii, which is open for sale, complete the firm's belongings in the group.

The Mulifanua Estate, the chief property of the D.H. and P.G., is situated about 25 miles west of Apia, and is reached by a perfect road, the whole distance being lined with native towns. It has its own church, substantially built of concrete, with its own native pastor. The estate consists of more than 5,000 acres, and is divided into seven stations, each under the management of an overseer. Of the total 3,600 acres are under cocoanuts. In 1905 1,400 tons of copra were produced, which, after paying all expenses (labour, managerial, &c.) left a very substantial profit for the firm. Mulifanua is undoubtedly the largest estate in Samoa. Each station is subdivided into paddocks, ranging from 50 to 700 and 800 acres. All the paddocks are well watered. In many instances the subdivision is by stone wall; in others barbed-wire fencing is used. Through the estate good roads are made, which are kept in such perfect order that they are well worthy of a visit from some municipal magnates of other and older countries. Since Mr Helg assumed the management over thirty miles of roads have been made here. The "sensitive" plant is cultivated, and thought most highly of for fattening cattle, and is not, as in the majority of cases in Fiji, treated as an obnoxious weed, to be exterminated at any cost. Buffalo grass was originally planted, but this has been superseded by the sensitive

plant and has nearly entirely disappeared. Each estate has its own drying kiln and copra shed. The nuts are cut out here, as at Vailele, under cover. Of cocoa only five acres are planted, but it is doing well. Rubber is not planted on Mulifanua, as Mr. Helg considers it has not yet got past the experimental stage. Forty horses are employed on the estate, and also 120 donkeys, which are used with great success. They are worked by forty boys all the year round. With a basket on each side, they are led round and the nuts gathered. The nuts are then taken to one of the roads and deposited in heaps, afterwards being transported in waggons to the cutting-out sheds. Throughout the estate magnificent groves of breadfruit trees are planted, and the drive through one of the avenues of these is a thing to be remembered. The labour employed is Polynesian, chiefly from the Bismarck Islands, 300 being here. Lately Chinamen have been imported, and at present 16 are engaged on the estate. Two thousand cattle herd on the estate, the selection of bulls being in the hands of Captain Hufnagel, of Vailele, who makes periodical visits to the Australian colonies and New Zealand for that purpose. There is room for 10,000 head, and Mr. Helg is confident that with this number of cattle he could do with half the amount of labour. There are about 500 calves on the estate at the present time, and about this number yearly. Upon the estate are carpenters' and wheelwrights' shops, also a turning lathe. The steamers of the Union Steamship Co. call here to take in copra ; and, in addition several sailing ships call and load.

Vailele Estate, situated some four miles from Apia, is the property of the D.H. and P.G., being the first estate owned and cultivated by the company. It consists of 2,312 acres, 1,700 of which are planted with cocoanuts. It is the first plantation in Samoa upon which cacao was planted, this having been done in 1884. At the present time only eight acres of cacao remain, it having been superseded by the cocoanut, but 30 acres are under coffee and 27 acres under rubber. The coffee gives an excellent return, and the cocoa is pronounced by experts to be equal to anything

Top: D.H. & P.G. Store, Mulifanua; *centre:* D.H. & P.G. Plantation, Mulifanua
bottom: Overseer on Mulifanua Plantation.

D.H. and P.G. Plantation, Mulifanua.

Residence of Overseer, Manga Station, Vaitele Estate.

Labour Boys makirg Copra, Vaitele

grown in any part of the world. But the rubber, "Manihot Glaziovii," is not a success on Vailele, the wind damaging the trees, as the position is too much exposed. The method of drying the copra differs from that at Fiji, where the copra is cut out in the open and carried to the vatters and sun-dried. On Vailele the nuts are brought into a shed, and the copra cut out under cover, and from thence carried to the weighing-shed three times daily. It is then placed in kilns, of which three are erected, the capacity of two being capable of drying 1,700 lbs. daily, and of one 2,500 lbs. daily with the same amount of fire space, but the 1,700 lb. kilns are considered preferable. The cacao is dried on the same kilns. The 1,700 lb. kilns contain four drying rooms, each holding 84 trays, 2 x 3 feet, in each room. The 2,500 lb. kiln contains six rooms, with the same amount of trays in each. The time occupied in drying the copra until it is fit for the market is thirty hours. (At Wainunu, in Fiji, Mr. M. Dyer resorts to kiln drying, but has only *one* floor, it being built on the principle of a malt kiln.) Cattle are reared on the estate, at the present time (1906) 650 head being upon it. Sheep—"hair sheep,"—originally imported from Java, are also bred with success. There is an abundance of poultry, the mongoose not yet having found its way here. Mules, big and pony, are also bred. Water is laid on from the rivers flowing through the estate, viz., the Latoga, the Fagalii and the Vauvase ; also from three bores, all of which are below the sea-level, and from which an excellent supply of splendid water is obtained. The estate is beautifully laid out and kept. The labour employed is Polynesian, mostly obtained from the Bismarck Islands ; 130 are on Vailele, under the charge of four overseers. On the estate are carpenters' and wheelwrights' shops, everything required being made on the spot. The whole is under the management and personal supervision of Captain Hufnagel.

The Vaitele Estate, another important property of the D.H and P.G., is situated about four miles west of Apia, and is the latest addition to the firm's plantations. The first trees were planted in 1881,

under the management of Herr Von Goetz, who died on the estate. This estate comprises some 3,000 acres, 1,800 of which are planted with nuts. In 1905 about 750 tons of copra were produced. The whole of the trees are not yet bearing. Three hundred acres are planted with cacao, the whole of which is expected to come into bearing in 1907, cacao requiring from four to five years to mature. Nothing else is grown upon Vaitele but cocoanuts and cacao. The estate is divided into five stations, each having its own overseer. The stations are divided into blocks, unfenced, but divided by roads. Only 500 head of cattle are at present on it. As at Mulifanua, the sensitive plant is cultivated for cattle feed. Five kilns for drying the copra are on the estate, and a sixth is in course of construction. Some of the kilns contain two, others three, and some four drying rooms, the capacity of which is 600 lbs. daily. About forty horses are on the estate. Donkeys to the number of forty-two are also employed, as at Mulifuana, for the purpose of gathering up the nuts with the boys. Polynesian labour is employed, recruited from the Bismarck Islands, to the number of 130, and 30 Chinese are also engaged for the cacao plantation, and give every satisfaction. On this estate is the prison for the three plantations. Vaitele is a great resort for residents of Apia, who flock out every fine Sunday and enjoy the hospitality of Mr. Eberhardt, the genial manager.

D.H. and P.G. Station, Malauta, Savaii. Herr Rohlfs, Manager.

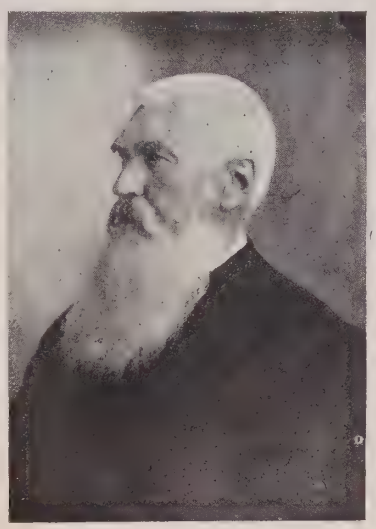
HERR K. HANSSEN, the popular General Manager of the big German firm, the D.H and P.G.—or, to give it its full name, the Deutsche Handels und Plantagen - Gesellschaft der Südsee Inseln zu Hamburg—is a type of man whom it is a genuine pleasure to know. A thorough gentleman and a thorough business man, he has won his way to his present responsible position alike by his genial nature and courtesy as by his commercial ability. It was a foregone conclusion on the retirement of Herr Reidel as manager of the German firm in 1906 that he would be appointed to fill the vacancy. To manage a huge business concern like the D.H. and

HERR K. HANSSEN.

Residence of Mr. H. Ulberg, Faga, Savaii, Station of D.H. and P.G.

P.G., which has its ramifications, one may almost say, all over the South Pacific, is no light task ; but Herr Hanssen, although still a young man, is well equipped for it, and he has a staff of workers as loyal as it is large. He was born in Lübeck, Germany, in 1870, and is, therefore, the same age as Chief Justice Schultz. He was educated in that city, and on leaving college devoted himself to commercial pursuits, spending some time with various business firms and acquiring valuable experience. He went to Samoa in 1894 and filled a position on the clerical staff of "The Firm." It soon became evident that he was going to make his way. He proved himself to be a consummate man of business. "Rare almost as great poets," says Sir Arthur Helps, "rarer, perhaps, than veritable saints and martyrs, are consummate men of business." Herr Hanssen had his opportunity, and he proved his mettle. After three years spent in Apia he was sent to take charge of the firm's agency at Vavau, in Tonga ; and genuine regret was expressed on all sides at Vavau when, in 1900, he was recalled to fill the position of first clerk in the head office at Apia. He had made many friends, and the firm's business had prospered under him. But he was marked out for more responsible posts. In 1903 he was appointed sub-manager of the German firm, a position he filled with such admirable success that there could be no question as to his appointment to the higher position on the retirement of Herr Reidel. When it was officially announced that he had been selected as general manager of the D.H. and P.G , Herr Hanssen was the recipient of warm congratulations from hosts of friends, for, although a healthy spirit of rivalry exists in Samoa between the different trading firms, the best of good feeling prevails among all. But this much seems certain, that, whatever changes and vicissitudes the others may experience, the German firm, like Tennyson's brook, will go on for ever.

MR. PETER RASSMUSSEN, Inspector for the D.H. and P.G., Apia, was born in Denmark in 1842, and educated in Aarhus. On leaving school, he spent two years in commercial life, and afterwards put in four years at sea. In 1864 he left Denmark for Hamburg, where he shipped in a German vessel, remaining till 1868, when he went on board one of Godeffroy & Sons' ships, the barque "Helene" which took him to Samoa. He returned to Hamburg the same year, but was back in Samoa the following one. He has been in the employ of the German firm ever since In 1870 he went trading for the firm to the Gilbert group, and remained five years ; thence to Mulifanua plantation as overseer. After serving in this capacity for three years he was made manager, which position he held for twelve years. After this



MR. P. RASSMUSSEN.

he went to Wallis Island and spent five years there, returning in 1895 to take up his present position. Mr. Rassmussen is hale, hearty and strong, and claims that he has never had a day's sickness in his life.

HERR E. DUSTERDIECK, Plantation Inspector for D.H. and P.G., was born in Hamburg in 1868 and educated there. On leaving school he learned practical farming, and spent four years acquiring it. Later he came to Samoa under engagement to the firm. This was in 1892, and his first position was that of overseer at Mulifanua, where he remained till 1896, afterwards entering the head office in Apia as plantation book-keeper. In 1902 he

HERR E. DUSTERDIECK.

was appointed manager at Vaitele, and in 1904 was promoted to his present position of plantation inspector in Apia.

HERR JOHN HELG, the popular Manager of the D.H. and P.G.'s Mulifanua Estate, was born in Krenzhimzen, Switzerland, in 1870. He devoted his early years to the study of professional gardening, thus acquiring a knowledge that served him in good stead on his arrival in

HERR J. HELG.

Samoa. After spending a year with his father, who was a veterinary

surgeon with a large practice, young Helg set sail for Samoa in 1890. He entered the employ of the D.H. and P.G. as overseer and cattle-man on the Vailele plantation, under Captain Hufnagel. Shortly afterwards he was transferred to the company's coffee plantation, where he remained for five years. At the end of that period the plantation was unfortunately destroyed by a disease. Herr Helg then took up his abode at Mulifanua, and, after spending five years there, he resigned from the company's service and went back to his native land. But a lapse of eighteen months saw him back again in Samoa, this time as manager of Mulifanua. Subsequent results have proved the wisdom of selecting him for this important position. New houses, drying kilns, &c., have been erected under his supervision, and over thirty miles of roads made, while the number of cattle on the estate has increased from 1,100 to 2,000, and still continues to steadily increase.

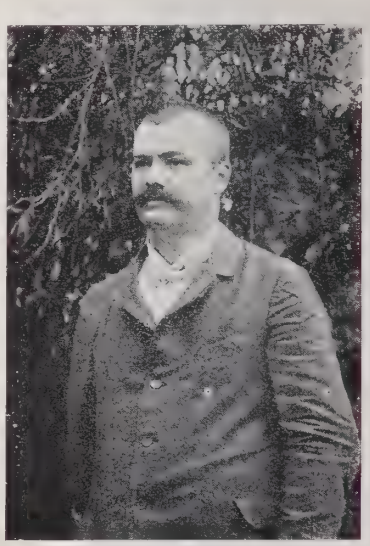
HERR ADOLF FREDERIC EBERHARDT, Manager of the D.H. and P.G. Company's fine estate at Vaitele, a few miles out of Apia, is 34 years of age, having been

HERR A. F. EBERHARDT.

born in East Prussia in 1872. He was educated in Berlin, where he received a good university training. Always attracted by agriculture, as he had been, he resolved to devote his entire attention to it, and he obtained a thorough grounding in it, both in a practical and theoretical sense, going through a special course of studies. Leaving Germany, he went to the East Indies—Sumatra—where he spent six years. He then took a trip home to the Fatherland, and his next move was to Samoa, attracted by the reports that reached him of the extraordinary fertility of the soil and of the success that had attended German rule in these islands. He entered the employ of the D.H. and P.G. in 1901, and took charge of the cacao plantation which the company had added to its cocoanut plantations. Three years later—in September, 1904—he assumed the management of the estate, and his duties have been carried out with advantage to his employers and credit to himself. Herr Eberhardt brought with him a great amount of practical knowledge, and the most gratifying results have attended his management of this very important estate. He is generally regarded as one of the most up-to-date agriculturists in the islands, and a planter cannot make a mistake in going to him for advice. His methods are those of a man who thoroughly knows his business.

CAPTAIN KURT HUFNAGEL, who manages the Vailele Estate for the D.H. and P.G., was born at Goldberg, Prussia, in 1847, and finished his education at the Posen University. On leaving college he entered upon a seafaring life which he followed for twenty years. He left home on March 5, 1863, and exactly twenty years after to a day—on March 5, 1883—he took up the management of the Vailele estate. The long arm of coincidence! Captain Hufnagel has now spent twenty-three years in Samoa. He has seen other estates rise up and prosper, and has had various tempting offers from rival firms, but he has remained steadfast and true to his first love. He has done wonders with the estate which he manages, and he is regarded as one of the most capable men in the employ of the D.H. and P.G. In 1889, when the Mataafa party were causing trouble, the British suspected Captain Hufnagel of aiding the rebel leader, and he was arrested and detained on board a German man-of-war for eight weeks. When the three commissioners arrived in Apia, however, for the purpose of settling the many vexed questions that were then troubling the minds both of the whites and the natives, he was immediately liberated.

MR. F. H. BETHAM, of the D.H. and P.G. Plantation at Mulifanua,



MR. F. H. BETHAM.

was born in Apia in 1870, and educated there. On leaving school, he went into the D.H. and P.G. retail store, and has been with the same firm for twenty-three years. He saw the fighting during the war in 1899, and he had a narrow escape of being shot. The greatest loss he suffered from the trouble, however, was the destruction of the breadfruit trees on his property. Mr. Betham's stewardship has been very successful, and he is one of the most valued officers of the German firm.

HERR RODERICH DIETZE, Confidential Clerk of the D.H. and P.G., was born in Güldenstern, Germany, and educated in Halle. On leaving college, he spent some time travelling for experience, and then went into business in Halle. He lived for several years in Hamburg, and afterwards served in the army. Coming to Samoa in 1898

to join the firm, as a junior, he was promoted in 1903 to his present position.

HERR DIETZE.

HERR G. ROHLFS, Manager of the D.H. and P.G. business in Matauta, Savaii, was born in Prussia in 1877, and educated in Osnabruck Commercial School. He was apprenticed to a firm in Hamburg for four years. He came out to Samoa under engagement to the German firm in 1899, his first position being in the head office in Apia. Afterwards he went into the store, and some months later was sent to

HERR G. ROHLFS.

Savaii, relieving the then manager. This was in 1904. In 1905 he was appointed manager of the store department in Apia, and was selected for his present position in January 1906. Attached to the station are several outside trading stations on the north side of the island, all under Herr Rohlf's control, and all periodically visited by him. These branch stores are managed principally by half-castes, who prove themselves reliable and capable.

MR. HENRY ULBERG, Manager for the D.H. and P.G. at Faga, Savaii, was born in 1873 in Samoa, on the island of Upolu, and educated in Apia at the Marist Brothers' school. He entered the employ of Gun & Co., but only remained a short time, leaving in 1889, and joining the German firm in that year in

MR. H. ULBERG.

Apia, first in the office and then in the store. Later he was appointed to Faga as manager, which position he has retained ever since. During his stay he has had no trouble with the natives, and has received nothing but kindness and hospitality from them, assistance being rendered him in any time of necessity. The general average of the store purchases of copra total from 700,000 to 800,000 lbs. per annum. This is shipped in the firm's own boats to Apia or Mulifanua as may be required. Mr. Ulberg speaks most highly of the firm and its generous treatment of its employees. Since the outbreak of the volcano great difficulty in this district has prevailed in obtaining native foods, owing to the influx of those whose towns have been destroyed.

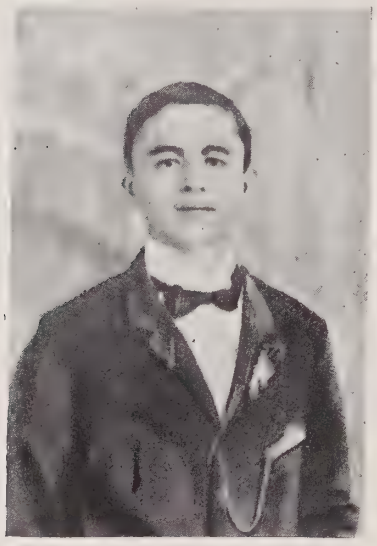
MR. LOUIS SCHMIDT, Manager of the D.H. and P.G.'s Safune branch, was born in Savaii in 1872, and educated in Apia. Having mastered the storekeeping business he

MR. L. SCHMIDT.

started trading on his own account in 1894. This he continued until 1904, when he gave it up and entered the employ of the German firm. Mr. Schmidt owns a plantation, which he originally planted with cacao, but this has been abandoned on account of the injury sustained by the trees owing to the volcanic eruptions, and cocoanuts have now been planted instead.

MR. EDWIN PEACE, Manager for the D.H. and P.G. at Palauli, Savaii, was born in Germany in 1871, and educated there. He served his apprenticeship as a machinist, and afterwards left for the United States and served a second apprenticeship as loco. engineer. Then he went to Lia and took two trips to the Australian colonies. Returning to America he worked in San Francisco, at the sugar refinery there, and later worked in Honolulu as engineer at the iron works. From there he came to Samoa. Entering the German firm, he went as a trader to Tonga, and from Tonga he came to Palauli, in 1901, to his present position.

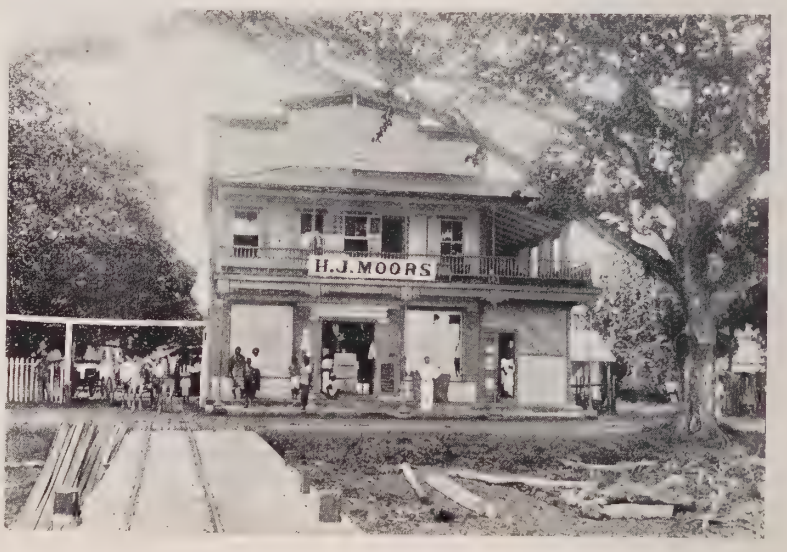
MR. PETER PETER, Assistant Storekeeper for the D.H. and P.G., at Matautu, Savaii, was born in Honolulu in 1883, and educated there. Arriving in Samoa in 1896,



MR. P. PETER.

he served three years with Herr Otto Actum, and afterwards three-and-a-half years with Mr. Gebauer, a general storekeeper in Apia. He entered the German firm's employ in 1903, and, after spending two years in the retail store in Apia, was removed to Matautu in 1905 as principal assistant to Herr Rohlfs.

MR. H. J. MOORS, who is the sole owner of the second most important planting and trading enterprise in Samoa, was born in Detroit, Michigan, in 1854. He was educated in San Francisco and attended high school there until 1870. From that year until 1875 he was apprenticed in the Union Iron Works, where he acquired a good practical knowledge of mechanics, which has often been of very great use to him in the islands. In 1875 Mr. Moors first visited Samoa, but after a short stay he returned once more to the United States. Three years later he again visited Samoa, engaging for a time in agricultural work. Soon afterwards, however, he entered into the service of the Hawaiian Government as agent for the Board of Immigration, which was then recruiting labourers in the Gilberts and elsewhere. In this connection he did valuable work; many hundreds of recruits being obtained for the plantations through his efforts; and on two occasions the Hawaiian Evangelical Association extended to him hearty votes of thanks for his conscientious efforts in fairly engaging his recruits and for assistance afforded to the different missionaries. In 1884, in company with E. A. Grevsmuhl, Mr. Moors went in for a wholesale and retail trading enterprise in Apia. This venture was eminently prosperous. The partnership was dissolved in 1886, when Mr. Moors started a separate business. He selected a site in what was considered a remote part of the town, but Mr. Moors is a man who always has an eye on the future. At the present time his premises are looked upon as most centrally located. From a modest beginning Mr. Moors' enterprise has so extended that to-day he has thirteen or fourteen stores, located at different parts of Upolu, Savaii and Tutuila. At the same time, he has plantations at Pago Pago, Papalaloa, Ululaloa, Fasitoouta and at Palauli producing valuable crops of copra and cacao. Beyond Samoa, Mr. Moors owns Sophia Island, a beautiful and valuable spot and the southernmost of the Ellice group. To carry on such an extensive trade and market the produce of so many enterprises, Mr. Moors is at present using two large barques between Sydney and Apia, besides supplying a large amount of freight to the regular steamers. General cargoes are brought to Apia, and copra cargoes are exported in settlement. Of late Mr. Moors has been using in his inter-island work sometimes as many as seven or eight cutters and schooners, besides his motor-boat, the "Pat," which was the first craft of this sort brought to Apia. In connection with Captain C. Froelich, he is now employing a new and larger motor vessel in the inter-island freight and passenger traffic. The head office and warehouses of the business are located in Apia, much of the foreshore in Matauto and in Apia proper being used for various purposes. As the present premises have now become too small, a new store is to be constructed. This will have a sea frontage of about 60 feet and a depth of 80 or 90 feet, and will be one of the finest, if not the finest, mercantile house in any of the islands. As nearly as possible, it will be fire and earthquake proof, and will be so built as to resist anything but a monster tidal wave.



H. J. Moors' Store at Apia.

Papalaloa plantation is one of the show places of Apia and is located on the slopes above the town, being

at an elevation of about 450 feet above the sea. Beside the waterfall —the Papalaloa, from which the plantation takes its name—is located a most entrancing picnic ground. Here the River Vaisigano comes tumbling down over the rocks and falls precipitately into a lovely pool of clear water, and from the high-perched rocks on every side Samoan maidens frequently entertain visitors by graceful exhibitions of high diving and jumping. The plantation contains some 60 acres, 42 of which are planted with cacao trees, which are now returning to the owner large quantities of the finest of cacao. Mr. Moors has here some nine acres under grass, and on this small pasture he has frequently grazed without trouble as many as 25 cows and horses and kept all in excellent condition. The Vaisigano River has been dammed just above the falls and two hydraulic rams have been installed for pumping purposes. They are able to raise about 3,000 gallons of water per diem to the highest point on the plantation, some 1,200 feet from the rams and 215 feet above them. From here water pipes will radiate to many places. At Ululaloa Mr. Moors has about 70 acres under cacao, all of which is now in full bearing. A Rider-Erricksen hot-air pump of the largest size is being put up to raise water from the river to an elevation of 125 feet to a large stone reservoir, whence it will be piped all over the property. Upon this property, as on Papalaloa, considerable herds are maintained, and fine horses are bred for general use. A commodious residence has been erected upon a commanding site, and extensive dry-houses and other required buildings and sheds are ready to cure the cacao as it is grown. Ululaloa is about five miles westward of Apia, and an excellent road leads to, and past it, to the many fine properties close at hand. Fasitoo estate, another of Mr. Moors' properties is located 15 miles west of Apia, about two miles inland of Fasitoo township. The property contains about 100 acres, but all is not yet under cultivation. About 25 acres will, however, be in full bearing in 1907, and as this is one of the most favoured spots in Samoa for the cacao tree it is expected that fine crops will result. Clearing is at present actively under way, and before long it is likely that the whole property will be under cultivation. At Palauli, Savaii, Mr. Moors owns an extensive sea-front, where he has built a substantial and commodious store and trader's residence. The land in this locality slopes gradually back to the distant ranges, and on this lovely swelling soil Mr. Moors owns hundreds of acres of the fattest land in Samoa, much of which is merely covered with vines and requires but little labour to put it into actual use. It is intended to at once prepare some fine pasturage and increase the herds already on the property. The property is well watered. Though Mr. Moors intends to soon bring these fine lands into use, he has not made up his mind whether to plant cacao or rubber, though it is likely that he will do both. Thousands of cocoanut trees are already flourishing on this property. As labourers Mr. Moors employs both Chinese and South Sea islanders, and has seldom less than 120 working for him. He is the largest individual taxpayer in the islands, and his large importations of merchandise and exportation of copra mark him as one of the most important merchants in the South Pacific. But Mr. Moors is contemplating a rest. He feels that he has worked hard enough in his time, and he hopes soon to merge his interests into a limited liability company. Such a company as that proposed would doubtless have a great future before it, and would be especially of great value in extending Australian commerce. In his time Mr. Moors played an important part in the history of Samoa, and particulars of his exploits in this connection will be found embodied in another part of this book.

MR. ALFRED BARTLEY, Manager of Mr. H. J. Moors' trading station, Salivalulu, Savaii, was born in Samoa, and educated at the Marist Brothers' school, Apia. After leaving school he traded for his father for six years. Recently he joined Mr. H. J. Moors', merchant, of Apia, and took charge of his present store as trading manager.

MR. A. BARTLEY.

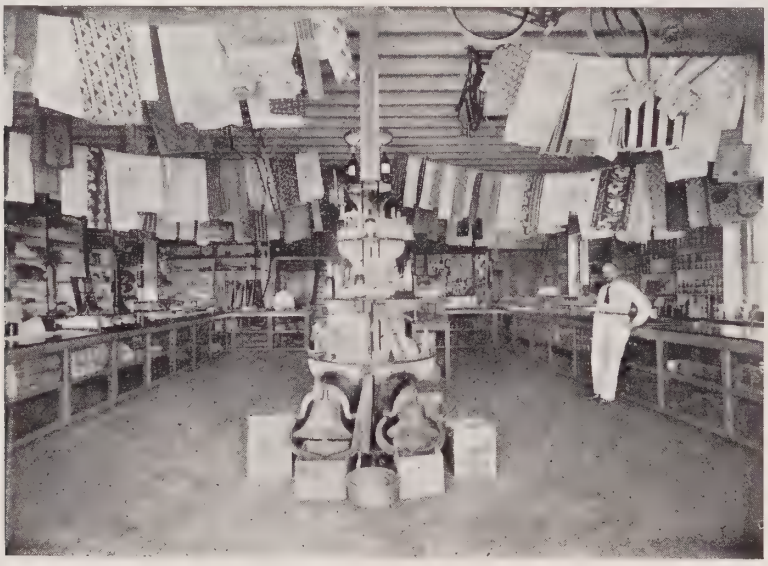
MR. JOHN FRUEAN, Manager for Mr. H. J. Moors' at Paulili, Savaii, was born in Apia in 1872, and educated there. On leaving school he learned the printing trade, but has for the past four years traded in Paulili for Mr. Moors, and his labours being attended with considerable success.

MR. & MRS. J. FRUEAN.

The DEUTSCHE-SAMOA GESELLSCHAFT, usually called the D.S.G., is a flourishing trading concern, and was founded in March, 1902. The original purpose was

to invest capital in cacao-planting, but afterwards the firm extended its operations to general trading, and the main store of three storeys in Apia was built in 1903. Several branch stores followed. The firm imported the first batch of Chinese labourers (270) in 1903, and these were distributed amongst the various planters requiring them, the D.S.G. taking a number. Their contract of three years expired this year (1906). Some have returned to their homes and some have remained on under a fresh contract for a further term. The firm deals largely in all island produce, and imports everything required for trade purposes. The capital of the company was originally 500,000 marks (about £25,000), but in 1905 was increased to 1,000,000 marks (£50,000). The managing director in Samoa is Herr Dieken, who is assisted by Mr. Lieber and Herr Reye as joint-managers of the trading department.

D S.G. Store, at Apia.

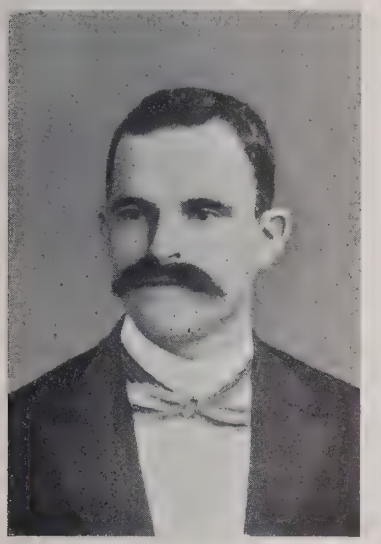


Inside of D.S.G. Store, at Apia.

The Tapatapao Estate, the property of the D.S.G., Apia, is under the general management of LIEUT. DEEKIN, of that firm, and is about eight miles distant from Apia. There are 500 acres already planted, and 100 acres are being cleared. About 150 acres are planted with rubber, there being about 6,000 trees put in, the oldest of which is four years and is already bearing. The plantation is situated at an altitude of from 800 to 1,000 feet adove the sea-level, and commands a magnificent view of the surrounding country. In addition to the land already mentioned, the estate consists of 10,000 acres of bush lands which the company intends to plant with rubber. The river Leipuni runs through the property. There are 95 Chinese labourers on the estate, controlled by four white overseers and two Chinese overseers. The houses on the estate are all solid and well built, and consist of all necessary accommodation for those employed. There is also a hospital for the Chinese. The company intends to give some attention to horse and cattle breeding.

HERR WILHELM LIEBER, Joint-Manager of the D.S.G., a large German trading firm, in Apia, was born in Berlin in 1878, and was educated there and subsequently at the Fort Street School in Sydney. He arrived in Sydney with his parents in 1888. In 1895 he went to Tonga, taking up a position with Messrs. Forsyth, Schulze & Co. Ltd. He remained there for three years. Later on he visited Samoa as agent

for Messrs. Lever Bros., who have very large interests in the islands. Before long, however, he severed his



HERR. W. LIEBER.

connection with that firm and took up his present position as one of the managers of the D.S.G. He is very popular in the islands.

HERR E. F. REYE, Joint-Manager with Herr Lieber of the D.S.G., is a native of Hamburg and was educated in that city. He was born in 1874. On leaving school he engaged in farming pursuits for four years,

HERR E. F. REYE.

afterwards serving for a year in the army. After spending over two years gaining experience in commercial life, he left for South America, and spent four years in Venezuela, as an administrator of plantations. Herr Reye is the owner of Nassau Island, about 450 miles north-east of Samoa—an island that Robert Louis Stevenson once described as the most beautiful he ever saw. After spending eight months there, Herr Reye devoted his attentions to a plantation which he had purchased in Samoa. In 1903 he took up his present position. He resides in Motootua, one of the most delightful parts of Apia. Herr Reye is a member of the Apia Sports Club, and is on the committee of the Militaer-Verin.

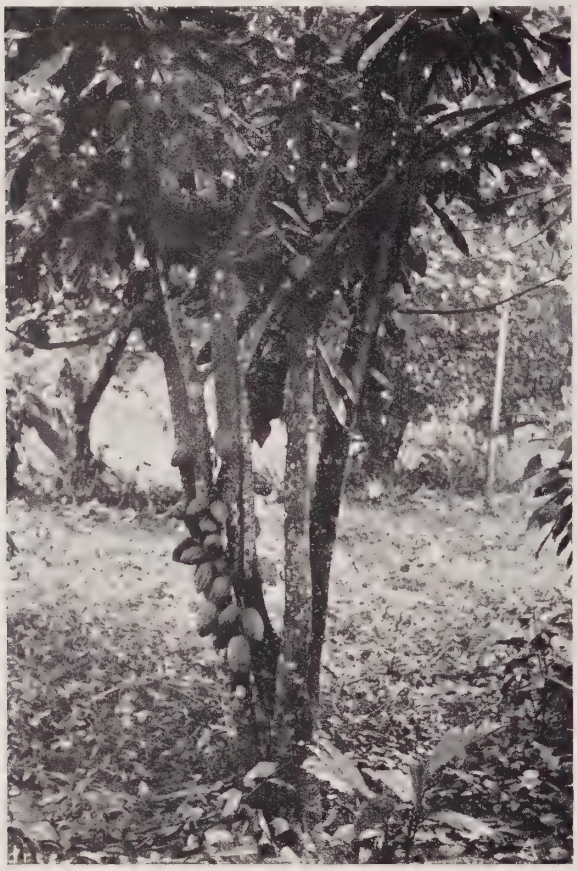
LIEUTENANT DEEKEN, manager of the D.S.G., Apia, and Tapatapao

LIEUT. DEEKEN.

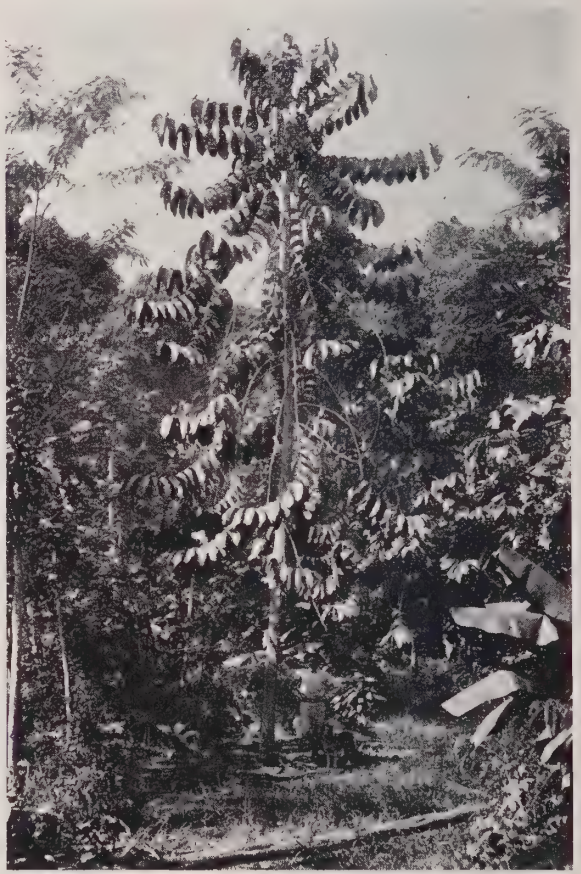
plantation, is the owner of the Malolo-Lelei sanatorium and dairy farm, situated about six miles from Apia, Born at Westerde, Germany, in 1874, he was educated at Oldenburgh High School. On leaving school he entered the army as ensign, and, after rising to the rank of lieutenant, he retired at the end of nine years on account of ill-health. He arrived in Samoa in 1901, in the course of a trip to the South Seas. He was so impressed with what he saw that, on returning to Germany, he decided to make his home in Samoa. With this object in view, he formed the Deutsche-Samoa Gesellschaft and he was appointed Director-in-chief of the company's stores and plantation in Samoa. He is a member of the Chinese Labour Committee. Unlike many of those who have settled in Samoa and found their wives there, Herr Deeken brought his wife with him from Germany, and he has two children. He is the author of several works on Samoa, some of which have a large sale. In addition, he is correspondent for several of the leading German newspapers, and also contributes short stories to the magazines. In recognition of his services in pushing colonial matters ahead he has been decorated by the Grand Dukes of Oldenburgh and Saxony.

The UPOLU CACAO COMPANY LTD, whose property is situated at Tanumapua, has a nominal capital of £30,000, with registered offices in Birmingham, England, and was formed in 1901 for plantation purposes in Samoa, principally cacao. The estate consists of some 1,500 acres, of which 500 were planted in 1901 and 1902. Lately a further 100 acres have been put under cultivation. Of the first crop the trees began to bear in the fourth year, and the first year's crop, carrying up to the middle of the fifth year, equalled twelve tons, principally from 170 acres planted in 1902. The original 500 acres of cacao are to be inter-planted with 25 per cent. of Para rubber, and the new cultivation is being planted with Para and cacao. The estate is divided into blocks, with bush strips as wind-brakes and for roads, and these are being planted with another species of rubber, the Castilloa or Mexican rubber. The labour employed is Chinese. The total cost of a Chinese labourer is about 35s. per month, including cost of passage, wages and food. There are seventy on the estate, under the usual contract, supplemented by occasional Samoan labour, obtained principally for clearign and weeding contracts. The joint manager of the estate with Mr. Harman is Mr. Arthur T. Radford. The drying kiln is home-made, very effective and a marvel of ingenuity, and on sunny days the trays are drawn out and used as vatters for sun-drying. A Gordon's drier will, however, shortly be erected. In close proximity are

the washing troughs, designed by Mr. Radford and built under his supervision. The fermenter is a Marcus Mason & Co., of New York, and is thought so highly of that others of the same manufacture will be erected as required. As for the Chinese quarters, the company deserves the greatest credit for the way in which the labourers are looked after ; comfort is everywhere, and cleanliness and contentment are visible in them all.



Cocoa Bearing Tree.



Rubber Tree.

The UPOLU RUBBER COMPANY, Alisa, with its registered office in Glasgow and an authorised capital of £50,000, was started early in 1906 for the purpose of planting rubber. The general manager is Mr. F. Harman, and the assistant resident manager, Mr. B. J. Annandale. The estate consists of 800 acres of freehold land, of which it is proposed to plant 500 acres. The majority of the estate is cleared, and planting operations have been commenced, the country being opened up by roads from Tannumapua. The land was purchased from the D.H. and P.G. The rubber planted is from Ceylon. The young plants, which arrived in boxes, were most successful, about 90 per cent. of the importation being good. The voyage occupied from five to six weeks, via Sydney This and the Upolu Cacao Company are the only two live English companies in Samoa ; though another company has recently been formed in New Zealand. Fifty Chinese coolies are employed. The climate is moist and the soil extremely fertile, the average rainfall per year being about 115 inches.

MR. FRANCIS HARMAN, Managing Director of the Upolu Cacao Company Limited and General Manager of the Upolu Rubber Company Ltd,, was born in London in 1867, and finished his education at Cambridge. After leaving college, he studied for the law, spending ten years in a solicitor's office in London and a further term of two years as solicitor for a large manufacturing firm in the Midland counties. He arrived in Samoa in 1901 on behalf of the Samoan Estates Ltd., and while on the islands he saw so much to impress him that he took up the lease of the present estate. Returning home, he formed a private company, now known as the Upolu Cacao Company. Clearing operations were commenced in 1901, and the first cacao was planted. In 1905 Mr. Harman made a trip to England, and while there formed the Upolu Rubber Company Ltd., of which he is the general manager. Mr. Harman is a man of much push and energy, and his enterprise is

much appreciated by the Government.

MR. F. HARMAN.

MR. ARTHUR T. RADFORD, Assistant Manager of the Upolu Rubber Company, Alisa Estate, was born in India and educated in England. Returning when he had finished his education, he spent eight years in Behoa, planting indigo, and left there in 1902 to take up his present position in Samoa. His work here has been attended with great success, and the company is fortunate in having the services of such a practical man.

The Tuanaimate Estate, the property of the Safata-Samoa-Gesellschaft, comprises 850 acres, of which 450 acres are planted with cocoa and 28 with coffee, the remainder being in course of preparation for rubber-planting. There are 15 head of cattle on the estate, imported from New Zealand (Shorthorns). Four horses and 30 pigs complete the live stock. Chinese labour is employed, 100 being at present on the estate, and arrangements are being made to take twenty kanakas from Queensland at the expiration of their present contract. The clearing of the land for rubber plantation is let by contract to the natives, over 100 being so engaged, the prices paid being from 20 to 30 marks per acre, according to the density. Over 400 acres are being treated. Two overseers (German farmers) have been recently engaged. A drying-room and ferment boxes are on the estate, all of the latest design. First-class roads are already made, and the estate bids fair to become one of the show places of Samoa.

Coffee Tree.

Safata Co.'s Station at Safata.

HERR CARL W. BREMER is Manager of the Samoa Gesellschaft's Tuanaimate Estate, in the Safata district, and his management of the estate has been attended with great success. Born in Mecklinburg, North Germany, in 1877, he is only just on thirty years of age. He was educated at Wismar, Mecklinburg, and, on leaving college, he went on to a farm in order to learn practical farming. In 1900 he left for the Cameroons (German West Africa), where it will be remembered the late King Malietoa spent some time when the Germans deported him from Samoa. Herr Bremer had been there but two years when he fell a victim to fever, following on which he returned home. Soon, however, he found his

HERR C. W. BREMER.

way back to South Africa, taking up the management of a plantation there. He stayed in the Cameroons until the end of 1904, when he visited Ceylon. After a short time spent in that place, he made his way to Samoa, and immediately took up the duties of his present position. Herr Bremer is regarded as one of the best practical farmers in the islands.

SAMOA KAUTSCHUK CO.—This company was established in 1905 for the purpose of rubber cultivation. Its plantation is at Saluafata. Although the youngest plantation, it is by far the largest, consisting of 5,600 acres. There are 1,200 acres planted already. The bush consists of heavy timber, which is all being used. There are 200 Chinese employed The estate is divided into 25-acre lots. The estate is under the management of the director for Samoa, Mr. Spiermann. Mr. Vincent, who has had experience in India, is first assistant, and Mr. Hagedonn second assistant. With them are half-caste overseers, whose hours are from 6 to 12 and 1 to 5, ten hours being considered a day's work. In the nursery of the estate are 15,003 young plants.

Though he has only been in Samoa a year or two, MR. C. VINCENT, who succeeded Mr. Spemann as manager of the Saluafata estate, belonging to the Kautschuk Company, has already done a lot of fine work, and the estate is now one of the most promising in the islands. He was born and educated in Germany, and is 32 years of age. He spent ten years in India, planting tobacco and rubber. Arriving in Samoa in 1905, he quickly showed that he knew his business. A start was made with Samoan labour, Chinese labour not being available until some time later. Half-caste overseers are employed, and the hours of work are from 6 to 12, and from 1 to 5. While this is the

MR. C. VINCENT.

youngest rubber plantation in Samoa it is by far the largest, comprising 5,600 acres. The country is heavily timbered, and a large portion of the estate has not yet been cleared. So far, however, 160,000 young trees have been planted. The roads running through the property divide it into blocks of 25 acres. There are fifty head of cattle and nine horses on the estate, and great numbers of pigs are also reared. The company at present finds work for about 200 Chinese, but this number may be considerably increased as the property is developed. Mr. Vincent is very hopeful as to the future of rubber in Samoa, considering that the soil and climate are eminently suitable for its full development.

Residents of Upolu.

MR. THOMAS TROOD, Acting British Vice-Consul at Apia, is one of the oldest identities in the islands, and his reminiscences alone would fill a fairly large volume. Born in Taunton, Somersetshire, in 1833, he left the old country when but five years of age, going with his parents to Sydney. His father, who died in 1850, was one of the first master printers in Sydney. On leaving school young Trood entered his father's office, and remained there until the latter's death, shortly afrte which he returned to England with his mother. The vessel they went home in, the "Thomas Arbuthnot," carried the first gold from Australia to England, and the gold was subsequently shown at the exhibition in London in 1851. Two years afterwards Mr. Trood returned to Sydney and went into business in the island trade. He first visited Samoa in 1857. Going into the Penrhyn pearl trade, he engaged for a long time in a search for a "treasure island," which was said to be a veritable goldmine for pearlshell, and had a special vessel fitted out for the purpose. But the search ended as many such searches have done—the island could not be found, and Mr. Trood lost all his money. Though the island has not yet been found, Mr. Trood still maintains with dogged persistence that it exists. The subject of our sketch next turned up in Samoa in 1860, and entered the employ of Mr. Charles McFarland as book-keeper. There he remained for eight years, at the end of which period he went to Tongatabu, to manage the business there of John C. Godeffroy and Son, of Hamburg (now the D.H. and P.G.). He filled this position for ten years, and then started business in Apia on his own account. Further misfortune was awaiting him; for in 1895 a big fire occurred in Apia and Mr. Trood was burnt out. He then turned his attention to other things. He became secretary to the president of the municipality, Herr Schmidt, and filled this position until the annexation of the islands in 1900, when he was appointed Acting Vice-Consul for Britain, a position he still worthily fills. Though in his 74th year, Mr. Trood is still hale and hearty, and takes an active interest in all public matters. The consulate is situated alongside that of the United States at Matautu Point. Mr. Trood devotes a good deal of his time to his delightful plantation on the Tivoli Road, near historical "Vailima," and it is not without interest to state that the sacred plot of land on the summit of Mount Vaea, where Stevenson lies buried, was originally part of his property, and was presented by him to the family of the noted novelist, in token of

MR. T. TROOD.
(British Consul.)

which an admirable photograph of Stevenson hangs in his house, bearing the inscription: "To Thomas Trood, Esq., whose kindness will never be forgotten by Fanny V. de G. Stevenson." Despite his years, he still makes many a climb up the steep hill to where the remains of Stevenson lie. Mr. Trood is agent for Messrs. Hutting & Perston, of Auckland, and the Commercial Union Assurance Company of London, whilst in an honorary capacity he also represents Lloyd's, London. Mr. Trood is connected with the famous Shoemaker family, of Cheltenham, Pennsylvania, and in the "Genealogy of the Shoemaker Family," compiled by Benjamin H. Shoemaker, and printed by J. B. Lippincott Co., Philadelphia, we find some interesting particulars. Mr. Trood's father and his uncle, Mr. Abel Salter Trood, went over to America when very young men. His uncle was married to Eliza S. Shoemaker, daughter of Joseph Shoemaker, on December 31, 1818. Abel Salter Trood was a professor of English literature in Philadelphia. The subject of our sketch is himself, a gentleman of literary tastes, and has a splendid library. He contributes regularly to the *Samoanische Zeitung*, his articles being much appreciated. Abel Trood and his wife went to London soon after their marriage, and Mrs. Trood died on February 1st, 1826, leaving one daughter, Mary Ann Trood. Later, with his daughter, he sailed for Sydney, where he died on May 14th, 1868. His daughter was married at St. James' Church, Sydney, to William Edward Rogers, of England, the youngest son of John Warrington Rogers, barrister and solicitor, Queen's Counsel, London. He held a position in the Land's Department in Sydney for some years and subsequently went to New Zealand, where he died in 1875. Mr. E. B. Rogers, of "Hastings," Pitt Street, Milson's Point, North Sydney, is a member of this interesting family.

MR. B. CUSACK SMITH.
(Late British Consul at Apia.

Mr. GEORGE HEIMROD, the United States Consul in Apia, was born in Germany and educated there He went to the United States in 1866 and engaged in commercial business, banking, &c. He was a member of the Legislature for the county of Mohican and treasurer of the county of Douglas. He was appointed Consul by the President on 23rd November, 1901, and has been in Apia ever since, having had no vacation since his appointment.

Mr. RICHARD HETHERINGTON CARRUTHERS, Barrister-at-Law and Solicitor, Apia, is the only son of the late Rev. Hetherington, of Scot's Church, Collins Street, Melbourne. He was born in New South Wales in 1844 and educated in Melbourne, passing his legal examinations at Melbourne University. He secured his articles and qualified for practice, but the cotton fever having broken out in Fiji, he hurried there and at once commenced cotton-planting. As is well known, at the termination of the American civil war, owing to the fall in prices, the industry ceased to be profitable, and it was abandoned. Mr. Carruthers received a government appointment, and afterwards was admitted to practise as barrister and solicitor. He remained in Fiji until 1877, when he went to Samoa and practised his profession. In 1880 he was appointed municipal magistrate, charged with the preservation of law and order in Apia, which at that time was somewhere described as the "hell of the Pacific." To-day there is no place in the Pacific with a community freer from crime than Apia. In 1888 Mr. Carruthers succeeded to an estate that necessitated his either taking the name of Carruthers or relinquishing it, and he therefore took the necessary steps to allow him to make the addition, though amongst old residents he is still spoken of as "Lawyer Hetherington." In 1891 he was elected a member of the municipal council, and remained a member with slight intermissions until the dissolution of the council on the hoisting of the German flag. While a member he was frequently called upon to act as chairman of the council. On the annexation, he was nominated by the Governor as a member of the Government Council, and still holds that position. He practised before the Lands Commission, and his reminiscences of it and the battles he had to fight against false swearing by the natives are most interesting. He acted for Germans, Britishers and Americans, and secured for the D.H. and P.G. the whole of the land now owned by them, in addition to what they have already sold. Mr. Carruthers is looked upon as the father of the rubber and cacao industries in Samoa, and rightfully so. In 1893 he planted cacao on his estate at Maletu, which is still bearing magnificently at the present time. He has some fifty acres under cacao and several under kola and other tropical products. Rubber was planted by Mr. Carruthers ten years ago as an experiment, and its success has led to the formation of the present companies who are cultivating it.

Dr. BERNARD FUNK, of Apia, is one of Samoa's old-time European residents, and there is no more popular man in the islands. His

Dr. B. Funk, M.D.

familiar figure, cigar in mouth and cane in hand, may be seen on the beach almost any day. An able medico and a stanch and jovial friend, Dr. Funk would be missed if he ever took his departure from Samoa. But he never will; he loves the land; he is wedded to it, and to leave it now, after a residence extending over a quarter of a century, would be as big a wrench to him as to his many friends. Dr. Funk is a landmark and a fixture. He was born and had his early education in Neubrandenburg, Mecklinburg, and subsequently studied medicine in Berlin and Tübingen. When the Franco-German war broke out he became attached to the German army as a surgeon, and served throughout the war. On its termination he returned to his studies and having completed his course and obtained the degree of M.D., he shortly afterwards accepted a position in the Hamburg-American Steamship Company's service. He remained with this company for two years, and then entered into an engagement with Messrs. Godeffroy and Son, who had acquired large interests in Samoa. He left Hamburg in October, 1879, in a sailing vessel, and reached Samoa in February of the following year. In addition to being medical officer for the firm mentioned, he at once commenced private practice. Some time later he was appointed health officer, a position he retained until 1904, when he retired. Dr. Funk expresses a decided opinion—an opinion, he says, confirmed by his long experience—that tuberculosis carries off a tremendous percentage of the native population. There is however, another and more loathsome disease, which is known among the natives as "the white curse," from which the natives suffer. Dr. Funk declares that half the natives have been contaminated by it, a statement the serious import of which cannot be lightly passed over. As for malarial fever, it is practically unknown in Samoa, and elephantiasis though unfortunately common enough, "never kills," says the doctor, and can be successfully operated upon, as he claims to have demonstrated on many occasions. Dr. Funk is much interested in meteorology, and since 1890 he has been engaged in making observations for the Seewarte in Hamburg. These observations he makes at his own residence, and they are quite independent of the Government Observatory at Mulinuu Point, presided over by Dr. Linke.

MR. DAVID STOUT PARKER, originally a merchant, retired years ago from business, and is regarded as Samoa's "millionaire." Born at the Forked River, New York and educated there, he came to Samoa in July, 1861. He was for many years captain of various vessels for the D.H. & P.G., and started in business for himself in 1874 in 'Frisco and Samoa. The late earthquake in San Francisco caused him heavy losses. He is related to the late Mr. J. Parker, of Monmouth, N.J., who was twice Governor of that State

DR. HAROLD EDGEWORTH DAVIS, D., M.D., is the son of an English doctor. He was born in San Francisco in 1873, and was educated privately. Proceeding to Harvard University, he graduated in dentistry in 1897, passing with honours. He then took up medicine, receiving his M.D. degree in

DR. H. E. DAVIS.

1899. While his youth, so to speak was upon him, Dr. Davis decided to travel for experience, and thus it comes about that he has filled a good many important positions. He has been surgeon to the Emergency Hospital in San Francisco and house physician and surgeon to the City and Country General Hospital of that city; and he has acted as surgeon on vessels belonging to the Occidental Steamship Company and the Pacific Mail Company. Also, he has held the position of medical examiner for the Pacific Mutual Life Insurance Company. Dr. Davis spent two years in Tahiti, and had an exciting experience during the hurricane of February, 1906. He only recently arrived in Samoa, but already he has earned a reputation in his new island home, there being a constant demand for his services.

A native of Germany, HERR FRITZ MARQUARDT was born in 1862, and was educated in Berlin. After completing his studies, he joined the staff of the *Berliner Zeitung*; but he soon tired of journalism, and in March, 1887, he arrived in Samoa, when the country was under what is known as the Tripartite Government. Herr Marquardt was appointed shipping clerk in the offices of the D.H. and P.G., and subsequently he was sent to Tongatabu to manage the firm's horse and cattle station on that island. When that station was closed he visited Sydney, but later on he returned to Samoa. Captain Brandeis was then Premier, and he appointed Herr Marquardt to be drill instructor to the Tamasese forces. When the trouble between Mataafa and Tamasese broke out, the British and Americans were found ranged on the side of Mataafa, and the Germans on Tamasese's side, and for three months Captain Brandeis and Herr Marquardt lived and fought continuously with Tamasese's forces Of those stirring times Herr Marquardt gives a graphic account, and his remarks thereon will be found embodied in the historical portion of this volume. When the fighting ended and the conference (from which sprang the Berlin Treaty) was held between the three interested powers, a new era of government set in for Samoa. The Berlin Treaty came into force in July, 1891, and Herr Marquardt was appointed Chief of Police, a position he held until 1895, when he took a large troupe of Samoans to Europe on his own account, travelling with them from place to place for three years. Not a single death occurred among them during the tour. On his return to Samoa he took over the management of the Vailima Estate, which had been purchased by Herr Kunst from the executors of the late Robert Louis Stevenson. Later, when further trouble arose, this time between Mataafa and the boy king Tanu, and a provisional government was formed by the consuls, Herr Marquardt was requested to resume his former duties as chief of police. Finally the commission was appointed that settled the troubles of Samoa once and for all. The islands were divided, portion going to Germany and portion to America, as has been elsewhere stated, and since that time the story of Samoa has been one of progress and uninterrupted prosperity. With the new

HERR F. MARQUARDT.

order of things Herr Marquardt retired, and he now lives a quiet, uneventful life on his estate a few miles out of Apia.

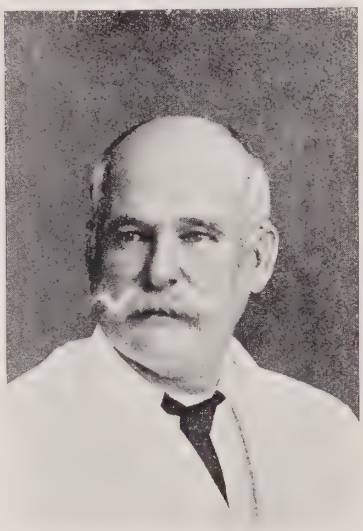
MR. WILLIAM CHARLES DEAN, Storekeeper, Apia, was born in San Francisco in 1851. His parents were British. Mr. Dean arrived in Sydney in 1852, and went to Samoa in May, 1861. He had school under Mr. Patterson, and later on under Mr. Shaw. He went to sea at 20 and served in the brig "Wild Wave," under Captain McLeod; then on the barque "John Wesley," under Captain Mansell, and the barque "John Williams," Captain R. Turpie. During his time on the latter vessel it took the Rev. James Chalmers, the first white missionary to settle in Port Moresby, New Guinea. Mr. Dean helped to put up Dr. Chalmers' house, the first wooden

building in that part. He put in two years in the "John Williams" — from A.B. to acting second officer. In 1876 he went to London in the ship "Parramatta," Captain Goddard, going back to Sydney in the barque "Francisco Calderon." Then, in the brig "Sea Nymph," he went

Mr. W. C. Dean.

to New Caledonia, under Captain Brady. Leaving the sea on his return to Sydney, he went to Grafton, Clarence River, as a storekeeper, and there married. In 1878 he went to Apia in the barque "John Wesley" and joined his father, Samuel Dean, in business, which he still carries on under his own name. He was a member of the Council under the three Powers for some years, and continued to serve under the present Government from the hoisting of the flag. He is one of the oldest residents in Apia. Mr. Dean is prominently connected with the Foreign Church in Apia.

Mr. ROBERT EASTHOPE, the genial and popular Proprietor of the International Hotel, Apia, is as widely known and respected as any resident in the group. Born in Cumberland, England, in 1848, he was apprenticed to the sea on leaving school, and has had a more or less adventurous career. For ten years he followed a seafaring life. For some years he was sailing on the New Zealand coast, and was quartermaster on the cable steamer, "Omeo," assisting to lay the cable to Batavia. In the seventies, in company with a Mr. Lambert, he took a 15-ton schooner to Haapai, in Tonga, for the D.H. and P.G., and for a time sailed the vessel for the company. Then he managed a trading station for this firm in Filmay, afterwards taking up similar positions at Lufaga, Wiha, Haapai and Nomuka. Altogether, he remained with the D.H. and P.G. for sixteen years, at the end of which time he took over Mrs. McGregor's hotel at Haapai. Two years later he settled on Tongatabu, as proprietor of the International Hotel at Nukualofa. It was there he earned the sobriquet of "Obliging Bob," which has always stuck



Mr. R. Easthope.

to him since. His next move was to Samoa. He shipped his furniture and other belongings in advance, and had the misfortune to lose them by the big fire in Apia in 1894. Thus on arrival he found himself with little but what he had on him. Nothing daunted, he took up the Club Hotel, a small house now no longer existing. In February, 1896, he moved into the Tivoli Hotel. He only stayed there a few months, however, and then opened an hotel at Malifa. Nor did this satisfy him, for soon afterwards he took up the International, and there he has remained ever since. The International Hotel is eminently adapted for tourists. The dining, drawing and bed-rooms are detached from the main hotel building. A magnificent ocean view is to be obtained from the balcony. There are fresh water and salt water baths, and every convenience that a tourist can wish for. Two billiard tables and a bagatelle table have been installed. In conjunction with the hotel, Mr. Easthope owns a fine residential property, situated about fifteen minutes' walk from the main street, on the heights above Apia, and this is let to families who desire to spend some time on the island. It is beautifully appointed, and stands in most picturesque grounds. It is frequently booked months ahead, so that early application is necessary to secure it for the tourist season. In addition, Mr. Easthope runs a livery stable. The hotel is centrally situated, being within a stone's throw of the Government offices and post office on the one side, and the customs house and D.H. and P.G. buildings on the other. Visitors are conveyed from the steamers to the International Hotel in Mr. Easthope's own boats, and they may rest assured that here they will find comfortable and homely quarters—in short, a "home from home."

Herr EMIL LUEBKE, Proprietor and Editor of the *Samoanische*

Herr E. Luebke.

Zeitung, the only newspaper published in Samoa, has had a some-

what varied experience. Born and educated in East Prussia, he learnt the trade of a printer, and worked at it in various parts of Germany for some years. He served his three years' military schooling in the Guards, and almost immediately afterwards left Germany for Australia. He landed in Victoria, and there he spent five years—from 1891 to 1896. Then he found his way to Queensland and joined the German paper in Brisbane in the capacity of foreman of the composing department. There he remained for another five years, when the travel fever again got hold of him, and he left for Samoa. This was in 1901. At an earlier time than that of which we write there were two papers in Apia, the *Samoa Times* and the *Weekly Herald*, both printed in English. On Herr Luebke's arrival only one, the *Samoa Times*, was published, and on the annexation of the islands this became the German organ. It is now printed in both German and English, and is a bright and chatty little paper. Its first issue in its present form was April 1, 1901. Though not boasting a large circulation, its list of subscribers continues to steadily increase every year. Its columns are open to all for the ventilation of grievances, and it is conducted throughout in a fair and impartial manner. The *Government Gazette* is printed in the office of the *Samoanische Zeitung*, as also is the *O le Savali*, printed in the Samoan tongue and issued monthly for the dissemination of news among the natives. It is not without interest to state that several Samoans are employed in the office as compositors, and have proved themselves both industrious and intelligent.

MR. C. E. PARKHOUSE, of the firm of Parkhouse & Brown, was born in England in 1860, and educated in Devonshire. On leaving school he entered a bank, and was for some years banking in London. In 1885 he came out to New Zealand and was banking there till 1895, when he went to Samoa as manager for Mr. W. Blacklock. Finally, he and Mr. Brown purchased the business, which is one of the most prosperous in the town.

MR. C. E. PARKHOUSE.

MR. H. G. BROWN, is a partner in the firm of Parkhouse & Brown, Merchants, Apia. The business was taken over from Mr. W. Blacklock in 1903. The premises were originally occupied by W. McArthur & Co., of London and Sydney. The firm are large buyers of all island produce, cacao, copra, &c., and have a number of trading stations, together with two other branch stores

MR. H. G. BROWN.

on the beach, Apia. Mr. Brown is a native of Christchurch, New Zealand, and was born in 1872. Coming to Samoa in July, 1898, he for some years managed a branch store for Mr. H. J. Moors. Leaving Mr. Moors' employ, he took a trip home, and on his return he entered into partnership with Mr. Parkhouse, who at that time was managing the business for Mr. Blacklock. During the war Mr. Brown served on board H.M.S. "Royalist" as an O.S. In addition to his interest in the firm, Mr. Brown is in partnership with Mr. T. Andrew in Kia Ora plantation, 27 acres of which are planted with cacao and rubber. Rubber was planted seven years ago, and lopping has already been commenced. Samples sent home are pronounced to be worth 6s. 2d. per lb.

One of the most genial and popular of the residents of Apia, MR. G. W. PARTSCH, Auctioneer

MR. G. W. PARTSCH.

and General Commission Agent, has been established in the town for some 17 years. Born in 1850, and educated in Hamburg, he first visited Samoa in 1879 as mate of a schooner from Tahiti. He then took up trading on behalf of the D.H. and P.G. in Vavau, Tonga, remaining in the employ of this firm for three years. Later on he joined the firm of McArthur & Co., in those days the principal competitor of the German company. Mr. Partsch was the first trader for McArthur's on the island of Haapai, in Tonga.

In 1884 we find him acting as supercargo for Grevsmuhl, Crawford and Co., of San Francisco and Samoa, in the Ellice, Kingsmill and Marshall groups. In 1889 he started in Samoa in the capacity of a hotel-keeper, remaining in the business for ten years. At the end of that period he retired from hotel-keeping and engaged in his present occupation, in which he has been deservedly successful. As one of the "old-timers" Mr. Partsch has a great deal of interesting information to impart relating to the early history of the islands. Like many others, he believes that Samoa has a great future before it.

MR. GEORGE EGERTON LEIGH WESTBROOK, Storekeeper and Planter, Apia, is a Londoner by

MR. G. E. L. WESTBROOK.

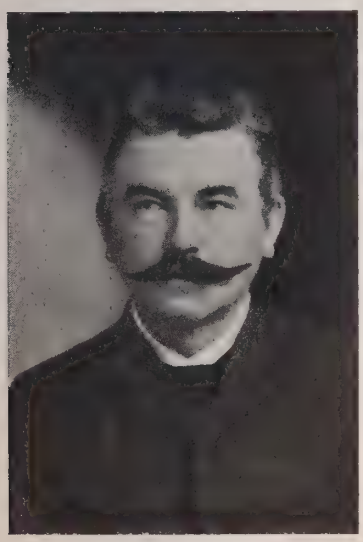
birth, and is 46 years of age. At an early age he felt the fascination of the sea, and for a good many years he followed a seafaring life. Most of his time has been spent in the islands of the Pacific, and he is recognised as an authority on the South Seas. At an early age—for he was then but 15—he visited the Australian colonies, and in 1876, a year later, we find him in the Marshall Islands, where he remained for about twelve months. At the end of that year he went trading to the Caroline Islands (Pingalap), and he tells many interesting yarns of his adventures and experiences during the three years he was stationed there. He went to Rotumah in 1880, and was present on the occasion of the hoisting of the British flag by the then Governor of Fiji. He did not remain there long, however, for a year later he left in a small schooner, the "Sunbeam," for Funafuti, in the Ellice group. There he did very well, but misfortune was awaiting him, for on leaving Funafuti in 1888, after having spent six years there, the brig in which he sailed was wrecked on an island in the Ellice group, and he lost everything he possessed, barely escaping with his life. He was obliged to put in four months on this island before a passing vessel took him off. He now found himself in New Zealand, but the "island fever" had him fast in its grip, and New Zealand had little charm for him. So it came about that he sailed for Wallis Island, having been appointed manager of McArthur's trading station, and here he was when the big hurricane of 1889 occurred, by which the warships were lost at Apia—that never-to-be-forgotten hurricane, which spread such devastation through the islands. It ruined Wallis Island for the time being, and business firms had to withdraw. It was then that Mr. Westbrook settled in Apia and went in for the storekeeping business. Though he had a good deal of opposition to meet he had the qualities which go to make a successful business man, and his intimate knowledge of the natives and their requirements stood him in good stead. Mr. Westbrook was in Apia during the last war, and he gives a graphic account of the troublous times that the islands passed through then. When a settlement was effected, he added planting to the storekeeping business, and, in addition to being one of the principal storekeepers in Apia, he may also be numbered among the successful planters there. He looks upon the Samoan group as the finest islands in the Pacific, and it must be admitted that he speaks with a ripe experience. Among other things, Mr. Westbrook acts as agent for the London Missionary Society in Apia. He is also correspondent for various colonial papers.

MR. E. A. GREVSMUHL, Merchant, Matafele, Apia, was born in Hamburg in 1848, and, after being schooled there, he learned the trade of bookbinding. When he was nineteen years old he visited Melbourne and spent two years there, working at his trade. He then went to Fiji and started planting cotton in Taviuni, Vuna Point. After eighteen months he sold out, and then worked for Fred. Hennings for three years. He went to Samoa in 1874 and entered the employ of J. C. Godeffroy & Son. He was in the store for three years, and spent four years as supercargo in the Kingsmill, Gilbert and Marshall Islands, engaging labour. He then left the islands, and, going to 'Frisco, entered into partnership with Mr. Crawford, ship chandler and owner, and stayed there seven years. He then returned to Samoa and started business as Grevsmuhl,

MR. E. A. GREVSMUHL.

Crawford & Co., merchants, and took Mr. H. J. Moors into partnership in Apia. When Crawford retired, the firm was called Grevsmuhl & Co., which name it still retains. Three years after the firm started Mr. Moors went out of the concern. Since that time Mr. Grevsmuhl has opened four large out-stations and several small ones, three in Savaii and one in Tutuila. His plantation in Alafua, 100 acres, is planted with cocoa and rubber. In 1888 Mr. Grevsmuhl suffered great loss by the destruction of the whole of his premises in Matafele by fire. But he opened again in temporary premises eight days later, and lost no time in importing new goods to stock his store.

HERR HUGO GEBAUER, Commission Agent, Apia, was born in Konigsberg, Prussia, in 1862, and educated at the Gymnasium of that town, and afterwards at the Polytechnikon. His father was chief surgeon in the Prussian army during the war with Austria. On the death of his parents he was placed by his relatives in a mercantile house as an apprentice, and there he remained for three years. He was afterwards a clerk in Bremen. This, however, did not suit him, and he returned to Konigsberg and entered his uncle's office. After being there some time, he left Germany and came out to Brisbane, where he stayed two years. He was also in business in Sydney for two-and-a-half



HERR H. GEBAUER.

years. He went to Samoa under engagement to the D.H. & P.G. in 1884, as clerk, and was soon promoted to the position of manager of a large station in Savaii, spending seven years there. He has also held the positions of manager of the wholesale department and confidential clerk. After leaving the D.H. & P.G., he went into business as a commission agent. He is agent for the Samoa Kautschuk Co. and also a large life insurance company. Herr Gebauer's eldest son has just entered the German navy.

MR. JOHN PETERSEN, the Manager of Mr. Brunt's plantation at Magia, was born in Iceland, and educated in Copenhagen. He followed the sea from 1870 to 1881, and has had an adventurous career. In 1881 he was shipwrecked on the coast of Holland, and from there he shipped to New York. From New York he went to the Panama Canal, where he worked for eighteen months. Returning home, he was drugged near Copenhagen, and when he became conscious he found himself on board an American ship bound for Philadelphia. On arrival there he ran away and went to Chicago. He was in Wyoming when 180 Chinese were shot by the miners. Finally, he landed in Samoa in 1888 in an American schooner, and found employment as pilot. He and a companion left Samoa for Fiji in an open boat and arrived there in six days. In 1891 he left Fiji in an open boat for Fortuna Island, but got into bad weather for thirteen days and went back. After a week he set out again, and got to the island in two days. He then left for the Ellice Group, at which he arrived safely. He remained there for fourteen days. While there a hurricane passed the island, and he lost his boat. He left in the steamer "Archer" for the Marshall Islands, but returned shortly afterwards to Samoa. His next move was to the Gilbert Islands, where he remained about a year. Then he made a trip to the colonies, returning to Samoa in 1899. In 1904 he left Savaii to go to Tutuila—about 100 miles—in an open boat, but the boat sank at sea, and Petersen was swimming all night, from 5 p.m. till 9 a.m. next day, when he got ashore at Tutuila. In 1905 he settled on Upolu, and has been there ever since.

MR. CHARLES ROBERTS, the popular proprietor of the Apia Hotel, is an Englishman by birth, having been born in Banbury, Oxfordshire, in 1865. He was educated at Taunton and Oxford. He spent some time in the colonies, and went to Samoa in 1898. After the war, he took the Tivoli Hotel, and on the annexation of the islands he left for Auckland, under the mistaken impression that Samoa under German rule would be no place for a Britisher. After a lapse of several months, however, he returned to Samoa and took the Oceanic Hotel, at Pago Pago, on the island of Tutuila, which had been annexed by America. But shortly after this the Government of the United States declared Pago Pago a naval station, and prohibited the sale of liquor there; and after being there for twelve months, Mr. Roberts moved again to Apia. It was his intention to go on to Fiji, but on arrival at Apia he was dissuaded from doing so. He then took the Apia Hotel, and has had no reason to regret his choice. Far from finding German rule obnoxious, Mr. Roberts found it quite the reverse. He is an active supporter of the Government, and fully recognises the freedom enjoyed

MR. C. ROBERTS.

by British and other foreign settlers under German rule.

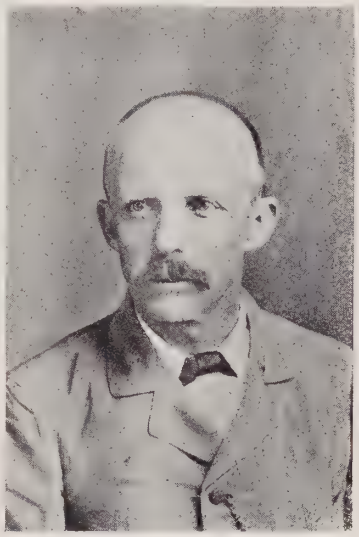
MR. JOHN RICHARDSON, Planter, of Ululoloa, comes of an old English family, and was born in County Cumberland in 1861. In 1892 he visited Australia, and spent six or seven years in New South Wales. He arrived in Samoa in 1898, and immediately started planting. Unfortunately, he had not been long at the work before the natives were at war with each other, over the kingship question, and for a considerable time his property was occupied by about 3,000 Samoans. The result was, of course, that his plantation was completely destroyed and all the hard work he

had bestowed on the place went for nothing. In fact, he was practically kept a prisoner. Mr. Richardson speaks highly, however, of the native chiefs, who saved him from many indignities and insults. His own property having been ruined, he took a position in the employ of Mr. H. J. Moors, and was afterwards employed by Mr. R. Easthope. But he spent odd days in planting cacao on his holding, comprising some twenty acres and adjoining Mr. Moors' Ululoloa plantation. Gradually he got fourteen acres of it under cultivation, and now he is averaging about £250 per annum from it—and this is increasing. All the trees are not yet in full bearing. Mr. Richardson states that the esti-

Mr. J. Richardson.

mated bearing-life of a cacao tree is forty years, though sufficient time has not elapsed to enable this to be verified so far as Samoa is concerned. It is known, however, that trees planted twenty years ago are still in full bearing, and show no signs of falling off. A good deal, of course, depends on the soil, and in time it will be necessary to resort to manuring. Mr. Richardson's view is that when that time arrives planters will change their culture and go in for rubber; and with that idea in his mind he is preparing six acres for the cultivation of rubber. Mr. Richardson adds that rats and white ants are among the chief troubles that beset a planter's life. He is always willing to impart information to intending settlers who may call upon him.

Mr. C. HELLESOE, Baker, Storekeeper and Planter, of Apia, was born in Denmark in 1854, and



Mr. C. Hellesoe.

educated in Copenhagen. Leaving school, he followed a seafaring life for fifteen years, and arrived in Samoa in 1881. He started business on his own account in 1883 in his present premises, and has been in all the ups and downs during the troublesome times when war was raging. He speaks highly of the Samoans, and has never had trouble with them. The bakery business was his first venture, the store following after the former was well established. Mr. Hellesoe owns a valuable plantation at Lotapu, fifty acres of which are planted with cacao, kola, coffee of various sorts, and cocoanuts, all of which are bearing. Native labour is employed with great success. During the last war Mr. Hellesoe had the English headquarters on one side of his premises, and the Americans on the other, and both were fed, as he puts it, "out of the same flour-bag," English sovereigns and American 20-dollar gold pieces alike bringing grist to his mill. Mr. Hellesoe is one of the most popular of the old residents of Samoa.

Herr EMIL HAABEN, Proprietor of the Samoan Ice Works, Tanugamanono, near Apia, was born on the Rhine, Germany. He visited the Australian colonies in 1883. Herr Haaben is an assayer, civil and mining engineer, and mining manager. He built and managed the Clyde chlorination works, Sydney, but before that was exploring and prospecting in Western Australia. From the Clyde works he was sent by a Sydney company, of which the late Sir George Dibbs and Mr. J. Fletcher were members, to Pilbarra with the first machinery for the North-west Australian goldfields. Pilbarra was not a success, and the machinery was moved to Marble Bar, which is still a goldfield. Between times he was out prospecting and exploring, and went through the whole of the north-west of Western Australia. In 1893

Herr E. Haaben.

he took a trip home to Germany, and joined the military engineering staff of the Metz garrison for about two years, and then started in business as contractor for the army within the district of the 16th Army Corps. Altogether he spent nine years in the Metz district. He then made a trip round the world, and visited the whole of the Australian colonies, finally settling in Samoa in 1893. At this time ice works existed, but they were badly constructed, badly managed and unreliable. Herr Haaben purchased and enlarged them. The plant is driven by water power from the river Vaisigano, adjacent. One Cyclops (five tons) machine is used, and,

as a stand-by, there is a three-ton Hercules for making ice and keeping cold storage. Herr Haaben has seen all the Australian goldfields, and sent some of the first opals from Queensland to be cut.

Mr. THOMAS ANDREW, Planter, Kia Ora Estate, and Photographer, of Apia, was born in New Zealand, and went to Samoa in 1891. He at once opened a photographic studio and in 1899 entered into partnership with Mr. Brown in the Kia Ora estate, comprising 160 acres, 25 of which are under cacao, and about six acres under rubber. The area of both is being annually increased. The rubber is now yielding, and the quality is pronounced equal to the best grown in the Straits Settlement or Ceylon. Mr. Andrew is recognised as an authority in regard to rubber, and in this connection he is now engaged upon an important invention relating to the 'tapping' of the trees.

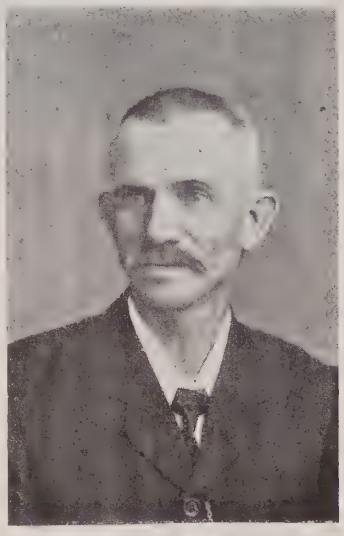
Herr WALTER SCHAEFER, Planter and Trader, Lufilufi, and Chinese Commissioner for the district of Atua, was born in Bremen, Germany, and educated there. He travelled extensively for experience, visiting Great Britain and America and acquiring the English language. He visited the Hawaiian Islands, and worked on a sugar plantation there for three years, when he returned home. Afterwards he went to the French colonies of South Africa, but was disappointed with them and returned. Coming to Samoa in 1902, he took up his present plantation and started shortly afterwards a trading store to assist in the working expenses of the estate. Five acres of property are under cacao, a quantity under bananas, and the balance under cocoanuts. Herr Schaefer, who is married to a daughter of Professor Lowenthall, of Berlin, intends to shortly take a trip home.

Herr PAUL HOEFLICH, Mineral Water Manufacturer, Apia, was born in Germany, and educated in Prussia. On leaving school, he went to sea and followed a seafaring life for nine years. He was for some time sailing on the Australian coast, and then went trading in the Gilbert Group. He claims that he has been "annexed" three times, having been in three separate groups when

Herr P. Hoeflich.

they were annexed by one or other of the powers. While in the Gilberts he made the acquaintance of the late R. L. Stevenson, and in 1889 came with him to Samoa. From what he saw, he decided to settle, and bought the land upon which he now resides. He went back to the Gilberts to settle up his affairs and returned in 1891, and commenced the only cordial manufactory in the islands. Herr Hoeflich ships to Pago Pago, this being the only export trade carried on by him, local consumption using all he can manufacture. In addition, he has an estate near Vailima, 28 acres of which are under cacao. Chinese are employed on the estate, and in the factory mixed labour, Chinese and native, is employed. The water used is well-water, and the bottles imported from Sydney, previously German having been relied upon. Essences and other ingredients are also imported from the Australian colonies.

Mr. JAMES MEREDITH, Storekeeper and Planter, Savololo, was born in Liverpool, England, in 1850, and educated in that city. On leaving school he went to sea, and was for a time on the Inman liner, "City of Brooklyn." Later he went to Yokohama in a sailing vessel, on which he spent six months, After a voyage to British Columbia, he returned home, leaving again in August 1875, for Hamburg, *en route* to Samoa. He arrived in Apia on February 20th, 1876, and left in his brother's cutter for the Island of Tutuila on March 22nd. He remained there till 1878 when he returned to Apia and entered the employ of J. C. Godeffroy & Sons (now the D.H. and P.G.), and went at once to Keppel Island to relieve their trader there. He returned to Apia in June, and shortly afterwards was married. In 1879 he left Apia for Futuna to take charge of the firm's store there, and in 1881 returned and took charge of an hotel in Apia. The following year he took the International Hotel and



Mr. J. Meredith.

kept it till 1884, when he bought the Stadt Hamburgh Hotel. Two years later he was acting as agent for McArthur & Co. In 1887 he bought his present premises and went to Sydney to buy stock. He has occupied these premises ever since.

Mr. A. J. TATTERSALL, Photographic Artist, Apia, was born in Auckland, New Zealand, in 1861 and educated there. On leaving school he entered the employ of Mr. Redfern, a leading photographer in that city, and there learned his profession. Later he accepted an appointment in Messrs. Tuttle & Co.'s, photographers, in Auckland. While

still young, in 1886, he went to Apia, under engagement to the late Mr. J. Davis, who died in 1893. Mr. Tattersall took over the business and has successfully carried it on ever since. He has a very large collection of postcards, all of the best finish, and

Mr. A. J. Tattersall.

showing all forms of life and scenery in the group. These are eagerly sought after by tourists.

Mr. WILHELM HAENSELL, Copra Buyer and Merchant, of Mulifanua, was born in Riga, Russia, in 1877, and educated in Hamburg. On leaving school he entered the army and obtained the rank of warrant officer. Afterwards he travelled in order to gratify a desire for a knowledge of languages. He then entered the office of a firm in Hamburg, and remained till 1899, when he left for Samoa, arriving there shortly after the annexation. His first appointment was as an accountant in the employ of the D.H. and P.G., with which firm he remained for three years. He then started planting cocoa, but soon sold out and went in for trading. He has four stations, three on the island of Upolu and one on Savaii. His business is rapidly extending. He is a great lover of horses, and owns the best racing mare in Samoa. Mr. Haensell is contemplating a trip home.

Mr S. H. FORSELL, Storekeeper, Matifili Apia was born in Sweden in 1874, and educated at Stockholm. When he was seventeen years of age he went to South Africa and spent three years there

Mr S. H. Forsell.

travelling. After this he spent two years at sea in the labour trade, arriving in Samoa in 1896. For seven years he was with Mr. H. J. Moors, merchant, of Apia, trading in Tutuila for part of the time. He was afterwards with another leading firm for two years, and started on his own account in 1906. Mr. Forsell is prominently identified with racing and other sports in Apia.

Mr. S. H. Meredith.
Trader and Storekeeper.

Mr. MONTGOMERY BETHAM, the Proprietor of the Samoan Coach and Buggy Factory, Vaimea, was born in Samoa in 1877, and educated in Apia. On leaving school, he became connected with the D.H. and P.G., and served his time under a German wheelwright. He spent fourteen years with the firm, and, on leaving in 1903, started his present business, which has grown from a very small affair to its present large size. He is contemplating taking his brothers into partnership with him, as the business is already too much for one. Mr. Betham's factory is situated about one-and-a-half miles from Apia. The work turned out is of the very best, and the prices charged most reasonable. Only the best materials are

Mr. M. Betham.

used in construction, and these are imported from Sydney merchants. The show-room is filled with a good assortment of finished buggies dog-carts, and American waggons. In addition, a bicycle-repairing shop is attached, where the machines are both repaired and put together. The painting shop is on the ground floor. All classes of work are done, from the light running sulky to the heavy farmer's waggon. Horse-shoeing is also carried on. Seven men are constantly employed, and additional labour when required.

Mr. ERIC LANGEN, Proprietor of Tuvao plantation, is a native of Cologne, where he was born in 1882.

After studying at the Berlin University, he spent some time in a sugar refinery. He arrived in Samoa as recently as March, 1906, and at once purchased the Tuvao plantation, which consists of 400 acres. Of the 400 acres, 75 are at present planted with cocoanuts, and preparations are now being made to place additional acreage under crop. The overseer is a half-caste, and Chinese labour is employed. The Samoans have the name of being a lazy people, and Mr. Langen says that his experience, short as it is, tends to confirm this estimate. He considers that a Chinese labourer is worth two Samoans.

MR. CHARLES NETZLER, Overseer for the L.Y. & F.G., was born in Schleswig, and educated in Helsingborg, Sweden. He went to sea for seven years, and arrived in Samoa in 1867, with the late "Bully" Hayes, from New Zealand. With Hayes he had a varied

MR. C. NETZLER.

experience. In 1871 he started cotton-planting in Vailele, but it was a failure. In 1874 he went to Sydney as mate in a trading vessel, taking with him his wife and family, but later on he returned.

HERR C. O. HAMMRELL, Watchmaker, Apia, was born in Godtland, Sweden, in 1847. On leaving school he followed the sea for some years, afterwards trading for the Messrs. Godeffroy & Son in Yap. He first came to Samoa in 1873 and entered the employ of Godeffroy & Son as overseer. Then he went into business as hotel-keeper, and afterwards moved to Tonga. The hurricane of 1879 affected him financially, and partly on that account and ill-health he returned to Apia. As he did not improve, he went to New Zealand. No steamships came in those days, and it was a difficult matter to get there. On his return he went to Vavau, but in 1886 returned to Apia, where he has remained ever since. During the late war all Herr Hammrell's belongings were lost; he was completely ruined. He makes an occasional trip to Tonga combining business and pleasure.

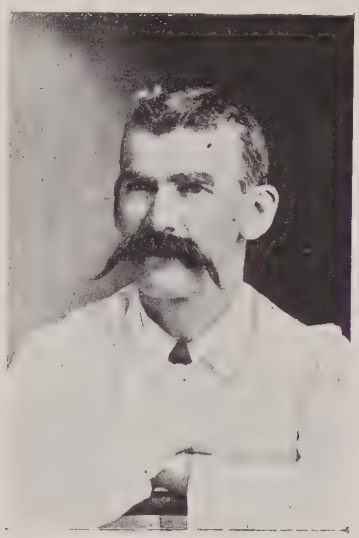
MR. JAMES STUART is the principal Contractor in Apia. He was born in the Sandwich Islands in 1865, and educated in America In 1898 he took up his residence in Samoa. Some years ago he started carting for another contractor, whom he afterwards bought out, and started on his own account. He has the finest team in Samoa, consisting of ten horses.

MR. WILLIAM JAMIESON, Boatbuilder, was born in Samoa in 1868, and educated in Fiji,

MR. W. JAMIESON.

where he resided for twenty years, following the occupation of a boatbuilder. He was for many years with Barrack & Miller, in Savu Savu. He returned to Samoa in 1902, and at once started business on his own account, receiving a large measure of support.

MR. JAMES McGOVERN is the house steward for the D.H. & P.G., Apia. He was born in Dundee, Scotland, in 1869, and educated



MR. J. McGOVERN.

there. On leaving school he learnt the trade of a baker, which he followed for nine years. He then went to sea, and made several voyages to different parts of the world. He was ten years as chief cook of the D.P.L. line of Dundee. He came to Samoa in 1905 from New Zealand, and joined the D.H. and P.G. as house steward.

HERR R. FRIES.
(China Commissioner).

. . Residents of Savaii . .

MR. RICHARD WILLIAMS, Resident Magistrate and Native Commissioner on Savaii ("Amtmann" is the German name), is the only white officer on the island. He was born in County Kerry, Ireland, in 1858, and received his early education there, finishing at the Civil Service Academy, Dublin. He visited the Australian colonies in 1884, and, after a short stay there, he went on to Samoa. He was mainly instrumental in floating the company that afterwards led to the famous lawsuit Cornwall *v.* McArthur. The trial lasted many years, and was heard in the courts of Samoa, Fiji and New Zealand, was

MR. R. WILLIAMS.
Chief Magistrate & Governor of the island of Savaii.

carried to the House of Lords, and was, on appeal, finally decided by the Privy Council in favour of Mr. Cornwall, in regard to the ownership of certain lands. On this decision, Mr. Williams received power of attorney to take over and manage the property. This he continued to do until the hoisting of the flag, when he was appointed by the Imperial German Government to the position of chief magistrate and native commissioner on Savaii, which he still holds. His headquarters are at Matautu, where there is a court-house. He has a staff of thirteen, and, in addition, scattered around the island under his jurisdiction, a staff of thirteen native magistrates (faamasinos) 56 town overseers (pulinuus), 21 clerks (failautusis), and 28 police (leo leos). The whole of the roads and bridges, of which there are a good number, have all been made since annexation and under Mr. Williams' personal supervision.

LIEUTENANT WERNER ALBERT VON BÜLOW, Planter and Naturalist, Matapoo, Savaii, was born on December 3rd, 1848, at Sturgard, in Pomerania, and is the eldest son of the late Councillor Albert Von Bülow. He received his education at the Gymnasium, Blomberg, and there passed his examination for the army, which he entered as a private. Six months afterwards, in January, 1869, he passed his examination as ensign. He served during the war of 1870 and 1871, and was present at the battle of Gravelotte, the siege of Metz and of Paris, the battle of Champigny, and several engagements around Dijon. He remained during the German occupation of France for three years after the war, during which time he was with the garrison at Belfort, and was the last man who left the place when it was handed back to the French. He left the army in March, 1874. He obtained the Iron Cross during the war, also the medal for Paris, and the medal of the Emperor William. First Lieutenant Von Bülow studied land and estates management on his father's estate and various others in Pomerania. When Germany began to think of colonisation in the South Seas, he left for Samoa, where he arrived in 1881. He has followed various occupations, but all his spare time has been devoted to scientific subjects and literary pursuits. He is the author of no less than seventy-five books, pamphlets and articles on Samoa and its resources. We give a few of the subjects with which he has dealt :— Die Eule als Götze des Malietoa faiga. Der Tonga-Krieg, Der Samoanische Heidenglaube, Die Seidenzucht in Samoa, Weihnachten auf der Insel Savaii, Die Samoa-Inseln und ihre einheimischen Nutzpflanzen, Das Christentum in Samoa, Samoa unter deutscher Herrschaft, Der Vulkanische Ausbruch auf der Insel Savaii, 1902, Volkerstammbaum der Malayopolynesier. In 1898 and 1899 he was prominent in connection with the native troubles, and was present at the fight in the streets of Apia on June 1st, 1899. He was asked to conduct the case of Mataafa in the High Court on the kingship question, and did so with a great deal

LIEUTENANT VON BÜLOW.

of ability. In 1883 he purchased his present property at Matapoo, which is beautfuilly laid out and planted, principally with rubber. Large aviaries are on the estate, and larger ones, the best in Samoa, are being built. It is Lieutenant Von Bülow's intention to establish a carrier pigeon service between Savaii and Apia, and the room now ready for them will hold, if necessary, over six hundred birds. The subject of this sketch is recognised as one of the greatest authorities on Samoan customs and history.

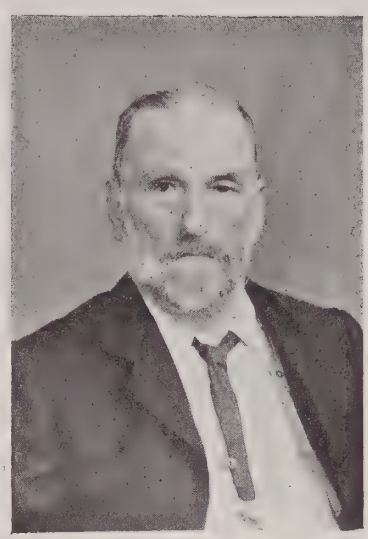
Dr. WILHELM GREVEL, Planter, of Manase, Savaii, was born in Essen, Germany, and educated in the universities of Berlin and Heidelberg. At the latter he obtained his degree of Dr. Phil. His first appointment was as assistant in the Botanical Institute, Heidelberg. He then travelled for a number of years, and visited Egypt, South Africa, Ceylon, Japan, Java. Twice he went to Spitzbergen and the Australian colonies. Coming to Samoa in 1901, he remained three months, and then went home early in 1902. He returned, however, to Samoa the same year. While here in 1901 he leased his present estate of 650 acres at Manase. On his return his first object was to get his lease properly fixed. This was a

Dr. W. Grevel.

work of time, and it was not till early in 1904 that it was properly settled. Planting was started, 500 acres being put under cacao. Cocoanuts were at the same time planted all over the estate, with the exception of five acres, which were planted with rubber as an experiment. At first Dr. Grevel had trouble with the natives, a habit of theirs being to demand more than agreed upon when the contract was half completed. At the present time Chinese and Samoan labour is employed. The natives are remarkably clever in assessing the value of land and its capabilities, and charge so as to leave the settler a bare living. Finally Dr. Grevel was elected the chief of the Matautu people, and after that he had no further trouble. Dr. Grevel complains very much against the Government not granting steam communication between Apia and Savaii or even allowing the same amount of subsidy towards it as is now paid to the totally inadequate service at present prevailing. The mails are very irregular. At times two or three months pass without one. Once, for want of money to pay his labourers through this cause, he had to cease work and take a boat to Apia and get it. For the purpose of getting their mails he and Herr Von der Heide purchased a schooner and a cutter, which were used as required. At present only 24 head of cattle are on the estate, the price per head to the Apia market being £2. Pigs, poultry, &c. complete the live stock.

Dr. VAUPEL, D.S., Arao, district of Matautu, Savaii, was born in Germany, and educated at the University of Munich. At an early age he came out to the Australian colonies, remaining a short time in each. He arrived in Samoa in 1903 and spent a few months in Apia, going on to Matautu in 1904. Dr. Vaupel has made botany his life study and considers Samoa one of the finest fields a man could have. He has already over 600 specimens (200 of which are ferns) ready to send home to Berlin University, and expects to secure several hundred more This is all done at the doctor's own expense. He is not married, and anticipates returning home in probably two years. At the present time he is writing a book on the flora of Samoa. In quest of specimens, he sleeps out in the bush at times, his journeys occupying from a few days to some weeks.

Mr. AUGUST NELSON, Storekeeper, Safune, Savaii, is the oldest storekeeper on the island. He was born in Sweden in 1838, and at an early age ran away to sea. In 1864 he found himself in New Zealand, where he spent some time on the diggings on the west coast. He went to Samoa in 1868 and followed various occupations. Eventually he started trading. He has never had an employer, but has always worked on his own account. In 1872 he settled in Savaii and has remained there ever since, visiting Apia occasionally in one of his own cutters. His store is the largest on the island, and is well stocked. He is a large buyer of copra and other produce from the natives. In addition, Mr. Nelson has a store in Apia, equally well supplied. Though 68 years old, he takes a keen interest



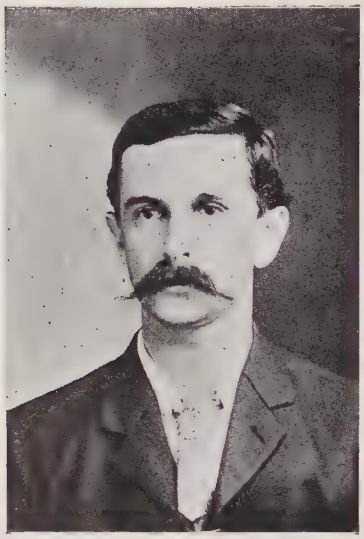
Mr. A. Nelson.

in all business matters, and speaks highly of the natives. "Treat them as men," he says, "and they'll treat you the same." During the wars he suffered no loss.

Mr. ANDREW BRUNT, Storekeeper and Planter, Matautu, Savaii, was born in Savaii in 1867, and educated at the London Missionary Society's school at Maiua, on the island of Upolu. On leaving school, he spent some years helping his father, who was a storekeeper and carpenter on the site of Mr. Brunt's present residence, where he has lived since 1880. During the war and the troublesome times following Mr. Brunt was not interfered with, there being no trouble on this side of the island of Savaii. Mr. Brunt owns a plantation of 175 acres, planted with cacao, kava, cocoanuts, bananas and pineapples, all of which are bearing.

Herr LUDWIG SCHRAEDER, Manager for Mr. A. Nelson, trader and storekeeper, Savaii, was born

in Germany in 1874, and educated at the Gymnasium, Ratychalben. On leaving school he spent some years in a large commercial house in Hamburg, after which he joined the army and



HERR L. SCHRAEDER.

served his term, on the expiration of which he came to Samoa and travelled over the various islands, finally settling with Mr. Nelson in his present position.

MR. DAVID KENISON, Carpenter and Boat-builder, in Manase, district of Matautu, was born in New Zealand. While very young he went with his parents to Samoa

MR. J. KENISON.
(Son of Mr. D. Kenison

and was educated at Apia. On leaving school, he learned the trade of a carpenter under his father in Apia, remaining with him until he was 24, when he left and started business on his own account. He has been in business ever since, and takes pride in the fact that he has "never had a slack time." In addition, Mr. Kenison is the local blacksmith and runs the only bakery in the district. The boat-building shed is always full of work, and the tool-house is replete with every requisite article. The Samoans pay so much per "thevurt," not by the foot, and find the boat-builder in native foods, pigs, taro, &c., while the work is in progress. They also find the material themselves, kauri being used for planking and native woods for keel, stern and knees.

MR. GEORGE GRAY, Trader at Satupaitao, Savaii, was born in Manchester, England, in 1847, and was educated at King Edward's School Birmingham. He came to Samoa in 1870. He has spent thirty years in Savaii, and is one of the most respected residents there.

MR. CHARLES BARTLEY, Storekeeper and Trader, of Salano, Savaii, was born in Auckland in

MR. C. BARTLEY.

1857, but was educated in Apia, having when only five years old gone with his parents to Samoa. At ten years of age he ran away to sea and spent twelve years in a roaming life. Then he married and settled ashore. For the past 26 years he has followed up his present business, that of a trader, and on the same site. Mr. Bartley is the largest loser by the present volcanic eruption, having had his two stores and contents burned, and, last, his boat has also gone. Mr. Bartley, however, is made of stern stuff and is not discouraged. He is now preparing for a fresh start beyond the reach of the present volcanic outbreak.

MR. SAMUEL HENRY MANN, Trader, of Tuasivi, Savaii, representing Captain Allen, of Apia, was born in Melbourne in 1867, and educated in Fiji, having gone while very young with his parents to that group. He obtained his schooling in Suva, and spent some time in the sugar-mill in Taviuni. He afterwards put in seven years on the island of Yacata, in the Lau group, which his father owned; from thence to Natava Bay, trading. Later he went to Tonga, and afterwards to Samoa, with McArthur & Co. In their store at Magia he spent five years. After two years in Apia he entered into partnership with Captain Allen, and took up quarters, first at Faga, and later on at Tuasivi. He ships his copra to either Apia or Mulifanua, as may be required.

MR. CHARLES WIEGERT, Trader, Savaii, was born in

MR. C. WIEGERT.
(Grevsmuhl & Co.'s Station.)

Hamburg in 1860, and educated there. In 1880 he left for Australia and spent twenty-two years in the colonies, travelling all over them. Coming to Apia in 1902, he spent a year with Mr. R. Easthope, and then took up his present position in Savaii, that of trader for Messrs. Grevsmuhl and Co., of Apia.

MR. CHARLES SELBY BRUNT, Planter and Storekeeper, Magia, Upolu, was born in Savaii in 1875, and educated in Apia at the Marist Brothers' school. After leaving school he learned carpentering in Apia, and then he went to Auckland and learned the trade of a baker with Buchanan & Co He went back to Samoa in 1899, and put up a store and started business. In 1902 he married a Miss Cornwall—daughter of the late Frank Cornwall, — who inherited the valuable estate of Magia, one of the largest in Samoa, also the following valuable plantations and properties, viz., Asau, Fonatuli, Safotafai, Satapuala, Matautu (Apia), Neoafu, Falelima, Safotu. In addition, he purchased Tapuelule, Pulefaöta and Paia. The name of Cornwall is a household word in Samoa. His property was "jumped" by McArthur and Co., of London, Sydney and Samoa. Litigation followed, and finally an appeal was made to the House of Lords. The matter was eventually settled by McArthur paying him £20,000 and costs. The firm of McArthur had then to give up their Samoan business. Miss Cornwall was the only child of Frank Cornwall alive when she married Mr. Brunt.

MR. C. S. BRUNT.

Residence and Store, Mr. C. S. Brunt.

W. C. Dean's Store, Apia.

Parkhouse and Brown's Store.

E. F. Allen, Atkinson, A. Young—Pago Pago.

A. Nelson's Store, Apia

H. Mann's Store, Tuasivi, Savai

.. SOME STORES IN SAMOA ..

Zuckschwerdt and Voigt, Apia.

Residence, Mr. F. Harman, Manager, Upolo Cocoa Co.

Mr. J. Stuart, Carrier, &c.

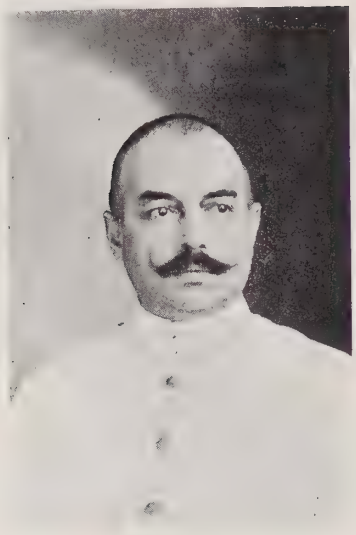
Residence, Mr. N. Harban.

Residence, Mr. Betham.

Cumberland Villa, Mr. R. Easthope.

W. Blacklock's Stores and Post Office, Pago Pago, Tutuila.

Residence, Mr. E. W. Gurr, Chief Justice, Tutuila.



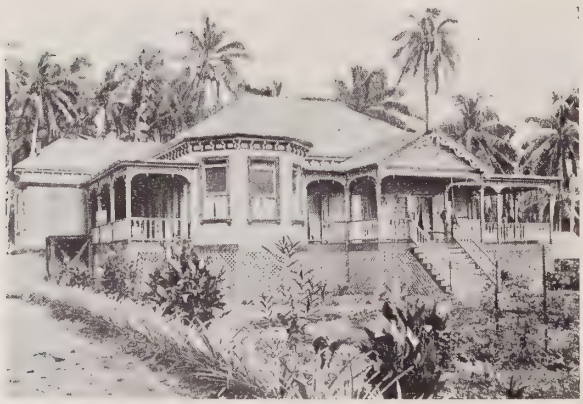
HERR STOECKICH.
(Chief of Police.)

Residence, Mr. Lober, Apia.

Residence, Mr. Dietze.

Mr. Van de Heide's House, in Savaii.

Residence, Mr. A. Brunt, Matanta, Savaii.



Residence of Mr. E. F. W. Dusterdieck

Residence of Dr. Schwesenger

TONGA.

His Majesty the King of Tonga

Mr. Hamilton Hunter, C.M.G., British Consul at Tonga

The Cyclopedia of Tonga.

DESCRIPTION OF THE ISLANDS.

THE Tongan, or Friendly, group consists of about 100 islands, great and small, 32 of which are inhabited, and of coral and volcanic formation. Though first discovered by Tasman in 1643, they received the name of Friendly Islands from Captain Cook, who visited them in 1777. Cocoanuts grow here in abundance, and, in addition, the islands produce coffee and a large variety of fruits. A British protectorate was established over the islands by the treaty of 1899, and they are governed by a native king and constitution. The Tongan Islands enjoy the distinction of being the only group in the Pacific that has retained its independence, and though in some quarters there is an ever-growing desire to see them annexed by Great Britain, most people who know the Tongans and their country are hopeful that this little group in the Pacific will remain an independent kingdom for many long years to come. There are about 350 white residents on the various islands, but the native population numbers between 17,000 and 18,000. Since the protectorate was established, of course, the Government has been to a large extent under the supervision of white officials, and though this has largely alleviated the discontent which prevailed among both foreigners and natives, there is still much to be desired. Regular steam communication is maintained by the Union Steamship Company's boats between Sydney and Auckland.

The archipelago extends from 173 deg. 52 min. to 176 deg. 10 min. west longitude, and from 18 deg. to 22 deg. south latitude. The islands are divided by two narrow channels into three groups, Tonga, Haapai, and Vavau, the most southerly being Tonga. The others stretch north-east. Vavau, one of the most beautiful groups that can be imagined, with its magnificent harbour and its wonderful caves, is only about 30 hours' steam from Samoa. The largest island is that of Tongatabu, which means "Sacred Tonga," and is some 20 miles in length, having a remarkably beautiful lagoon in the centre of it. The islands of Laté, Tofoa, Kao, Namuka, Lifuka and Haano have a length of from five to seven miles, some being coral and others volcanic. Tongatabu has a population of about 7,000, Haapai 5,000, and Vavau 4,500. All the natives are Christians. The present King, an hereditary monarch, is George Tubou II., and he is assisted in the Government by a Legislative Assembly, comprising 31 hereditary chiefs and an equal number of representatives of the people elected for a period of three years, with an Executive consisting of a Ministry nominated by the King. The British

A View of Nukualofa, from Mount Zion.

Consul is Mr. Hamilton Hunter, C.M.G., but Sir Everard im Thurn, Governor of Fiji and High Commissioner for the Western Pacific, exercises a general supervision over the group.

The capital of Tonga is Nukualofa, situated on the island of Tongatabu. The sight of this wonderful town in the mid-Pacific, as one approaches it in the steamer, is one of the most delightful and entrancing pictures which the mind of man can dream of. With its rows of neat white buildings, some of them extremely artistic in design, and the luxuriant foliage on every hand, Nukualofa is one of the prettiest spots anywhere on earth. The King's palace, facing the beach, and the beautiful little Royal Chapel alongside it, look like houses in fairyland. A recent writer—not the most reliable, by the way—likened this island capital to a scene from comic opera, and perhaps there is just a suspicion of it, though this must be taken in a complimentary sense, rather than as intended to convey anything in the way of a sneer. For who does not appreciate a beautiful scene in comic opera? We

Captain Cook's Tree

take the following account from a semi-official publication:—"Nukualofa, the capital of Tonga, seen from the approaching steamer, is a strikingly pretty little town; white, bright, and cheerful, with ample open spaces, green and restful to the eye. Opposite to the wharf are the Government offices, and to the right the Tongan Free Church and the King's palace. Tongatabu being an island of coral formation, there are no heights from which extensive views can be obtained. What will most interest the greater number of visitors is the novel character of the vegetation and the glimpses of native life and manners. Of these a drive of a few hours will suffice to give the visitor a fair idea. A favourite drive is to Houma, a native town, about eight miles from Nukualofa, the way lying through cocoanut plantations and native villages The town of Houma is itself of interest, being still surrounded by the earthworks of the old fighting days. And then there are the 'blow-holes,' through which, as the great combers roll in from the Pacific and break upon the reef, vast columns of water rise in fountains, to fall in magnificent showers of spray. A somewhat longer ride is that to Mua, some 12 miles distant from Nukualofa, where are some beautiful limestone caves, which include, with other wonders, a subterranean river and a lake of fresh water of considerable depth and magnitude. Within a mile of the caves are the wonderful and mysterious tombs of the old Tongan kings. These tombs, or *langis*, as they are called, are evidence of a power of mechanical contrivance quite beyond the present generation of Tongans. A *langi* is a four-square enclosure, some 50 feet by 30 feet in extent, enclosed by two tiers of large coral blocks, laid end to end, accurately squared, and fitting closely together. A corner block in one of these *langis*, which lies a little way in the bush to the left of the road as one drives from Nukualofa, measures, roughly, 21 feet by 5 feet by 4 feet; and probably there are other blocks as large or larger. The interior space of a *langi* is a broad platform covered thick with fragments of coral brought from the beach, and now, from the neglect of years, overgrown with trees and ferns. Local authorities agree in considering these wonderful erections to be the tombs of ancient Tui Tonga, or Priest-Kings, of Tonga. The huge blocks are supposed to have been cut out of the reef in ages gone by, and carried to their present position no one knows how. Another object of interest well worth a visit is the Haamonga, or Trilithon like the *langis*, a mysterious relic of an older civilisation in Tonga. The Trilithon consists of two enormous upright blocks of stone, set like the jambs of a doorway, with another huge block laid across the top and curiously mortised into the two uprights. How these blocks were brought to the spot they now occupy, and what purpose they originally served, cannot now be even conjectured. The Trilithon lies near the town of Kologa, on the eastern passage, and about 16 miles from Nukualofa, from which it may be visited either on horseback or by boat.

"On leaving Nukualofa the steamer makes for the middle group of the Tongan Islands, and anchors off Haapai in about 12 hours, passing *en route* the Namuka group, to the west of which lies Falcon Island, which was thrown up by volcanic eruption in 1885. The three chief islands of the Haapai group are Lifuka, Fua, and Haano. It is in the offing of Pangai, a township on the west shore of Lefuka, that the steamer comes to anchor. Like Nukualofa, Lefuka is low-lying and of coral formation, the reef shelving out for a considerable distance round the island, which is long, and so narrow that a walk of ten minutes takes one from the west shore to the east. There are a few good houses in the village, and here, as in Nukualofa, the King has a palace. Lifuka, as regards formation, vegetation and native life, is a repetition of Tongatabu on a smaller scale. The view of the beach-combers, as they break over the reef on the eastern side of the island, is very impressive; and by passing over the shoal water of the reef in a boat interesting glimpses may be obtained of the coral gardens below, with their teeming population of brilliantly-coloured fishes. It was on the north-west point of Lifuka, on the 29th November, 1806, that the 'Port-au-Prince' was wrecked. The ship was seized by the natives, and most of the crew massacred. Amongst the few saved was William Mariner, who lived for some years amongst the natives, like one of themselves. He learned their language,

familiarised himself with their customs, and on his return to England supplied material for a history of Tonga which has become a classic. The Ana-Uka, or Diving Cave, or ' Mariner's Cave,' as it is usually called, described by Mariner in his history of Tonga and by Byron in his poem ' The Island,' is nearly opposite the entrance to Vavau harbour, the next port of call of the steamer.

" The approach to Vavau, the most northerly of the Tongan group, is surpassingly beautiful, resembling more the passage of an inland sound than the approach to an island of the South Seas. After passing the outlying islands, the shore for some miles is a succession of bold cliffs, wooded headlands, receding bays, and glistening beaches, with here and there open grassy plots dotted with trees like an English shrubbery. Wherever the eye wanders the foreground is feathered with waving cocoanut trees, whilst the background to this fairy scene is a bold ridge of hills, whose curiously-terraced forms are only in part concealed by their dense vegetation. Neiafu, the port of Vavau, ideally perfect in situation, is really an orange grove, over which are scattered the native houses and churches. An easy walk of 15 to 20 minutes takes the visitor to the top of the wooded hill of Olepeka, from which a fine view is obtained of the harbour and its shores. Less than an hour's walk in another direction takes him to the summit of Talau (450 feet), whence a view is disclosed which for extent and beauty, cannot easily be equalled. The whole Vavau group lies around him—a limitless landscape of palmy islands and peninsulas, blue winding bays and sounds, white beaches and foaming reefs. A ride to Tofoa and Liku may be done in six hours. Tofoa is the highest point in the Vavau group, and commands an extensive view. From Tofoa a short ride brings one to the Liku, on the weather side of the island, where it is possible to ride for 15 miles on a good road, along the edge of precipices varying in height from 200 to 600 feet. The caves of the islands of Kopa, three or four miles down the harbour, are the show places of this group. On entering by the comparatively narrow cleft that forms the doorway, one find one's self in the soft cathedral light of a natural hall of noble dimensions, some 100 feet in height and 200 feet in circumference. The stalactites and columns under the high-domed roof resemble Gothic arches. The bright sunlight streaming through the narrow gateway of the cave, through the singularly clear water, and reflected up from the sparkling stones and coral at the bottom, sheds a beautiful series of lights and tints, shades of delicate blue and green, over every part of the walls and vaulted roof."

There are few more romantic spots than Vavau in the whole world. It is an earthly paradise. It is a place which one who has once visited it never forgets and oftentimes longs to return to.

Droops the heavy-blossom'd bower, hangs the heavy-fruited tree—
Summer isles of Eden lying in dark-purple spheres of sea.

There, methinks, would be enjoyment more than in this march of mind,
In the steamship, in the railway, in the thoughts that shak mankind.

Native Canoe.

And we need not wonder that men who go there sometimes never return. Tennyson, at all events, was able to understand it.

There the passions, cramp'd no longer, shall have scope and breathing space;
I will take some savage woman, she shall rear my dusky race.

It was here that Mr. Mariner discovered the most romantic spot in all the Tonga Islands—a spot which constitutes the subject of many of their songs. It is about a mile and a half long and half a mile broad, and is situated on the northern coast, running down close to the water's edge. It happens, we are told, that Nature has here assembled, not only the wildest profusion of the vegetable kingdom, but also overhanging rocks, hollow-sounding caverns and steep precipices, all combining to provide an aspect as grand and sublime as the imagination can conceive. The wood-pigeon coos softly in the trees; the fragrance of flowers is in

the air. The fields here are famed for their fertility; breadfruit and cocoanut trees raise their heads on high. There is a song about it which we shall give. There is neither rhyme nor regular measure in it, though some of the Tongan songs have both. It is worth remarking that the native poets rarely tuned their lyre to themes of war, or even love, but, as a rule, consoled themselves with moral reflections and rapturous outpourings relating to Nature and scenery. The song, literally translated, runs thus :—

Whilst we were talking of Vavau *toa Liku*, the women said to us, "Let us repair to the back of the island to contemplate the setting sun; there let us listen to the warbling of the birds and the cooing of the wood-pigeon. We will gather flowers from the burying-place at Matautu and partake of refreshments prepared for us at Liku O'ne; we will then bathe in the sea and rinse ourselves in the Vau A'ca; we will anoint our skins in the sun with sweet-scented oil, and will plait in wreaths the flowers gathered at Matautu. And, now, as we stand motionless on the eminence over Ana Manu, the whistling of the wind among the branches of the lofty *toa* shall fill us with a pleasing melancholy; or our minds shall be seized with astonishment as we behold the roaring surf below, endeavouring but in vain to tear away the firm rocks. Oh! how much happier shall we be thus employed than when engaged in the troublesome and insipid affairs of life!

Now, as night comes on we must return to the Mua. But hark! hear you not the sound of the mats? They are practising a *bo-ula* to be performed to-night on the *malai* at Taneo. Let us also go there! How will that scene of rejoicing call to our minds the many festivals held there before Vavau was torn to pieces by war! Alas! how destructive is war! Behold, how it has rendered the land productive of weeds, and opened untimely graves for departed heroes! Our chiefs can now no longer enjoy the sweet pleasure of wandering alone by moonlight in search of their mistresses. But let us banish sorrow from our hearts: since we are at war we must think and act like the natives of Fiji, who first taught us this destructive art. Let us, therefore, enjoy the present time, for to-morrow, perhaps, or the next day, we may die. We will dress ourselves with *chi kula* and put bands of white *tappa* round our waists. We will plait thick leaves of *jiale* for our heads and prepare strings of *huni* for our necks, that their whiteness may show off the colour of our skins. Mark how the uncultivated spectators are profuse of their applause!

But now the dance is over: let us remain here to-night and feast and be cheerful, and to-morrow we will depart for the Mua. How troublesome are the young men, begging for our wreaths of flowers, while they say in their flattery, "See how charming these young girls look coming from Liku! How beautiful are their skins, diffusing around a fragrance like the flowery precipice of Mataloko!" Let us also visit Liku: we will depart to-morrow.

In a reference to the Tongan songs, in his interesting book "The Diversions of a Prime Minister," Basil Thomson says: "As in most primitive countries, both words and music are the work of the same hand. The modern music has adopted the harmonies and cadence of the European compositions which the composers have heard, but it retains a distinctly native character, widely different though it is from the form of the ancient melodies. The songs are all sung in four-part chorus without accompaniment. The poetry is uninteresting in that it generally treats of scenery and flowers, seldom of the drama of life, never of the drama of love. Of traditionary poetry little remains. The admirable efforts of the Rev. J. E. Moulton came too late to rescue the stores of legendary lore that passed away with the advent of Christianity, but the purely historical traditions that have been rescued and which form the basis for the early history of the people, may be relied upon as having been correctly handed down. I had a curious instance of the durability of tradition. While conducting the native newspaper in Fiji, I took some trouble to collect and preserve the fragments of historical poetry that were still remembered, and invited contributions from the whole native community. At the same time I sent to press some fragments that were published in a missionary book about 1860. Among the contributions received in response to my appeal was a poem of the murder of Koroitamana (*circa* 1825). It had been gathered from the mouth of a very old woman of Bau. My native sub-editor recognised it as being the same as one of the fragments from the missionary book, and brought me the printer's proof. Here, then, was an opportunity of comparing versions of the same poem taken 33 years apart. The poem contained five or six stanzas of ten lines, and in all these there were but two differences of one word each."

The ancient monuments of Tonga (says the same writer) have an interest of their own, since they are the rare efforts of a people who build their houses and temples of materials no more enduring than grass.

Maafu, Mayor of Nukualofa.

The tombs of the Tui Tonga, described by so many travellers, are in the ordinary form of the Polynesian *malae*, a quadrilateral mound faced by huge blocks of stone, rising sometimes in terraces to a height of 20 feet. From the account left to us by the first missionaries of the funeral of Mumui in the year 1797, we know that each of these mounds contains in its exact centre the body of a dead king. The tombs are now so overgrown with forests that it is almost impossible to photograph them. Banyan trees have sprouted on the terraces, and have bored their roots into every crevice, covering the stones with a lacework of tendrils, which, year by year, force great blocks asunder, till the form of the terraces is almost obliterated. The rule was, that after a body was laid to rest, Nature should be allowed to shroud it from the vulgar gaze, and that no foot should trample the hallowed ground until the death of a successor. When this happened, the people reverently cleared the whole ground, and

built a new tomb, and practised the extraordinary funeral rites that have been so minutely described by Mariner. But now that the office of Tui Tonga has been abolished, the tombs will never again be cleared until their site has been forgotten by posterity, or they have themselves crumbled away into a shapeless mound. Besides these tombs, there is an older monument, concerning which no tradition has been preserved. It stands upon land which is the peculiar property of the Tui Tonga, at a spot perhaps two furlongs from the beach. It consists of two upright monoliths of hardened coral neatly squared, and across them rests a similar stone mortised into their summits. Each of these stones must weigh at least 50 tons. Upon the top of the cross stone there is a cuplike depression, very carefully cut. The only tradition preserved is that the stones are the property of the Tui Tonga, and are called Haamonga, but their meaning is now forgotten. In the surrounding ground there is no sign of excavation. "Yet I believe," adds Mr. Thomson, "that one may argue from analogy that these stones were set on end by inclined planes of earth as heavy house-posts are sometimes raised. Probably Stonehenge and all similar monoliths of primitive peoples were raised in the same way." There is a legend that the Haamonga stones were brought by the god Maui in a gigantic canoe from Uea (Wallis Island), and that you may see there great holes in the rock whence they were quarried.

There is a certain rock which the natives refer to as being the immediate cause of the origin of all the Tonga Islands. It happened once, before the islands were in existence (so runs the legend) that one of the gods, Tangaloa, went out fishing with a line and hook. It chanced that the hook got fixed in a rock at the bottom of the sea, and when the god pulled at his line he drew up all the Tonga Islands. These islands, say the natives, would have formed one great land had it not been for the line breaking and leaving the fishing of it up incomplete. A hole in the rock, about two feet in diameter, is supposed to be where Tangaloa's hook got caught. It used to be said, too, that the very hook with which the fishing was done was for years in the possession of the Tui Tonga—the divine chief—but was destroyed owing to his house catching fire.

In 1906 Mr. Jensen, Macleay Fellow, paid a visit of research to the Tongan Islands, and in an account which he furnished on his return he said :—"These islands are composed of coral rock, but there is a line of small islands lying to the west of the main islands—including Falcon Island, Tofoa, Late, Keppel, and Niuafoou—which are wholly volcanic and contain craters. Falcon Island is of recent origin, and is composed of ashes and scoria. It has now been reduced to sea-level being gradually removed by the action of the sea. Tofua broke out in January, 1906, and remained active for about two months. It seems to have burst out in sympathy with the Samoan volcano. There were two cones on the islands, both active. Many other small craters exist on this island, which is seven miles by five, and represents the remains of a volcano which has been blown to pieces, like the island of Krakatoa. Latte is a volcano, with a well-marked crater, and so also is Niuafoou. The main Tongan islands are quite different. Tongatabu is a large raised atoll, with a lagoon. Haapai is also a coral island, very narrow. The Vavau group is the most interesting. These latter islands are flat-topped, and all the higher ones are terraced. I ascended the highest hill near the township of Vavau, and examined the country, which is composed entirely of limestone. Beautiful marine caves exist here. The structure of Tonga casts light on the volcanic activity in the line I have referred to. There is in this region an earth-folding movement, having a north-north-east and south-south-west direction. On the western flank of Tonga there is a great fault, along which the volcanoes are situated. The western wall of this fault has subsided. We have a movement going on which is tending to build a continent in the mid-Pacific, restoring the ancient continent of Fiji."

Government Offices, Nukualofa.

In the Melbourne *Argus* of November 19, 1862, there was a paragraph stating that three reefs had been discovered amongst the Friendly Islands, two by the sloop of war, "Pelorus," and the other by a whaler. It was stated that the sea was quite warm in the vicinity of the reefs, and was, indeed, sometimes like a boiling cauldron, proving the existence of subterranean fires. Captain Mackenzie, on April 5, 1874, saw what he thought was a submarine volcano in activity about midway between Haapai and Tongatabu, and on

December 18, 1894, the captain of the "Meg Merrilees" passed Falcon Island, which he stated was "not so high as when first thrown up, but volcanic force is still active in the seas around." As far back as we have any knowledge the Tongan, or Friendly, Islands have been noted for volcanic activity. We read in Mariner: "On the island of Tofoa there is a small volcano, situated near the northern extremity, from which smoke almost constantly issues and pumice stones are very frequently thrown. An eruption of flames takes place sometimes twice or thrice a week, and at other times scarcely once in two months, and generally lasts one, two or three days." The crater, he tells us, was about 30 feet in diameter.

Whilst on this island Mr. Mariner went to see the grave of John Norton, an Englishman, who had belonged to the boat of the "Bounty" (Captain Bligh) whose crew had mutinied. Part of Captain Bligh's crew, he was informed, had been ashore to procure

King's Band.

water, and they had all returned into the boat except one man, who was following his companions some distance behind, with an axe in his hand. Some natives seeing him resolved to get possession of the axe, and the man was knocked down and beaten on the head with stones until he was dead. The natives stripped the body and dragged it up towards a *malai*, where they left it exposed for two or three days and afterwards buried it there. Mr. Mariner was further told that the whole track of ground along which the body was dragged had ever since been destitute of grass, and this he found to be actually the case, while at the termination of the track he found "a bare place, lying transversely, about the length and breadth of a man."

"The uppermost thought in the mind of a visitor to these enchanted islands is the need of imperialistic control." Thus wrote the Rev. M. Maddern in the Australasian *Review of Reviews* of December, 1906, fresh from an extended visit to the South Sea Islands. Some of these islands (he proceeded to say) were annexed by England, Germany and France, while Tonga remains a self-governing kingdom, enjoying, from a Tongan standpoint, the questionable advantage of a British protectorate. In Mr. Maddern's opinion, political, commercial and religious considerations make the supremacy of one controlling nationality in the South and South-west Pacific desirable. While conceding that the control of these islands by a High Commissioner is a wise arrangement, the writer dwells on the arbitrary power possessed by this official, and from which there is no redress or appeal. "All provisional government," says Mr. Maddern, "is open to the same objection, and presumably must be tolerated until the way has been prepared for a more settled order of things. It is a common matter of complaint that the high-handed and arbitrary exercise of power inherent in the conception of a High Commissionership involves an outrage of British ideas of justice. There is such a large margin of personal liberty allowed to the occupant of the position as should only be sanctioned under exceptional conditions, and dispensed with at the earliest convenient opportunity. It is easy enough to justify deportation under the plea of dreadful necessity, and there are occasions when offenders against the good order of the community should be dealt with promptly and summarily; but such extreme measures do not lend themselves to the admiration of those who love fair play. Mr. Shirley W. Baker's deportation was pretty generally approved by the public conscience because his continued presence was a menace to the peace of the community, and the only way to prevent reprisals was to remove him summarily. Other interferences with personal liberty which have taken place since have created a sense of insecurity and a fear, not altogether unfounded, amongst English-speaking subjects in the islands that the

majesty of the law would have been better upheld by the breach than the observance of a judicial warship regime. Tonga, though an independent and self-governing kingdom, with all the forms of responsible government and judicial procedure, is in the unenviable position of being the chosen exploiting ground of warship interference. Indeed, it is coming now to be asked whether the establishment of a British protectorate in Tonga is not a covert pretence for annexation when the fitting time and excuse comes, for the officers of H.M. warship to land and run up the British flag. Some countenance, certainly, has been given to this surmise by the recent deputation of the Premier and Treasurer of the Tongan Cabinet, and the appointment by the High Commissioner of his nominees to the vacant portfolios. All this sort of thing, it may be presumed, is admissible on diplomatic grounds where the stronger power extends its paternal tutelage to the weaker one.

"All the same, King George Tubou naturally wants to know what his kingly authority counts for, or on what security of tenure his kingdom stands if the High Commissioner can reconstruct his Cabinet over his head, and treat him as a mere figurehead of royalty. The King's visit to Auckland shortly after this *coup d'etat* took place, presumably to ascertain his legal standing as a monarch, sufficiently indicates his mixed feelings of astonishment and alarm in being overriden in his own kingdom. The Tongans have been rightly called the Anglo-Saxons of the South Pacific. Where a people so intelligent and so open to assimilate modern ideas attempt to govern themselves according to recognised constitutional methods, they should be allowed to pursue their own way, and profit by their own mistakes without undue outside interference. Tonga presents to the world the astounding spectacle of a people who, within the last eighty years, have emerged from heathenism and savagery, and with the new Christian ideals taught them by the missionaries, are now seeking to govern themselves in a self-respecting way. How much they have accomplished in the ascent to their ideals is praiseworthy beyond any modern precedent of a people similarly situated in the adverse conditions of their past life, which had to be overcome. The laws of Tonga, embodied in a book bearing that name, and comprising about one hundred pages, and turned out by the Government Printer in Nukualofa, are a most succinct compendium of what an enlightened legislation has already been able to accomplish. Drafted with a supreme regard for clearness and intelligibility, a man of ordinary mental grip could, without much trouble, or the need of expensive legal help, understand the law and conduct his own case in court. Indeed, so wholesome is the dread of lawyers in Tonga that they are not allowed to practice in the courts, and though in evidence they are content to give their advice to litigants outside, and to charge them fees in the usual way. In a British Island Confederation, the annexation of Tonga as a preliminary step need not ensue, but its autonomy could be easily recognised, and an honourable understanding arrived at to obviate any conflict of interests. The people are well aware how much they owe to the Christian and civilising influences which followed the Englishman's advent among them, and they could well be trusted to take their place in the coming confederation."

Nukualofa: Parliament House. Public Hall. Police Station.

That everybody is not satisfied with the administration of Tonga as at present conducted the following article, contributed by a well-known resident of the group, will show :—

"When the High Commissioner (Governor im Thurn, of Fiji) came from Tonga to Vavau he held a *fono* (meeting) with the chiefs of Vavau ; he gave them a printed document, stating what he thought was the cause of the trouble in Tonga. It contains a deal of serious charges against the Sataki Government, but which he states he does not really believe himself. It is my true opinion that no matter what errors have been committed by Sataki (late Premier), if they can be called errors, this person did them thinking he was doing the right thing for his King and country, and did not benefit in any way himself. The greatest miscarriage of justice, it appears to me, is that the Tongans and Europeans who turned and worked against King George II., traitors and conspirators against their King and country, have been given high and important positions in the present Government.

"How Fatafehi (the King's father) was induced to join the party against his own son cannot be understood, and it could only be done by threatening to injure the King in some way, or the fear of the British flag being hoisted. The same thing applies if the King consented to any of the above appointments. If it is true that we understood from the Governor of Fiji and Mr. Hunter that their main object was to work amicably with King George, then why force him to do things that are absolutely painful to him? I would like to know under what pressure or threat King George allowed Sataki to be deported to Fiji, as without this permission the High Commissioner had no power to take a native away from his own country without at least giving that native a fair trial. This is undoubtedly anti-British, and has fearfully shaken the faith of all

Tonga Women.

natives in what Englishmen are proud to call 'British fair play.'' One of the breaches of the constitution complained of by the High Commissioner was that the laws of Tonga were not printed in English. Mr. Hunter has had the reins of the Tongan Government for two years, and up to the present he has not in any way mended this grievance.

"The amount of money now in the Government Treasury, and much boasted of by certain officials, is not due to the present Government, but simply the result of good copra crops, greatly assisted by the abnormal high prices paid by the storekeepers to the natives for their produce. Previous to the two years Mr. Hunter has had command of the Treasury, hurricanes and droughts occurred frequently in parts of the group. Copra (the only staple produce of the islands) was therefore a very scarce commodity. The Tongans, not having any spare cash or the means of getting any, got greatly in arrears with their taxes; but the Sataki Government were lenient with their people and did not force the taxes to be collected. Since the improved state of the natives' purse, the Hunter Government have forced the people to pay their taxes, and have harassed the poor Tongan in every possible way, and thus have filled the Government safes with the much boasted surplus.

"When Governor im Thurn came to Tonga to do justice to Tongans and Europeans, why was a certain Government official allowed to leave the islands scot-free when very grave charges were proved against him? Mr. Hunter was supposed to have said that Governor im Thurn, being a kind-hearted man, had compassion on the man's wife and family and allowed him to leave the country. Were not Sataki (ex-Premier) and Foto (ex-Treasurer) also married men with families, and also human? The complaint as to whether the late Government were in order in objecting to Boloteli leasing his town allotment to a European is open to much argument. If all natives were allowed to do this, they would eventually be driven out of the town. Sataki's action was simply to check this evil.

"The stopping of intoxicating liquors being sold to the natives is undoubtedly a step in the right direction by the Governor. But allowing permits to drink to be given out indiscriminately at the pleasure of the Minister of Police (native) is decidedly a miscarriage of justice, of which the following is an example:— During one of the visits of the Minister of Police (native) to Vavau this coloured person was entertaining some of his native friends (male and female), who at the time had not written permits to drink; but to meet the occasion the coloured minister at once sent his clerk for his official stamp, and there and then gave each of his friends a permit to drink as much as they could lay their hands upon that night. The result only shows that Governor im Thurn's amended Act is simply 'a distinction without a difference.' About the same time George Finau (the right and only high chief of Vavau) lost his position as Governor of Vavau for giving (in an act of rash kindness) one of his ancient relations (the then mayor of Neiafu) a glass of whisky. The mayor of Neiafu (capital of Vavau) also lost his position. Now, is this the state of affairs Governor im Thurn intended?''

As already indicated, the export of copra is the principal industry. The price has never been so high as lately. There are, of course, other industries, and an attempt is being made to revive that of whaling, which used to be profitable in the old days. A small island in the Nukualofa harbour has been leased by Mr. Cook, of Haapai, with the object of establishing a whaling station upon it.

Cabinet Ministers are again tackling the land question, and it is proposed to strengthen the survey staff by four men from the colonies and to have the whole of Tongatabu surveyed. Each adult native taxpayer will then have his *abi* or section, as provided by law, and it is intended to strictly enforce the regulation compelling him to plant so many cocoanuts every year.

Population.

The census taken last year through the whole of the group showed the population to be slightly over 20,000. For the last few years there has been a slight increase in the population, but, 1906 will, it is feared show the deaths to slightly exceed the births.

Trade Statistics.

Following is the report on the trade of the Friendly, Islands for the year 1905 by Mr. Consul Hamilton Hunter, received at Foreign Office, May 22, 1906 :—

Police Census, taken November, 1905. —

	Taxpayers.	Exempt from Taxes.	Women.	Male Children.	Female Children.
Tongatabu ..	2,310	252	2,480	1,746	1,562
Haapai ..	1,479	132	1,493	1,175	1,187
Vavau ..	1,327	80	1,477	1,003	929
Niuafo'ou ..	354	25	323	315	259
Niuatobutabu	211	15	226	161	158
Eua ..	102	13	129	82	101
Total ..	5,783	517	6,128	4,479	4,196

Grand total, 21,103.

British and foreign residents, 240 ; half castes, 120 ; other natives of the Pacific, 300. Total, 660.

Cutting up a Big Fish

Introductory.—On comparing the returns for the year under review with those for 1904 it will be seen that there is a very marked advance in the financial and commercial prosperity of the Protectorate of Tonga during the past year.

This advance may be attributed to the steps taken by the Imperial authorities to put a stop to the maladministration of the Treasury and also to obtain a sounder supervision of the several departments of the native Government.

Imports and exports have largely increased and, though it is impossible to draw any comparison between the revenue and expenditure of 1905 and that of the previous year, the financial position of the Protectorate on January 1, 1906, was very satisfactory :—

	£	s.	d.
Revenue	31,841	12	2
Expenditure	17,270	6	7
Surplus, January 1, 1906 ..	£14,571	5	7

Population.—A census was taken of the natives of Tonga by the police throughout the group in November, 1905, and may, I think, be accepted as fairly reliable. In the report for the years 1902-4 the number of Tongans was estimated at 18,300, but these figures were only approximate owing to no census having been taken. By the police census above mentioned the number throughout the group is returned as 21,103. The returns are made out for each district and are divided showing (*a*) the number of taxpayers, (*b*) old men who are exempt from taxes, (*c*) women, (*d*) male children, (*e*) female children.

Imports.—Comparative table of value of imports for the years 1904-5, with the duties paid thereon :—

	£	s.	d.		£	s.	d.
1904	58,365	11	7	..	8,726	1	7
1905	70,868	9	0	..	10,963	3	4

The imports for the year under review exceed the imports for the year 1904 by £12,000. This large increasemay be attributed to the large export of copra and fruit during the year, as well as to the fact that importers had gained more confidence in the future welfare of the Protectorate and had increased their stocks.

Comparative statement giving value of imports from Sydney, Auckland and other ports during the years 1904-5 :—

	£		£
Sydney	22,932	..	32,017
Auckland	35,433	..	31,950
Fiji	..*	..	2,080
Samoa	..*	..	1,724
San Francisco	..*	..	3.097
Total	58,365	..	70,868

*Not kept separate.

It will be seen from the above comparative statement that the vlaue of imports from Auckland in 1904 exceeded the value from Sydney by some £12,500, whereas in the year 1905 the value of imports from the latter have exceeded the value of imports from the former by a few pounds, or in other words the value of the imports from Auckland have decreased some £3,500, while the value of imports from Sydney have increased some £9,000.

Comparative table showing the value of beer and porter, wines and spirits imported during the years 1904-5 :—

	1904.	1905.
	£ s. d.	£ s. d.
Beer and porter ..	658 2 7	596 8 9
Wines	465 4 0	279 8 1
Spirits	854 8 6	519 15 10
Total	£1,977 15 1	£1,395 12 8

This reduction in the values of the three articles mentioned in the foregoing table imported during the year 1905 is owing to the restriction placed on the indiscriminate sale of beer, wines and spirits to the natives. This supply is now strictly prohibited, both by the local laws and under the provisions of the Western Pacific Order in Council, 1903.

Comparative statement showing the amount of Custom duties collected under the different headings during the years 1904-5 :—

	1904.	1905.
	£ s. d.	£ s. d.
Beer, ale, and porter ..	252 3 9	234 16 6
Flour	458 15 0	437 10 3
Cigars and cigarettes ..	82 5 0	104 4 11
Drapery	1,387 9 7	2,034 14 3
Spirits of all kinds ..	1,790 2 10	1,046 18 3
Tobacco	587 15 6	1,894 1 1
Wines	108 9 10	62 1 6
Timber	246 5 5	606 14 1
Goods not specified ..	3,812 14 8	4,542 2 6
Total	£8,726 1 7	£10,963 3 4

Comparative table showing amount of coin imported into the Protectorate during the years 1904-5 :—

	£
1904	9,750
1905	17,085

The large increase in the amount of coin imported during the year 1905 is accounted for by — (*a*) The loan from the British Government of £4,000 ; (*b*) the fact that British coin was imported to replace German coin, which ceased to be legal tender on May 1, 1905. The amount of German coin exported was about £8,000.

Exports.—Comparative table of exports for the years 1904-5, giving their total values :—

	£ s. d.
1904	87,135 8 4
1905	110,728 14 5

From the above it will be seen that the total value of the exports for the year 1905 exceeded that of 1904 by £23,593 6s. 1d. The following comparative statement of the quantities and values of the principal articles produced in the Protectorate shows the reason of the sudden rise in the value of exports for the year 1905 :—

Product.	Year.		Quantity.	Value.
				£ s. d.
Copra	1904	Tons ..	5,721	67,342 16 4
	1905	,, ..	7,581	87,570 16 6
Fruit	1904	Packages	118,959	16,768 13 4
	1905	,, ..	128,492	20,359 3 0
Fungus ..	1904	Tons ..	65	1,792 18 5
	1905	,, ..	35	1,256 16 0
Horses ..	1904	Number	79	441 0 0
	1905	,,	84	602 15 0
Minor products	1904	.. ..	..*	790 0 3
	1905	.. ..	..*	939 3 11

* Not given.

Copra.—The quantity of copra exported from the protectorate during 1905 exceeded that of the previous year by 1,860 tons, and this in spite of the great falling-off in the Vavau district owing to the disastrous hurricane in the beginning of the year. As an example of the effects of a hurricane on the exports of these islands the following comparative statement showing the quantity and value of copra exported from the Vavau group may prove interesting :—

	Tons.	£
1904	2,687 ..	31,570
1905	1,433 ..	17,103

Thus the loss of copra in the Vavau group in 1905 owing to the hurricane was in round numbers 1 200 tons of the value of say £14,000.

Shipping and Navigation.—Table showing number, nationality and tonnage of vessels that entered and cleared during the year 1905 :—

Entered.

	Steam.		Sailing.		Total.	
	Number of Vessels.	Tons.	Number of Vessels.	Tons.	Number of Vessels.	Tons.
British	26	36,584	14	2,086	40	38,670
American	..	..	2	982	2	982
Norwegian	..	..	9	6,115	9	6,115
Danish	..	..	3	1,143	3	1,143
German	..	..	3	111	3	111
Total ..	26	36,584	31	10,437	57	47,021

Lavaka, a Tongan Chief, and late Auditor General.

Cleared.

	Steam.		Sailing.		Total.	
	Number of Vessels.	Tons.	Number of Vessels.	Tons.	Number of Vessels.	Tons.
British	26	36,584	14	2,086	40	38,670
American	..	..	2	982	2	982
Norwegian	..	..	9	6,017	9	6,017
Danish	..	..	3	1,143	3	1,143
German	..	..	3	111	3	111
Total ..	26	36,584	31	10,339	37	46,923

Finances.—We take the following from the latest available statistics of the group :—

Expenditure.

	£	s.	d.
Debts of previous Government	7,175	2	11
The King	2,175	2	9
Legislative	1,137	13	3
Premier	816	4	0
Governor	640	0	0
Auditor	227	2	6
Treasury	651	18	4
Lands	678	8	9
Customs	1,210	14	11
Supreme Court	904	5	9
Police	2,134	1	1
Gaols	954	7	11
Schools	2,115	11	8
Guards, "Standing Army"	503	4	6
Pensions	99	5	0
Printing	140	0	0
Government vessels	511	10	4
Medical	510	2	0
Stores	501	13	2
Government buildings	313	3	9
Rations	347	15	7
Unforeseen	1633	17	9

Balance-sheet of the Government of Tonga for the year ending December 31st, 1905:—

Dr.

	£	s.	d.
To Balance from 1904	4,122	15	4
,, Loan from H.B.M. Government	4 000	0	0
,, Revenue	30,945	14	0
	£39,068	9	4
1906.			
Jan. 1st—To Balance	14,404	5	5

Cr

	£	s.	d.
By Government Debt (back salaries for 1904, European and Native claims)	7,175	2	11
,, Expenditure	17,266	3	3
,, Depreciation in German coin	222	17	9
,, Balance	14,404	5	5
	£39,068	9	4

H Skeen } Auditors.
H. W. Watkin }

Jiaoji Fatafehi, Min'ster for Finance.
T. V. Roberts, Treasurer.

Balance sheet of the Kingdom of Tonga, half-year ending 30th June, 1906.

Dr.

To Balance from 1905	£14.404	5	5
,, Revenue	14,328	12	0
	£28.732	17	5

Cr.

By Expenditure	£13,070	13	9
,, Balance	15,662	3	8
	£28.732	17	5

July 1st—To Balance, £15,662 3s 8d.

(Signed) H. W. Watkins,
Treasurer.

KOE TOHI FAKAMAOBOBO HU MAI KAMATA MEI JANUALI KI TISEMA, 1905.

	Tongatabu.			Haapai.			Vavau.			Niuafo'ou.			Niuatobutabu.			Eua.			Laufakatahs.			
	$	s.	d.	$	s.	d.	$	s.	d.	$	s.	d.	$	s.	d.	$	s.	d.	$	s.	d.	£
Tukuhau Ulu (Taxes)	18,814	2	6	17,077	1	9	8,679	0	0	3,746	3	0	1,885	0	0	1,109	2	0	51,312	1	3	10,262
Tute moe Uafu (Duty and wharfage)	38,241	1	6	14,217	2	2	10,840	1	6										63,299	0	8	12,659
Laiseni (Licenses)	2,607	2	0	1,527	3	0	1,113	0	0	407	0	0	357	2	9				6,012	3	9	1,262
Positi Ofis: (Post Office.)	2,042	0	6																3,042	0	6	608
Lisi (Leases)	7,757	0	2	3,209	3	6	1,278	0	2	230	0	0	12	1	0				12,487	0	10	2,495
G. Totogi kihe Bulenga (Fees and Fines)	7,501	2	9	2,209	3	10	2,564	0	6	823	2	0	268	2	0	161	3	0	13,729	2	1	2,745
Mea Kehekeho (Incidental)	8,342	3	10	836	1	10	449	2	5	213	0	9	63	1	3	39	2	10	4,845	0	11	969
	81,207	1	3	39,676	0	1	24,924	0	1	5,420	1	9	2,786	3	0	1,310	3	10	154,728	2	0	£30,945

ESTIMATES FOR 1907.

The estimated revenue for 1907 is £27,000, while the expenditure is expected to total £2,187 3s. 11d.

Koe fakamaokoobo oe paaga hu mei meihe uluaki aho Januali kihe 31 Tisema 1905.

Toega paaga meihe mahina Tisema, 1904 :—

	$	s.	d.
Nukualofa	2,443	2	11
Vavau	8,568	2	1
Haapai	4,965	2	9
Niuafo'ou	1,578	2	0
Niuatobutabu	2,835	0	4
Eua	222	1	3
	20,613	3	4
Koe paaga nae no mei he Buleaga Bilitania	20,000	0	0

Chamber of Commerce.

Tonga has its Chamber of Commerce. It was formed at Nukualofa five or six years ago. Its objects and duties are to watch over and protect the general interests of commerce ; to receive ad collect information on all matters affecting the mercantile and maritime interests of the European community, with a view to the redress of grievances and the promotion of the trade of these islands ; to communicate with authorities and individuals thereon ; to form a code of practice whereby the transaction of business may be facilitated and simplified ; and, when required, to arbitrate on all matters submitted by disputants recording such decisions for future guidance. The original members who signed the rules on April 2, 1902, were Messrs. R. Hanslip, H. de Lambert, A. Riechelmann, L. B. Levin, A. Cowley, A. D. Cameron, G. C. Skudder, A. H. Skudder, W. von Treskow, A. Wright, and G. Lieber.

The following is a list of the principal white officials missionaries, and merchants of the group.

Consuls : Hamilton Hunter, C.M.G., H.B.M. Consul and Agent ; W. von Treskow, German Vice-Consul.

Government Officials : Nukualofa—R. L. Skeen, Chief Magistrate ; T. V. Roberts, Assistant Premier ; H. W. Watkin, Treasurer ; C. M. Lee, President Free Church College, with —. Mackay as assistant ; Dr. McGuire, M.D., Health Officer ; George Scott, Collector of Customs and Postmaster ; W. G. Bagnall, Clerk of Customs ; F. J. Williams, Boarding Officer. Haapai : F. Watkin, Sub-collector of Customs and Postmaster ; E. Foreman, Boarding Officer. Vavau : T. G. Rudling, Sub-collector of Customs and Postmaster ; T. Mann, Boarding Officer.

Missions : Free Church of Tonga,—Rev. J. B. Watkin, chairman, and chaplain to the King. Church of England,—Bishop Willis, Curate S. Broadfoot. Wesleyan,—Rev. Dr. Brown, chairman. Roman Catholic,—Bishop Olier, Revs. Musset, Blanc, Thomas, Guitta and Reiter ; Bellwald (Haapai) Castagnier and Keregan (Vavau).

Making Tapa.

Merchants : Burns, Philp & Co., Ltd ; Vines, Utting and Perston, Ltd. ; D.H & P.G. ; W. Cocker ; A. Riechelmann ; L. B. Levin ; J. Green ; E. Zuckschwerdt, V. Lanz, L. Schober, F. H. Mitchell (Haapai). —Olderhaver (Haapai), G. & F. Wolfgramm, R. Fletcher (Vavau).

HISTORY OF TONGA.

Until such time as the introduction of Christianity swept away old beliefs and institutions, a spiritual and temporal king existed in Tonga, the former being the

Tui Tonga—lord of the soil—and enjoying divine honours because of his believed immortal origin. His share in the government of the kingdom, however, was comparatively small, and he held himself aloof from any civil quarrels, his sole duty being to absolve his subjects from the penalties of the broken *tabu*. The Tui Kanokubolu, the temporal king, wielded absolute power of life and death over his people. He had complete charge of the civil government, and it was for him also to order the tribute due to the gods and their earthly representative, the Tui Tonga. Only the grandson of the Tui Tonga—for he was sufficiently mortal to marry—could succeed him, and his mother had to be the daughter of the Tui Kanokubolu. So it came about that the temporal king was always grandfather or uncle of the spiritual one, and so the blood was kept pure. The wife of the Tui Tonga was taken from him after having borne him two children; and while her son was the heir, her daughter attained even a higher rank than either her father or brother.

Tefu, Governor of Haapai.

For she was known as the female Tui Tonga, and it was necessary for even her father to bow before her that he might himself be absolved of the *tabu*. Though no mortal might aspire to marry her, she could have children without losing any of her dignity, and in case of the birth of a daughter the latter became the Tamaha, or highest earthly dignitary. Neither her mother nor grandfather, to whom homage was paid by all others, could eat in her presence, nor neglect to embrace her feet when they left her, a ceremony known among the Tongans as *moemoe*.

Women have always been held in the highest estimation by the Tongan people, and these dignities which they attained were based upon the idea of the divine affinity of the Tui Tonga. Tongan history, as far as we can trace it, dates from the reign of Kau-ulu-fonua, who was Tui Tonga about the year 1535. The frequent civil wars and the coming of Christianity, following on Captain Cook's visit in 1777, caused many years to pass without a Tui Tonga being installed and the office was abolished on the death of Laufilitonga.

The following list of the Tui Tonga is given on the authority of Rev. Dr. Moulton, of Sydney, who laboured for a great many years in these islands, and who is recognised as one of the greatest authorities on Tonga now living:—Kohai and his descendants are named first, and then follow—Ahoeitu, descendant of Tangaloa, Lolo Fakanga-la, Fanga-one-one, Lihau, Kofu-tu, Kaloa, Mauhau, Abuanea, Ahulunga, Momo, Tuitatui, Talatama, Tui-tonga-nui-tama-tou, Tala-hala-abeabe (his brother), Tala-kai-fai-ki, Tala-fabi-te, Havea-tui-tonga (Makaue tui-tonga i buibui), Tata-fuu-eiki-mei-mua (Lomi ae tubu Havea), Takalaua (murdered, *circa* 1535), Kau-ulu-fonua Fekai, Vaka Fuhu, Buibui Fata, Kau-ulu-fonua, Tabuoji (flourished 1643, and entertained Tasman), Uluaki Matatelea, Fatafehi, Uluaki Matata, Tui Bolotulua, Bau (who entertained Cook, 1777), Maulubekotofa, Fatafehi Fuanu Nuiava, Laufilitonga.

Only four Tui Tonga reigned, therefore, subsequent to Cook's visit. From 1643 to 1777 five reigned, for an average of 27 years each. It is by the same computation—allowing an average of 27 years—that the time in which Kau-ulu-fonua reigned is fixed at 1535, Tasman's visit in 1643 having been preceded by four separate Tui Tonga. When Captain Cook arrived at Tonga he found that the natives remembered the circumstance attending Tasman's visit, and were able to point out his anchorage and to say how many days he stayed, while they also gave the name of the Tui Tonga who was then reigning and of five successors. As for the Tui Kanokubolu, Ngata is named as the first to assume the title, and seven other temporal kings succeeded him prior to Cook's visit. Since that time there have been ten. It is computed that Ngata assumed the title about the year 1610. Strictly speaking, the Tui Kanokubolu was not an hereditary office like that of Tui Tonga. While none but a member of the reigning family could succeed, it was open to the principal chiefs to reject any aspirant who was unfit to reign, either from a physical, mental, or moral point of view. But two conditions weighed with them—the dying wish of the late king and the power and popularity of the rival candidates. All the people gathered together for the election, which took place immediately following the funeral of the late king.

As has been already indicated, the Tongans possessed a geographical knowledge which one would not expect when the nature of their canoes is taken into account. Fiji lies only 400 miles to leeward, and it is but natural to suppose that oftentimes their craft were carried out of their course to those islands. Certain it is that intercourse was frequent among them at a very remote date. It is evident, too, that they voyaged to Samoa as far back as the 16th century, for Ngata's mother hailed from Upolu, the principal island in Samoa; and there are other facts which tell us that the existence of the Niuas, Uvea and Futuna was known to them at that time. It it, moreover, known that Tongan colonies were established in Mangaia, to the east, and in Ongtong Java, to the west, though, of course, the colonies may have sprung up from castaways.

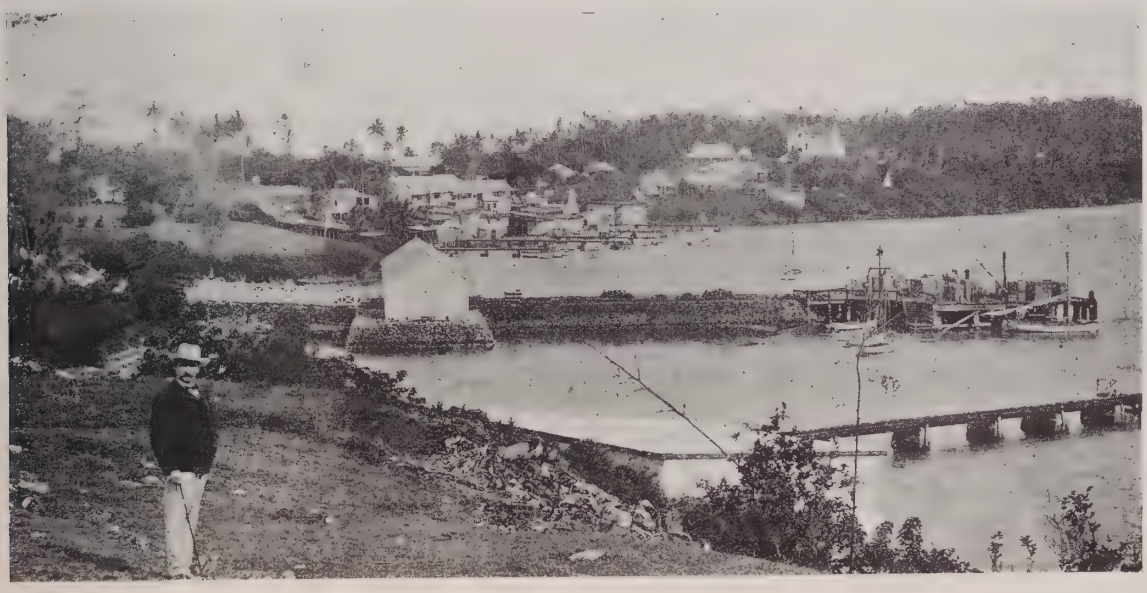
The World Beyond.

After 60 years of peace Moungatonga took the Samoan woman, Tohuia, for his wife, and to them was born Ngata, and it was in the latter's reign that the Tongans first heard of a world beyond Tonga. In 1616, on May 16, the two high-pooped Dutch ships of Schouten and Lemaire let down their anchors at Niua-tobutabu. Not as the first white men who landed on Samoan soil were they regarded as visitors from the spirit-world, as people who had burst through the clouds, but as men like themselves, though of a different colour, who had property that would be useful to the Tongans. And so it came about that they tried to carry off a boat, and one of their number was shot dead. Then they made a combined attack on the strangers, but were repulsed, losing heavily, much to their discomfiture and dismay, for it showed them that the strange visitors possessed some wonderful power of causing death. It may be that the renown which Schouten then won—a renown that is recorded in a Tongan poem—served in no small measure as a protection to his famous countryman, Tasman. It was over a quarter of a century later—on January 27, 1643—that Abel Tasman arrived here, anchoring off Hihifo, in Tongatabu. Though the natives crowded on his ship to barter, they were careful to do no pilfering, except when quite sure they were unobserved. They were invited ashore and entertained by a chief, supposed to have been the Tui Tonga, Tabuoji, and they found the country cultivated to such a degree that it presented the appearance of a vast and picturesque garden, divided into plots surrounded by neat reed fences, within which was the owner's house. There were no weapons to be seen, no villages clustered together, for it was before the days when war's alarms drove the people together for mutual safety.

After Tasman, more than a century elapsed before the islands were again visited by foreigners. Four kings had reigned and died. Tasman's visit was but a memory among the oldest Tongans, who had heard of it from their fathers, when one day, on August 13, 1767, fresh from the discovery of Tahiti, Wallis arrived and stayed for one day at Niua-tobutabu, giving the natives a few nails in exchange for provisions. To these people, still living in a stone age, the nails were precious things, and were carried with the greatest care to the highest chiefs in the islands to the south. There they were seen six years later by Captain Cook, when he landed at Tongatabu. The "Discovery," Cook's ship, anchored at Hihifo on June 10, 1773, and at that time the principal chiefs were away in the northern islands of the group. He mistook Latelibulu brother of the Tamaha, for the King, basing his surmise on the honour paid to that chief. Four years afterwards, when the "Resolution" and the "Discovery" brought to at Namuka, he met Finau Ulukalala, a man of remarkable power and talents, a man whose indomitable energy and perseverance had raised him from hereditary chief of Vavau to a position of greater power than that which the Tui Kanokubolu himself possessed. Namuka is the Rotterdam of Tasman, thus called by him because of the fact that the productions of the place, and the manners and customs of the inhabitants were considered to be similar to those of Amsterdam. "It is not, however, so plentiful in its fruits," we are told in the account of Cook's voyages, "nor is every part of it in so high a state of cultivation. Neither has it risen to the same degree

King's Palace, Haapai.

of wealth with regard to cloth, matting, ornaments and other articles which constitute the chief riches of the islanders of the Southern Ocean.'' Interest attaches to the account of this island as it is given in '' Cook's Voyages.'' When he landed there a traffic immediately commenced with the natives, who brought what provisions they had, chiefly yams and shaddocks, which they exchanged for nails, beads and other small articles. Here, as in many former cases, the captain was put to sore trouble, owing to the thievish disposition of the inhabitants. As they had got possession of an adze and two muskets, he found it necessary to resort to vigorous measures to secure restitution of the property. He commanded all the marines to be armed and sent ashore, with the result that the things stolen were restored. He was under the necessity of firing some small shot at a native, who had distinguished himself by his resistance. His countrymen afterwards reported that he was dead, but he was only wounded, and that not dangerously Though his sufferings were but the effect of his own wrong behaviour Captain Cook endeavoured to console him by making him a present and directing the ship's surgeon to dress his wounds. The first time that Cook landed there an old lady presented him with a girl, giving him to understand that she was at his service. '' Miss, who had been previously instructed,'' it is written, '' wanted a spikenail or a shirt,'' neither of which he had to give her ; as he flattered himself that by making the two women sensible of his poverty he should easily get clear of their importunities. In this, however, he was mistaken The favours of the young lady were offered upon credit ; and on his declining the proposal the old woman began to argue with him, and then to abuse him. As far as he could collect from her countenance and her actions, the design of her speech was both to ridicule and reproach him for refusing to entertain so fine a young woman. Indeed, the girl was by no means destitute of beauty ; but Captain Cook found it more easy to withstand her allurements than the abuses of the ancient matron, and therefore hastened into his boat. While the captain was on shore at Annamooka (as the natives called the island) he got the names of 20 islands which lie between the north-west and north-east. Some of them were in sight, and two of them, which are most to the west, are remarkable on account of their great height. These are '' Amattofoa '' (Tofoa) and '' Oghao '' (Kao). From a continual column of smoke which was seen daily ascending from the middle of Amattofoa, it was judged that there was a volcano in that island. Annamooka was first discovered by Tasman, and by him was named Rotterdam. It is of a triangular form, and each side extends about three-and-a-half or four miles. From the north-west to the south of the island, round by the east and north, it is encompassed by a number of small isles, sand-banks and breakers. An end could not be seen to their extent to the north, and they may possibly reach as far to the south as Amsterdam, or Tongatabu. Together with Middleburg, or Eua and Pylstaart, these form a group containing about three degrees of latitude and two of longitude. To this group Captain Cook had given the name of the Friendly Isles, or Archipelago, from the firm alliance and friendship which seemed to subsist among their inhabitants, and from their courteous behaviour to strangers.



Nieafu (Vavau), showing Wharf. Mr. Schultz, manager D. H. & P. G., in the foreground.

Four years later, on the 28th of April, 1777, Captain Cook touched at the Island of Komango ; and, on the 1st May, he arrived at Annamooka. The station he took was the very same which he had occupied when he visited the country three years before ; and it was probably almost in the same place where Tasman, the first discoverer of this and some of the neighbouring islands, anchored in 1643. A friendly intercourse was immediately opened with the natives, and everything was settled to the Captain's satisfaction,

He received the greatest civilities from Tubou, the chief of Annamooka ; and Taipa, a chief from the island of Komango, attached himself to the English in so extraordinary a manner that, in order to be near them in the night, as well as in the day, he had a house brought on men's shoulders a full quarter of a mile and placed close to the shed, which was occupied by our party on shore.

"On the 6th," the story proceeds, "our commander was visited by a great chief from Tongatabu, whose name was Finau, and who was falsely represented by Taipa to be King of all the Friendly Isles. The only interruption to the harmony which subsisted between our people and the natives of Annamooka arose from the thievish disposition of many of the inhabitants. They afforded frequent opportunities of remarking how expert they were in the business of stealing. Even some of the chiefs did not think the profession unbecoming their dignity. One of them was detected in carrying a bolt out of the ship, concealed under his clothes ; for which Captain Cook sentenced him to receive a dozen lashes, and kept him confined till he had paid a hog for his liberty. After this act of justice our navigators were no longer troubled with thieves of rank ; but their servants, or slaves, were still employed in the dirty work, and upon them a flogging seemed to make no greater impression than it would have done upon the mainmast. When any of them happened to be caught in the act, so far were their masters from interceding in their favour that they often advised our gentlemen to kill them. This, however, being a punishment too severe to be inflicted, they generally escaped without being punished at all ; for of the shame, as well as of the pain, of corporal chastisement they appeared to be equally insensible. At length Captain Clerke invented a mode of treatment which was thought to be productive of some good effect. He put the thieves into the hands of the barber, and completely shaved their heads. In consequence of this operation they became objects of ridicule to their own countrymen ; and our people, by keeping them at a distance, were enabled to deprive them of future opportunities for a repetition of their rogueries. The island of Annamooka being exhausted of its articles of food, Captain Cook proposed, on the 11th, to proceed directly for Tongatabu. From this resolution however, he was diverted, at the instance of Finau, who warmly recommended, in preference to it, an island, or rather a group of islands, called Haapai, lying to the north-east. There, he assured our voyagers, they could be plentifully supplied with every refreshment in the easiest manner ; and he enforced his advice by engaging to attend them thither in person. Accordingly, Haapai was made choice of for the next station ; and the examination of it became an object with the Captain, as it had never been visited by any European ships. On the 17th our commander arrived at Haapai, where he met with a most friendly reception from the inhabitants and from Earoupa, the chief of the island. During the whole stay of our navigators the time was spent in a reciprocation of presents, civilities and solemnities. On the part of the natives were displayed single combats with clubs, wrestling and boxing matches, female combatants, dances performed by men, and night entertainments of singing and dancing. The English, on the other hand, gave pleasure to the Indians by exercising the marines, and excited their astonishment by the exhibition of fireworks. After curiosity had on both sides been sufficiently gratified, Captain Cook applied himself to the examination of Haapai, Lefoonga, and their neighbouring islands. As the ships were returning, on the 31st, from these islands to Annamooka, the 'Resolution' was very near running full upon a low sandy isle, called Pootoo Pootooa, surrounded with breakers. It fortunately happened that the men had just been ordered upon deck to put the vessel about, and were most of them at their stations ; so that the necessary movements were executed not only with judgment, but also with alertness. This alone saved the ship and her company from destruction. 'Such hazardous situations,' says the Captain, 'are the unavoidable companions of the man who goes upon a voyage of discovery.' During our commander's expedition to Haapai he was introduced to Poulaho, the real king of the Friendly Isles ; in whose presence it instantly appeared how groundless had been Finau's pretensions to that character. Finau, however, was a chief of great note and influence. By Poulaho Captain Cook was invited to pass over to Tongatabu, which request he complied with after he had touched, for two or three days, at Annamooka. In the passage the

Government College, Nukualofa.

'Resolution' was insensibly drawn upon a large flat, on which lay innumerable coral rocks of different depths below the surface of the water. Notwithstanding all the care and attention of our people to keep her clear of them, they could not prevent her from striking on one of these rocks. The same event happened to the 'Discovery'; but, fortunately, neither of the ships stuck fast, or received any damage. On the 10th of June, Captain Cook arrived at Tongatabu, where the king was waiting for him upon the beach, and immediately conducted him to a small, but neat house, which, he was told, was at his service during his stay in the island. The house was situated a little within the skirts of the woods, and had a fine large area before it; so that a more agreeable spot could not have been provided Our commander's arrival at Tongatabu was followed by a succession of entertainments similar to those which had occurred at Haapai, though somewhat diversified in circumstances, and exhibited with additional splendour. The pleasure, however, of the visit was occasionally interrupted by the thieveries of many of the inhabitants. Nothing could prevent their plundering our voyagers turkey cocks were missing. As our commander could not suppose that this was an accidental loss, he determined to have them again. The first step he took was to seize on three canoes, that happened to be alongside the ships; after which he went on shore and having found the King, his brother, Finau, and some other chiefs, he immediately put a guard over them and gave them to understand that they must remain under restraint till not only the kid and the turkeys, but the rest of the things which, at different times, had been stolen from our voyagers, should be restored. This bold step of Captain Cook was attended with a very good effect. Some of the articles which had been lost were instantly brought back and some good assurances were given with regard to the remainder, that in the afternoon the chiefs were released. It was a happy circumstance, with respect to this transaction, that it did not abate the future confidence of Poulaho and his friends in the Captain's kind and generous treatment. On the 5th of July was an eclipse of the sun, which, however, in consequence of unfavourable weather, was very imperfectly observed. Happily the disappointment was of little consequence, as the longitude was

Native Meeting, Nukualofa.

in every quarter; and they did it in the most daring and insolent manner. There was scarcely anything which they did not attempt to steal; and yet, as the crowd was always great, the Captain would not permit the sentinels to fire, lest the innocent should suffer with the guilty.

"Captain Cook, on the 19th, made a distribution of the animals which he had selected as presents for the principal men of the island. To Poulaho, the King, he gave a young English bull and cow, together with three goats; to Mareewagee, a chief of consequence, a Cape ram and two ewes; and to Finau a horse and a mare. He likewise left in the island a young boar and three young sows of the English breed and two rabbits (a buck and a doe). Omai, at the same time, was instructed to represent the importance of these animals, and to explain, as far as he was capable of doing it, the manner in which they should be preserved and treated. Even the generosity of the Captain was not without its inconveniences. It soon appeared that some were dissatisfied with the allotment of the animals; for next morning two kids and two more than sufficiently determined by lunar observations.

"Captain Cook sailed from Tongatabu on the 10th and, two days after, came to anchor at the island of Middleburg, or Eua, as it is called by the inhabitants. Here he was immediately visited by Taoofa, the chief, with whom he had formerly been acquainted. The intercourse now renewed was friendly in the highest degree, both with Taoofa and the rest of the natives, and our commander endeavoured to meliorate their condition by planting a pineapple and sowing the seeds of melons and other vegetables in the chief's plantation. To this he was encouraged by a proof that his past endeavours had not been wholly unsuccessful. He had, one day, served up to him at his dinner a dish of turnips, being the produce of the seeds which he had left at Eua in his last voyage.

"The stay which Captain Cook made at the Friendly Islands was between two and three months, during which time, some accidental differences excepted, there subsisted the utmost cordiality between the English and the natives. These differences were never at-

tended with any fatal consequences, which happy circumstance was principally owing to the unremitting attention of the Captain, who directed all his measures with a view to the prevention of such quarrels as would be injurious either to the inhabitants or to his own people. So long as our navigators stayed at the islands they expended very little of their sea provisions, subsisting, in general, upon the produce of the country, and carrying away with them a quantity of refreshments, sufficient to last till their arrival at another station, where they could depend upon a fresh supply. It was a singular pleasure to our commander that he possessed an opportunity of adding to the happiness of these good Indians, by the useful animals which he left among them. Upon the whole, the advantages of having touched at the Friendly Islands were very great, and Captain Cook reflected upon it with peculiar satisfaction that these advantages were obtained without retarding for a single moment, the prosecution of the great object of his voyage ; the 'eason for proceeding to the north having been previously lost. Besides the immediate benefits which both the natives and the English derived from their mutual intercourse on the present occasion, such a large addition was now made to the geographical knowledge of this part of the Pacific Ocean as may render no small service to future navigators. Under the denomination of the Friendly Islands must be included not only the group of Haapai but all those islands that have been discovered nearly under the same meridian, to the north, as well as some others which, though they have never hitherto been seen by any European voyagers, are under the dominion of Tongatabu. From the information which our commander received it appears that this archipelago is very extensive. Above 150 islands were reckoned up by the natives, who made use of bits of leaves to ascertain their number ; and Mr. Anderson, with his usual diligence, procured all their names. Fifteen of them are said to be high or hilly, and 35 of them large. Concerning the size of the 35 of which were unexplored, it can only be mentioned that they must be larger than Annamooka, which was ranked amongst the smaller isles. Several, indeed, of those which belong to this latter denomination are mere spots, without inhabirants. Captain Cook had not the least doubt but that Prince William's Islands, discovered and so named by Tasman, were comprehended in the list furnished by the natives. He had also good authority for believing that Keppel's and Boscawen's Islands, two of Captain Wallis's discoveries in 1765, were included in the same list ; and that they were under the sovereign of Tongataboo, which is the grand seat of government. It must be left to future navigators to extend the geography of this part of the South Pacific Ocean, by ascertaining the exact situation and size of nearly a hundred islands in the neighbourhood, which our commander had no opportunity of exploring. During the present visit to the Friendly Islands large additions were made to the knowledge which was obtained in the last voyage of the natural history and productions of the country, and the manners and customs of its inhabitants. Though it does not fall within the plan of this narrative to enter into a detail of the particulars recorded, I cannot help taking notice of the explanation which Captain Cook has given of the thievish disposition of the natives. It is an explanation which reflects honour upon his sagacity, humanity and candour, and therefore I shall relate it in his own words : ' The only defect,' says he, ' sullying their character that we know of is a propensity to thieving ; to which we found those of all ages, and both sexes, addicted, and to an uncommon degree. It should, however, be considered that this exceptionable part of their conduct seemed to exist merely with respect to us, for, in their general intercourse with one another, I had reason to be of opinion that thefts do not happen more frequently (perhaps less so) than in other countries, the dishonest practices of whose worthless individuals are not supposed to authorise any indiscriminate censure on the whole body of the people. Great allowances should be made for the foibles of these poor natives of the Pacific Ocean, whose minds were overpowered with the glare of objects equally new to them as they were captivating. Stealing, among the civilised nations of the world, may well be considered as denoting a character deeply stained with moral turpitude ; with avarice unrestrained by the known rules of right ; and with profligacy, producing extreme indigence, and neglecting the means of relieving it But at the Friendly and other islands which we visited the thefts so frequently committed by the natives of what we had brought along with us may be fairly traced to less culpable motives. They seemed to arise solely from an intense curiosity or desire to possess something which they had not been accustomed to before, and belonging to a sort of people so different from themselves. And, perhaps, if it were possible that a set of beings, seemingly as superior in our judgment as we are in theirs, should appear amongst us, it might be doubted whether our natural regard to justice would be able to restrain many from falling into the same error.

" That I have assigned the true motive for their propensity to this practice appears from their stealing everything indiscriminately at first sight, before they could have the least conception of converting their prize to any one useful purpose. But I believe, with us, no person would forfeit his reputation or expose himself to punishment without knowing, beforehand, how to employ the stolen goods. Upon the whole, the pilfering disposition of these islanders, though certainly disagreeable and troublesome to strangers, was the means of affording us some information as to the quickness of their intellects.' With respect to the religion of these Indians, Mr. Anderson maintains that they have very proper sentiments concerning the immateriality and immortality of the soul ; and thinks himself sufficiently authorised to assert that they do not worship anything which is the work of their own hands, or any visible part of the creation. The language of the Friendly Islands has the greatest imaginable conformity with that of New Zealand, of Wateeoos and Mangeea. Several hundreds of the words of it were collected by Mr. Anderson ; and amongst these are terms that express numbers reaching to a hundred thousand. Beyond this limit they never went, and probably were not able to go further ; for it was observed that when they had gotten thus far they

commonly used a word which expresses an indefinite number.

"On the 17th of July our commander took his final leave of the Friendly Islands and resumed his voyage."

When War Succeeded Peace.

At this time the Tongans were being considerably changed for the worse by growing intercourse with the Fijians. Between the two races there is a wide ethnological difference. The Fijians belong to the Melanesians, the Tongans to the Malayo-Polynesians, the latter being much lighter in colour and, generally speaking, more advanced than the former. The "noble art of war" was to the Fijians the be-all and end-all of existence. It was not so with the Tongans, who loved peace and well-ordered institutions. But gradually they were being warped in character by the increasing communication with Fiji. About the middle of the 18th century several Tongan canoes had found their way to Lakeba, and the crews siding with local chiefs in the eternal wars that rent the country became noted for their enterprise and daring, so much so that stories of their exploits found their way to Tonga, and a great many of their countrymen came to look upon them as heroes. In due course they returned to Tonga, laden with plunder, and they soon gathered quite a following of those who were tired of the humdrum life of peaceful and monotonous existence and were fired by the more ambitious desire of warriors. The seed of discontent that they brought back with them fell on fraitful soil, and this was the beginning of a new era in Tongan history, an era fraught with bloodshed and disaster and a decimation of a hitherto happy people. How often have we heard the saying that civilisation spells ruin to the dark-skinned people who inhabit these beautiful islands of the South Seas—that they assimilate the vices of the white man, but none of his virtues! And now at the time of which we write, by some strange unwritten law which we can hardly account for, the Tongans saw in the savagery and depravity of the Fijians something which they deemed it worth while copying, something which they mistook for virility, while they began to regard themselves as a feeble, weak-minded, weak-bodied people, fonder of luxury and idleness than of "the noble art of war."

We are now entering upon a period that Tongans will never forget, for it covers long years of barbarity and bloodshed and all things that have in the history of most nations left a dark stain that can never be blotted out, because of the horror of it all. We refer to the period of the Tongan revolution. One man, Tukuaho, stands out as the central figure of this time. When the Tui Tonga, Pau, by whom Captain Cook was entertained, died about 1784, Tukuaho seized the estates claimed by his widow in behalf of Mau-ulu-bekotofa, son of Pau, who was still in his minority. Finding resistance useless, she took refuge on the island of Eua. This was the first sign that the power of the Tui Tonga hitherto so great, was on the wane. A few years later died Finau Ulukalala, and he was succeeded by a brother under the same title. This brother was Tukuaho's sole rival for the leadership. The office of Tui Kanokubolu becoming vacant, Tukuah successfully intrigued to have his father, Mumui, elected to the kingship, his real object, of course, being to govern the country himself, for his father was old and feeble and could not long reign. Now began a struggle for supremacy between Tukuaho and Finau, both working silently, neither outwardly showing their hate for each other. At this stage the London Missionary Society's ship "Duff" arrived on the scene. Nine missionaries were landed, missionaries well equipped to teach the Tongans industrial pursuits, as well as to direct them in things spiritual; and as they attached themselves to various chiefs, we have been able to obtain a record of the most momentous page in Tongan history There were in Tonga at this time several runaway sailors,

Thatching Native House at Neiafu (Vavau).

who had landed some months previous, and who had already gained high favour in the eyes of certain high chiefs ; and, unfortunately for the missionaries, they quarrelled with two of these men—unfortunately, because the men by every means in their power misrepresented and villified them, describing their religious meetings as witchcraft and otherwise ridiculing them. And it happened that an epidemic that was prevalent at the time was attributed to their presence, so that they had a hard row to hoe.

Owing to the infirmity of Mumui the executive power passed into the hands of Tukuaho. So far from wielding the power that they did in Cook's time, we are told that the Tui Tonga now took a place beneath the Tui Kanokubolu. Mumui died on May 29, 1797, despite the fact that one of his relatives had been sacrificed in the hope that the gods would spare him. In the account of the missionary voyage of the "Duff" we are also told that two of his widows were strangled at his grave, a Fijian custom that was coming into vogue in Tonga. Tukuaho was now formally elected king, with the usual kava-drinking ceremony His instincts have been described as those of a beast of prey, for he was a man remarkable for the cruelties he practised. To gratify a mere whim, it is said, he ordered the right arms of twelve of his servants to be cut off. A woman who had offended him he ordered to be sawn asunder lengthwise alive. In these circumstances it was not to be wondered at that Finau's cause gained many adherents. At last the opportunity came. One writer tells the story as follows:—"It was the time of the annual *inaji*, or the offering of the first-fruits to the Tui Tonga, when the whole nation gathered to Mua to implore a bountiful harvest from the gods. At such a time enmities and political distinctions are laid aside, and the Tui Tonga becomes for a time, as of old, the head of the nation. Thus, when Finau and Tubou Niua, the tributary chiefs of Haapai and Vavau, arrived at Mua with a large body of followers carrying their share of the offering, their could be no suspicion of their designs. In the evening they took leave of the chiefs and set sail with their followers as if bound for Haapai, but in reality to wait on one of the small islands at the mouth of the lagoon until the people, wearied with dancing, should be asleep. In the dead of night they landed on the coast some miles from Mua, and returned overland to the capital. The night was very dark, and they had to feel their way to the door of the king's house. When Finau had posted guards in every approach, Tubou Niua, whom he had put forward to do the deed, crept into the house among the sleeping forms, until he could smell the precious sandal-wood oil with which he knew the king's head only could be anointed. Unwilling that he should die in ignorance of the hand that struck him, he smote him on the face with his open palm, and as the sleeper started up he cried, 'It is I, Tubou Niua, that strike,' and immediately shattered his skull with a tremendous blow from his club. He snatched up Tukuaho's adopted son, whom he wished to save, and rushed out of the house as Finau's guards ran in to kill the women just awakened. The alarm was now given. The frightened attendants tried to escape the unknown danger by flight to the bush, but in every road they were met by Finau's guards and struck down. Hastily collecting their part, the assassins made for the beach and broke up all the canoes but those sufficient to transport them to the eastern end of the island. The sun rose at Mua upon a scene of bewilderment and confusion. Men from all parts of the island were crowding into the town ; warriors, hastily armed, were blackening their faces for war ; women were wailing over the dead ; and old *matabules* went from group to group exhorting them to revenge the death of their chief. To Mulikihaamea—now the most important executive chief in the island after the dead king—they all looked to lead them against the murderers, whom they knew to be awaiting the turn of events at Hahake. The hopes of the Royalist party were centred in him, but he would take no decisive action, and the half-hearted expedition despatched against the rebels returned in the evening with the loss of half their number, and reported that Finau had sailed to Haapai for reinforcements. Three days later he returned with ten war-canoes,

Taukobo, 1st Lieutenant.

carrying a large body of men. Thousands had now joined Mulikihaamea, who was expected to dispute Finau's landing ; but, to the dismay of the Royalists, he went over with his whole force to Finau, and together they swept the country as far as Mua, driving their enemy before them to Hihifo. The eastern and central portions of the island were thus ranged against the western. Tradition has left us no clue to the motive of Mulikihaamea, but, to judge from Finau's subsequent conduct, it seems probable that the rebels were assured of his support before they ventured to strike the blow. For the events that followed we have the accounts of the missionaries who accompanied the Royalist army ; of the apostate Vason, who actually fought on the side of the rebels ; and the descriptions given by the natives to Mariner, eight years later. Tukuaho fell on the night of the 21st April, 1799. The missionaries were scattered throughout the different districts, each living under the protection of some leading chief, who, though willing to protect them

during times of peace, was quite unable to restrain his people after war had broken out. With the first news of the rebellion the serfs broke down all restraint, and slaughtered pigs and fowls wholesale to compensate them for their enforced abstinence in times of peace. For the first fortnight there was no general engagement, but there were slight skirmishes, which served to embitter the hostility between the two parties. One of the rebels was taken prisoner, and was cut up alive and eaten—a reversion to cannibalism, after the lapse of two centuries, that was owing, doubtless, to the baneful example of Fiji. Ata, the hereditary chief of Hihifo, ordered the bones of Finau's father to be exhumed and hung upon a tree in Pangaimotu. This was the grossest insult that could be offered to the Ulukala family, and it served several chiefs as an excuse for deserting to the rebels."

And so the fighting went on. In one place, we are told, the missionaries came upon an old man in the act of cooking part of the body of an enemy; in another a man was celebrating his triumph over a fallen chief submitted to h m. The lower orders were disarmed, and the chiefs were punished in the same barbarous manner as those at Hihifo. From Haapai Finau sailed to Vavau, and after a lot of skirmishing, extending over several weeks, Vavau also surrendered. And now followed a nine months' peace. On January 24, 1800, the privateer, "Betsy," which had a Spanish prize in tow, took away the survivors of the ill-fated mission, with the exception of the man Vason. A few days later rebellion broke out against Finau. A body of men hemmed in the Haapai men at the narrow promontory of Hihifo, and took ample revenge for the sufferings they had undergone. After the slaughter they made stacks of the bodies. Finau lost no time in collecting his forces, but on arriving at Hihifo he met with an unexpected check, and being unable to win the day his warriors re-entered their canoes and sailed for Haapai. Then Finau decided on a series of night attacks, the expeditions being made in a single canoe, which carried 250 men—a great unwieldy structure, long since disappeared from the face of the waters.

The King's Guards.

by cutting up his body—and even some of the women dipped their hands in the blood and licked them." Again: "The victors dragged the dead bodies to the shore, exhausting their ingenuity in insulting them, and there had roasted and begun to eat them, when the enemy returned to the attack." There was no limit to the cruelties of these times. Some of the prisoners were bound hand and foot and taken out to sea and put adrift in old and leaky canoes, while others were bound naked to cocoanut trees and left to starve to death. "There, exposed to the heat of the sun, to raging thirst and hunger, they were tortured by the boys of the place, who amused themselves by sticking spears into their flesh, or by showing them food to tantalise them; yet some of them lingered till the eighth day." And the people of Lofanga, where this thing was done, still say that at night they can hear the groans of the spirits that haunt the spot.

When he had done with Tongatabu, Finau returned to Haapai, where he found a body of Royalists to meet him, but after a sharp fight at Haano they He would post men in all the roads, and then make a sudden attack on the enemy. The latter made invariably for the cover of the bush, but they only ran into ambushes and were struck down. With every expedition as much destruction was wrought to the crops as was possible, and the year 1800 opened with a great famine in Tongatabu, while Haapai also was quite unable to support the large number of people living there. To support life many were driven to cannibalism, so that the warfare in which the various fortresses engaged degenerated into head-hunting expeditions.

Upon the death of Maafulimuloa, who had nominally succeeded Tukuaho, the latter's eldest surviving son, Tubou-Malohi, was proclaimed King. But he was a king practically without subjects. He was constantly harassed by Takai, the one-eyed chief of Bea. His path was bestrewn with misfortunes. At length he sailed for Fiji, a king in voluntary exile and there he stayed for five years. In 1805 he returned to Tonga and had a large fortress built at Nukualofa.

Mariner's Arrival.

A year later an English privateer, the "Port-au-Prince," put in at Haapai for repairs. The crew who were showing signs of mutiny, insisted on going ashore. Finau was unable to resist the temptation, and the crew were massacred, the ship being then captured by the natives On board the "Port-au-Prince" was a Mr. Mariner, a son of one of the owners of the ship, and he established himself as a firm favourite with Finau, so much so that this chief took him under his especial care, and he spent four years with him. The result of that four years spent in Tonga at a time when the history of the island was undergoing such a violent transition is one of the most remarkable and romantic books the world has in its possession. Mariner's "Tonga," though it was written about a century ago, gives an insight into the history and character of the Tongan people that no other book has done. Little more than a youth when he arrived there, Mariner displayed an aptitude for acquiring a knowledge of the native language, and in due time became thoroughly conversant with the history, traditions and customs of the race, and the compilation of his book when subsequently he returned to England was a feat of memory which has rarely, if ever, been equalled. To-day it is regarded as a standard book of reference on Tonga, and subsequent writers have done little more than elaborate what he has already told us. The main facts remain. The accuracy of the work is remarkable, considering that he trusted entirely to his memory ; and though in the grammar and lengthy vocabulary of the Tongan language appended to the book there are many errors, which later study and investigation have served to correct, it is none the less an extraordinary feat to have accomplished. Bringing into requisition the carronades of the "Port-au-Prince," manned by English sailors, Finau attacked Tubou-Malohi's fortress, inflicting great slaughter. Instead of following up his victory, he withdrew and sailed away, and he had hardly left before he saw his works burnt by Takai, who had pretended to be his ally.

Mariner is the only historian of this time, and the account he gives of the events of the period is particularly interesting. "At the time of Mr. Mariner's arrival," we read, "the island of Tongatabu was, and had been for several years, divided into various petty States, all at war with one another, whilst Finau was King of the Haapai Islands and Vavau, and Tubou Nuha only tributary chief of the latter place. Mr. Mariner, and those of his companions who were with him at the island of Lifuka, now received orders from the king to prepare for the annual attack upon Tongatabu, and to get ready four 12-pound carronades. They immediately set to work to mount them upon new carriages with high wheels, made by the native carpenters under their directions. When this was done, Finau expressed the opinion that the gun was an instrument not well fitted for their mode of warfare, which consisted in sudden attacks and retreats according to circumstances, rather than in a steady engagement. He readily entered into an acknowledgment of the advantages of a steady contest, but was apprehensive that his men would not easily be brought to stand it. Mr. Mariner and his companions, however, promised that they and their countrymen (who were dispersed upon other islands) would remain in the front of the battle with their four guns, provided the Tongatabu people would agree to stand fast and support them. The King assented to this on the part of his men, and a few days afterwards when he reviewed them he signified his wishes, and they swore to fulfil their duty. Meanwhile the Englishmen employed themselves in collecting the shot which the natives had brought from on board, but which they had thrown aside, not being able to shape them for any common purpose. Every preparation was also being made by the natives for the approaching war. They repaired the sails of their canoes, collected their arrows, spears, and clubs ; and the women employed themselves in packing up bales of *gnatoo*, mats, &c. Whilst these preparations were going forward, the King one day asked Mr. Mariner whether he had a mother living ; and upon his replying in the affirmative he appeared much grieved that he should be separated so far from her. It is a custom in the Tonga Islands for men (and sometimes women) to adopt or choose a foster-mother even though they have their own natural mother living. On this occasion the King appointed one of his wives, Mafi Habe, to be Mr. Mariner's adopted mother, telling him that, if there wan anything he wanted to make him more comfortable, he need only apply to Mafi Habe, and, as she was a woman of consequence, it was in her power to procure him anything reasonable that he might require. This woman had afterwards as much real esteem and parental affection for the young Englishman as she could possibly have for her own son.

"At this time there lived in the island of Lifuka a female, who for many years had been afflicted with insanity. She had become insane in consequence of excessive grief, partly occasioned by the death of a near relation, but principally by her child having been taken from her to be strangled as an offering to the gods for the recovery of her sick father. As the unfortunate woman was considered of no use to society, Finau was desirous that she should be put out of the way ; and as he was also anxious, again, to witness the execution of a musket ball, he one day advised Mr. Mariner to shoot her. The latter entreated to be excused from this task, assuring the King that he was perfectly willing to risk his life in his service against his enemies, but that it was quite contrary to the sentiment of the religion in which he had been brought up and to the laws of his country, to destroy an innocent person in cold blood. Finau immediately admitted the excuse, without being at all offended, and the unfortunate woman for that time escaped. A few days afterwards, however, as she was walking about upon the beach, Finau ordered a Sandwich Islander, who was at hand with his musket, to shoot her. With ready acquiescence the man shot her dead upon the spot. Mr. Mariner was at a little distance, and saw the fact without having it in his power to prevent it. The people in general were rather glad of her death, as she used to break in upon religious ceremonies and on other occasions, when they were drinking kava, and dance about to the annoyance of everybody, some-

times with scarcely any clothes on, which was considered very indecent and disrespectful.

"All things being now prepared for the invasion of Tonga, the gods invoked, and Finau assured of success orders were sent to all the Haapai islands to make Namuka the place of rendezvous. The large canoes of Lefuga, about 14 in number, were then launched. These, with Tubou Nuha's fleet from Vavau made about 50 sail. Four of the largest had each a carronade on board. The vessels proceeded towards the appointed place, but, on account of contrary winds, were obliged to put into Wiha Here Finau took an opportunity to review his men, most of them being painted and dressed after the warlike manner of the people of Fiji. They paraded up and down for some time, brandishing their clubs and spears, and having a sort of sham fight. Finau sat with several other chiefs in the house on the *malai*, an extensive grass plot, used for public assemblies. Each warrior of note ran singly close up to Finau, and, striking his club violently on the ground, cried out, "This is the club for ——," mentioning the name of some individual enemy whom he meant to particularly seek out and engage Others running up in the same way, exclaimed, "Fear not, Finau; no sooner shall we land at Tonga (the island of Tongatabu was generally referred to as Tonga) than here is the club with which I will kill anyone who dares to oppose us."

Finau and the chiefs thanked them for their sentiments of love and loyalty, and then he addressed them in a speech to the following purpose: "Be brave in battle; fear not death. It is far better to die in war than to live to be assassinated at home, or to perish by a lingering disease." Finau, the Tongan philosopher!

The Attack on Nukualofa.

"After remaining a day and a night at this island, they again put to sea with the additional force of six canoes, and made sail for Namuka where they arrived in a few hours. Here they had another review, remaining two days, then sailed with all the rest of the forces of the confederate islands, amounting to about 170 canoes, direct for the island of Tonga. Owing to the calmness of the weather they did not reach their destination the same evening in sufficient time to land, but went on shore at a small island close by, called Pangaimotu, where they passed the night. Before morning several presents were brought to Finau and his chiefs by the people living at a consecrated place on the island, called Mafanga. Mafanga was a piece of ground about half a mile square, situated on the western part of the island. In this spot were the graves where the greatest chiefs, from time immemorial, had been buried; and the place was considered sacred. It would be a sacrilege to fight there, and nobody could be prevented from landing. If the most inveterate enemies met upon this ground, they must look upon each other as friends, under penalty of the displeasure of the gods, and, consequently, an untimely death or some great misfortune. There were several of these consecrated places on different islands. The following morning Finau with several of his chiefs and *matabules* landed at Mafanga, and immediately proceeded to his father's grave (Mr. Mariner being also with them) to perform the ceremony of *tugi*. All who went for this purpose put on mats instead of their usual dress, and wreaths made of the leaves of the *ifi* trees round their necks, significant of respect and humility They sat down cross-legged

Nieafu (Vavua).

before the grave—Finau as well as the rest—beating their cheeks with their fists for about half a minute, without speaking a word. One of the principal *matabules* then addressed the spirit of Finau's father in this strain : " Behold the man who has come to Tonga to fight his enemies ; be pleased with him and grant him thy protection ; he comes to battle hoping he is not doing wrong. He has always held Tuitonga in the highest respect, and has attended with exactness to all religious ceremonies." One of the attendants then went to Finau and received from him a piece of kava root, which he placed on the raised mount before the *fytoca*, or burying-place. Several others who had pieces of kava root went up to the grave in like manner and deposited them The ceremony being ended Finau and his friends returned to the beach, where a large root of kava was brought to them as a present by the chief of the consecrated places. During this time the greater part of the forces in the canoes employed themselves in preparing for battle, again painting their bodies and faces. The enemy on shore was also preparing. They shouted the war-whoop and ran up and down the beach with furious gestures,

Monument, King George I., Nukualofa.

splashing up the water with their clubs, brandishing them in the air, flourishing their spears, and bidding defiance to their invaders. Finau and his attendants having returned on board, the whole fleet proceeded to a neighbouring fortress called Nukualofa, the strongest though not the largest, in the island. The fortress was situated on the western coast, about 100 yards distant from the water's edge, occupying about four or five acres of ground. It consisted, in the first place, of a strong wall or fencing of reeds, like wicker-work, supported on the inside by upright posts, from six to nine inches in diameter, and situated a foot and a half distant from each other, to which the reed-work was firmly lashed by tough cinnet, made of the husk of the cocoanut. This fencing was about nine feet in height, the post rising about a foot higher. It had four large entrances, as well as several small ones, secured on the inside by horizontal sliding pieces, made of the wood of the cocoanut tree. Over each door, as well as at other places, were erected platforms efien with the top of the fencing, supported chiefly on the inside, but projecting forward to the extent of two or three feet. These platforms were about nine feet square, and situated 15 yards distant from each other ; and as they were intended for the men to stand on, to shoot arrows or throw down large stones, they were also defended in front and half-way on each side by reed-work six feet high, with an opening in front, and others on either hand, for the greater convenience of throwing spears, &c. The lower fencing had also openings for a similar purpose. On the outside was a ditch nearly 12 feet deep, and as many feet broad, which, at a little distance, was encompassed by another fencing similar to the first, with platforms, &c., on the outside of which there was a second ditch. The earth dug out of these ditches formed a bank on each side, serving to deepen them. The inner and outer fencings were ornamented profusely with white shells. Some of these fortifications were square, others round like that of Nukualofa.

" Having arrived with the whole of his fleet off Nukualofa, and having with him, besides Mr. Mariner, fifteen other Englishmen, eight of whom were armed with muskets, Finau proceeded to land his troops under cover of a fire of musketry, which speedily drove most of the enemy who had sallied forth back into the garrison. The first fire killed three and wounded several ; and a repetition of it threw them into such dismay that in five minutes only 40 of the bravest remained ; and these began to retire as the forces of Finau increased on the beach. Meanwhile the carronades were dismounted from their carriages, slung on poles, and conveyed over a shallow reef to the shore. The whole army being landed, and the guns again mounted, the latter were drawn up before the garrison, and a regular fire was commenced. Finau took up a position on the reef, seated in an English chair (from the " Port-au-Prince "), for his chiefs would not allow him to expose his person on shore. The fire of the carronades was kept up for about an hour. As it did not appear to do all the mischief to the exterior of the fortress, owing to the yielding nature of its material, that the King expected, he sent for Mr. Mariner, and expressed his disappointment. The latter replied that no doubt there was mischief enough done on the inside of the fort, wherever there were resisting bodies, such as canoes, the posts and beams of houses, &c. : and that it was evident the besieged had no reason to think lightly of the effect of the artillery, seeing that they had already greatly slackened their exertions, not half the number of arrows being now discharged from the fort. It was now resolved to set fire to the place ; and a number of torches were prepared and lighted, and an attack made upon the outer fencing. It was found to be but weakly defended, and was soon taken, for the door-posts being shot away an easy entrance was obtained. A considerable portion of the inner fencing was found undefended, and towards this place a party rushed with lighted torches The conflagration spread rapidly on every side ; and, as the besieged endeavoured to make their escape their brains were knocked out by a party stationed at the back of the fort for the purpose. During this time the guns kept up a regular fire with blank cartridges, merely to intimidate the enemy. The conquerors, club in hand, entered the place in several quarters, and slew all they met—men, women, and children.

"The scene was truly horrible," says Mariner. "The war-whoop shouted by the combatants, the heart-rending screams of the women and children, the groans of the wounded, the number of the dead, and the fierceness of the conflagration formed a picture almost too distracting and awful for the mind to contemplate. Some, with a kind of sullen and stupid resignation, offered no resistance, but waited for the hand of fate to despatch them, no matter in what mode; others, already lying on the ground wounded, were stuck with spears, and beaten about with clubs by boys, who followed the expedition to be trained to the horrors of war, and who delighted in the opportunity of gratifying their ferocious and cruel disposition. Every house that was not on fire was plundered of its contents, and the conquerors made a considerable booty."

"In a few hours the fortress of Nukualofa, which had obstinately and bravely defended every attack for eleven years or more, was thus completely destroyed When Finau arrived upon the place and saw several canoes, which had been hauled up in the garrison, shattered to pieces by the shot, and discovered a number of legs and arms lying around, and about 350 dead bodies, he expressed his wonder and astonishment at the dreadful effect of the guns. He then thanked his men for their bravery, and Mr. Mariner and his companions in particular for the great assistance rendered by them. A few of the enemy, who had escaped the general slaughter, were taken prisoners, and gave a curious description of the effect of the guns They declared that when a ball entered a house it did not proceed straight forward, but went all round the place, as if seeking for men to kill; it then passed out of the house and entered another, still in search of food for its vengeance, and so on to a third and fourth. Sometimes it would strike the corner post of a house and bring it all down together. The chiefs, seeing this dreadful mischief going on, rendered still more awful by their own imaginations, sat in consultation upon one of the large canoes, and came to a determination to rush out upon the white men and take possession of the guns. This was scarcely resolved upon when a shot struck the canoe they were sitting on and shattered it to pieces; and they ran for security to one of the inner houses of the garrison, where their distress was much increased by finding their men deserting and running into the country.

"The King, having finished this affair, began to think of returning to Pangaimotu. Mr. Mariner endeavoured to persuade him to follow up the advantages of his victory by immediately laying siege to another fortress, which, no doubt would soon have fallen into their hands; but Finau was not yet the complete warrior. Pangaimotu was only about three-quarters of a mile from the island of Tonga, from which it was separated by a long narrow reef. As soon as they landed they sat down to eat, not having taken any refreshment since morning, with the exception of some of the men, who had partaken of some yams and plantains, which were found roasting along with the bodies of the dead in the general conflagration. They remained here several days, during which time several canoes were sent to an uninhabited part of Tonga for the purpose of procuring reeds to rebuild the fortress; which step was taken on the advice of the gods, who were consulted through the medium of the priests.

Consulting the Oracle.

"The invocation of the god, and inspiration of the priests, were matters of the first importance to Tongans in those days. The night previous to the consultation of the oracle, the chief would order his cook to kill and prepare a hog, and to procure a basket of yams and two bunches of ripe plaintains. These things were next morning carried to the place where the priest was. The priest might be apprised of the circumstance or he might not. The chiefs and *matabules* clothed themselves in mats and repaired to the spot. If it were at a house, the priest seated himself just within the eaves; if at a distance, on any convenient spot of ground, and the *matabules* ranged themselves on either hand, leaving a considerable space vacant opposite the priest. In this space, at the bottom of the circle, sat the man who prepared the kava, the root being previously chewed by the cooks, attendants, and others, who sat behind them. Behind these again sat the chiefs indiscriminately among the people, believing that such modest behaviour must be acceptable to the gods. As soon as they were all seated, the priest was considered as inspired, the god being supposed to exist within him from that moment. He remained for a considerable time in silence, with his hands clasped before him, his eyes cast down, and motionless. During this time the victuals were being shared out and the kava prepared, and the *matabules* began to consult him. Sometimes he answered them, sometimes not. Frequently he would not utter a word until the repast was finished. When he opened his lips he generally began in a low and altered tone of voice, which gradually rose to nearly its natural pitch, though sometimes a little above it. All that he said was supposed to be the declaration of the god, and he spoke in the

His late Majesty King George I.,
Grandfather of present King.

first person as if he were the god. All this was done generally without any apparent inward emotion or outward agitation; but on some occasions his countenance would become fierce and his whole frame agitated. He would be seized with a universal trembling; the perspiration would break out on his forehead, and his lips, turning black, were convulsed. Tears would start from his eyes, his breast would heave with great emotion, and his utterance be choked. These symptoms gradually subsided. Before this paroxysm came on, and after it was over, he often ate as much as four hungry men in other circumstances could devour. The fit having worked off, he remained calm for some time, then took up a club that was placed by him for the purpose, turned it over and regarded it attentively; then looked up earnestly, now to the right, now to the left, several times. At length he suddenly raised the club, and, after a moment's pause, struck the ground or the adjacent part of the house with considerable force Immediately the god left him, and rising he retired to the back of the ring among the people. If the company had a desire for any kava, the greatest chief present would go and sit at the head of the ring.

Royal Hotel, Nukualofa.

It might be supposed that this violent agitation on the part of the priest was merely an assumed appearance for the purpose of deception; but Mr. Mariner tells us the he has no reason to think so. "There can be little doubt but that the priest, on such occasions often summons into action the deepest feelings of devotion of which he is suscepible, and by a voluntary act disposes his mind, as much possible, to be much affected, till at length, what began by volition proceeds by involuntary effort, and the whole mind and body become subjected to the overruling emotion. But there is nothing new in all this. Ancient times, as well as modern, afford numerous instances of this nature; and savage nations, as well as civilised, display ample testimony that false religions and false notions of religion act upon some minds with such extraordinary impulses that they are mistaken for divine inspirations. It happens in the Tonga Islands that persons who are not priests are often visited by the gods, particularly females, but who are never affected in the manner described. They are generally low-spirited and thoughtful, as if some heavy misfortune had befallen them. As the symptom increases, they generally shed a profusion of tears; and sometimes swoon away for a few minutes. The height of the paroxysm generally lasts from a quarter to half an hour. These are also called fits of inspiration, and are firmly believed to be visitations from some god who accuses the party of neglect of religious duty, not by an apparent audible warning, but by an inward compunction of conscience. But these things are also common enough in all parts of the world, at home as well as abroad. Some of the natives are such adepts at this sort of mysterious conversation with the divinities that they can bring on a fit of inspiration whenever they feel their mind at all so disposed."

Mr. Mariner once witnessed a rare instance of a man who was disappointed in this particular. Finding himself, as he thought, about to be inspired, some kava was brought to him, this being usual on such occasions, but, in a little while, he was obliged to acknowledge that the god would not visit, at which all present were greatly surprised, and the kava was taken away again. These imaginations have sometimes produced very serious consequences. On one occasion a certain handsome chief became inspired, but he did not yet know by whom. On a sudden he felt himself exceedingly low-spirited, and shortly afterwards swooned away. When recovered from this, but still finding himself very ill, he was taken to the house of a priest, who told the sick chief that it was a woman (mentioning her name) who had died two years before and was now in *Bolotu* (the Tongan's Paradise), that had inspired him; that she was deeply in love with him, and wished him to die (which event was to happen in a few days) that she might have him near her. The chief replied that he had seen the figure of a female two or three successive nights in his sleep, and had begun to suspect that he was inspired by her, though he could not tell who she was. He died two days afterwards. Mr Mariner visited him three or four times, at the house of the priest, and heard the latter foretell his death. It may be mentioned that Finau's son, who at this period was at the Navigators' Islands (Samoa), was in the habit of being inspired by the spirit of Tukuaho, late king of Tonga, who was assassinated by Finau and Tubou Niua. When this young chief returned to Haapai, Mr. Mariner, who was upon a footing of great friendship with him, asked him how he felt when the spirit visited him; he replied that he "felt himself all over in a glow of heat and quite restless and uncomfortable, and did not feel his own personal identity as it were, but seemed to have a mind different from his own natural mind, his thoughts wandering upon strange and unusual subjects, although perfectly sensible of surrounding objects." Asked how he knew it was the spirit of Tukuaho, he answered, "There's a fool! How can I tell you how I knew it; I felt and knew it was so by a kind of consciousness; my mind told me that it was Tukuaho."

After the Battle.

"To return to Finau and his army at the island of Pangaimotu. A sufficient quantity of reeds and stakes having been procured, Finau left Pangaimotu and landed at Nukualofa for the purpose of rebuilding the fortress. The plan was somewhat different from the

former, and larger, as being more suitable to their views. A vast number of hands were employed, and in two days the building was finished—a few alterations and additions being afterwards made as occasion and convenience required. During this work several of the men got dangerously wounded by falling into pitfalls, of which there were several on the land side of the *colo*. They were also much annoyed by the smell of the dead bodies that lay everywhere, but which they did not take the trouble to bury, as they were enemies. The canoes were hauled up on the beach, and a strong fencing of stakes driven round them. The four guns were drawn into the fortress, and one placed at each door. A few days afterwards a small party, who went into the country, according to their daily custom, for the purpose of gathering cocoanuts, were attacked by a larger party of the enemy, when one man was killed and the rest driven back to the own party looking round, and seeing these four bravely make a stand, like heroes at Thermopylæ, came up with all speed to their assistance, and a general battle took place, which was obstinately fought for some time. At length, however, the enemy was completely routed.

"Whilst this was going on a remarkable incident occurred. A Haapai chief, at some distance from his friends, met a Tonga chief, and they immediately engaged with their clubs. One being soon disarmed, and the other having broken his club, they fought with their fists; till, at last, so weak that they could not strike, they grappled with each other, and both fell to the ground. The Tonga chief, incapable of injuring his antagonist in any other way, got his fingers into his mouth and gnawed them dreadfully; and after lying for a long time looking at each other they gathered a little fresh strength, and by mutual agreement each

Trees with Flying Foxes at Hihifu.

colo. Upon this a body of 200 set out (Mr. Mariner among them) in pursuit of the enemy. They found them, and were kept at a running fight till decoyed beyond where another party lay concealed, who immediately rose and attacked them in the rear and killed about 30. The Haapai people began to run, and Mr. Mariner, with four of the natives who were engaged with another party, found it necessary to decamp also. In crossing a field of high grass he fell into a hole six feet deep, and came near losing his life. His four faithful friends, however, were resolved to save him, and three defended the place with their spears while one helped him out. One of the three was killed on the spot. Having extricated him from his perilous situation, and finding a large body of the enemy close upon them, they resolved to sell their lives to the utmost advantage. At this moment their crawled home to his respective fort. The Haapai men at length arrived at the fortress, tired and fatigued beyond conception, with about 15 prisoners.

"The following day some of the younger chiefs, who had contracted the Fijian habits, proposed to kill the prisoners lest they should make their escape, and then to roast and eat them. The proposal was readily agreed to, by some because they liked this sort of diet, and by others because they wanted to try it, thinking it a manly and warlike habit. There was also another motive, viz., a great scarcity of provisions; for some canoes which had been sent to the Haapai Islands for a supply were unaccountably detained, and the garrison was already threatened with distress. Some of the prisoners were soon despatched; their flesh was cut up into small portions, washed with sea water, wrapped up in plantain leaves, and roasted under hot

stones ; two or three were baked whole, like pigs. A few days elapsed without any signs of the canoes from Haapai, and the distress of those who did not eat human flesh was very great. Mr. Mariner had been two days and a half without eating anything, when, passing by a house where they were cooking, he walked in, with the pleasing hope of getting something that his stomach would bear, if it were only a piece of a rat. On inquiry, he was told they had got some pork, and a man offered him a piece of liver, which he eagerly accepted, and was raising it to his mouth when he saw, by the smile on the countenance of the man, that it was human liver. Overcome by disgust, he threw it back in the man's face. The man laughed, and asked him if it were not better to eat good meat than die of hunger ? When Captain Cook visited these islands cannibalism was scarcely thought of ; but " evil communications " with Fiji taught them this, as well as the art of war ; and famine which happened sometime afterwards rendered the expedient for a time almost necessary. On this occasion they waylaid and murdered one another to supply themselves with food ; and they still tell an anecdote of four brothers who, in this time of scarcity, invited their aunt to come and partake of a large yam, which they said they had seretly procured. The poor woman, glad of the idea of getting something to eat, and pleased with the kindness of her nephews, went to their house, where they soon despatched her, and she herself formed the materials for a repast. Another anecdote is told. There was a great scarcity at one of the fortresses on the island of Tonga, called Nuku Nuku. Two daughters of a chief of this place agreed to play at a game called *lafe* against two young chiefs upon the conditions that if the girls lost the game, they were to divide a yam, which they had in their possession, and give half to the young chiefs ; but if, on the contrary, these lost the game, they were still to have half the yam, but were to go out and kill a man, and give half his body to the girls. The result was that the latter won the game and, giving half their yam to the two chiefs, waited for the performance of their agreement. The two young men set out under cover of night, and concealed themselves near an enemy's fortress. Early in the morning a man came out of the fencing to fetch some salt-water from the shore in cocoanut-shells, which he carried with him for the purpose. When he approached the place where the two lay concealed they started out upon him, killed him with their clubs, and, at the risk of their lives, brought his body to Nuku Nuku, where they divided it and performed their promise..

" It was more than a fortnight before the canoes returned from the Haapai Islands with a supply of provisions, owing to the bad state of the weather. Every day a number of deserters from different garrisons came over to Finau. They all brought intelligence that he might shortly expect an attack from one or other of them ; but the fortress was now well prepared to receive them.

" Meanwhile the chief of a fortress called Bea, about four miles eastward, entered into an alliance with Finau, or, rather, submitted to his dominion, acknowledging him King of Tonga. The name of this chief was Takai. Having remained a fortnight or three weeks in daily expectation of an attack from an enemy and seeing yet no signs of it, Finau became exceedingly impatient ; for he was desirous of returning to the Haapai Islands to perform an indispensable ceremony of a religious nature, which requires explanation. At the death of Tui Tonga there is such a constant feasting for nearly a month as to threaten a future scarcity of certain kinds of provisions. To prevent this evil a prohibition, or *tabu*, is afterwards laid upon hogs, fowls and cocoanuts, so that nobody but great chiefs may use them for food, under pain of death. This *tabu* lasts about eight months. When Mr. Mariner first arrived at these islands, the Tui Tonga had just died and the ceremony of his burial was about to be performed, although he had not an opportunity of witnessing it. The feasting consequent upon this event being over, the *tabu* was imposed upon the articles named ; and after the lapse of eight months, the period to take it off had arrived, the accomplishment of which constituted the ceremony in question. Two or three plantations were exempt from this *tabu*, to the end that hogs, fowls and cocoanuts might be furnished for occasional religious rites, and for the consumption of the higher orders. If the removal of the *tabu* were not performed in due time, it was supposed that the gods would become exceedingly angry, and revenge themselves by the death of some of the great chiefs. Finau, seeing no appearance of an enemy, and being anxious to repair to Haapai for the performance of this ceremony, consulted the gods, and was admonished to proceed on his way as soon as possible. He at first proposed to make some further arrangements with Takai and to leave 100 of his men to garrison Nukualofa till his return ; but being advised not to do so lest this chief should prove treacherous and put them to death, he resolved to give the fortress wholly up to Takai. The canoes were accordingly launched and stored with provisions ; and Finau went on board with all his army the same afternoon, and landed at Pangaimotu, intending to sail the following morning for Haapai. During the night a great fire was seen at Tonga, and the fortress itself was seen to be on fire ; whether from accident or the treachery of Takai Finau was resolved to learn. Before sunrise, therefore, he sent out a canoe to make inquiry, and it returned with the information, received from a subject of Takai, that the place was burned by order of that chief, whilst Finau was within sight, on purpose to anger him. At this insult Finau was so enraged that he resolved to go back immediately and exterminate Takai and all his family ; but the priests dissuaded him, reminding him of the admonition of the gods. This circumstance so affected him that it prevented his departure till the following morning. In the meantime a Tonga chief, Filimoeatu, and his family, having obtained permission from the superior chief of his garrison, that of Hihifo, to join Finau, as he was his relation, arrived at Pangaimotu, and entered into the king's service.

" During the day another circumstance occurred which afforded Finau much interest and some amusement. Mr. Mariner having heard that European ships more frequently touched at Tongatabu than at any of the other islands, had written an English letter (with a solution of gunpowder and a little mucilage for ink) on

some paper which one of the natives had had for a long time in his possession, addressing it to whomsoever it might come, stating the circumstances of his situation and that of his companions. This letter he had confided to the care of the chief of Mafanga, with directions to give it to the captain of any ship that might arrive. Tui Tui (the Sandwich Islander) having heard of this letter, mentioned it to Finau, and represented it to be a notice to European ships of the fate of the "Port-au-Prince," and a request to take revenge for the destruction of her crew. Finau immediately sent for the letter, and obtained it, under some specious pretext, from the chief of Mafanga. When it was put into his hands he looked at it from all sides; but not being able to make anything of it, he gave it to Jeremiah Higgins, who was at hand, and ordered htm to say what it meant. Mr. Mariner was not present. Higgins took the letter and, translating part of it into the Tongan language, judiciously represented it to be merely a request to any English captain who might arrive to plead with Finau for the liberty of Mr. Mariner and his countrymen; stating that, whilst they had been kindly treated by the natives, they wished to return to their native country. This was not the true substance of the letter, but it was what was least likely to give offence; and Finau remarked that it was but natural for them to wish to go back to their native country and friends.

"In connection with the joining of Finau's forces by a relative, Filimoeatu, after obtaining the permission of his superior chief at Hihifo, it may be mentioned that it often happened in a civil war that sons had to fight against their fathers and brothers against brothers. An old custom existed binding every man to join the cause of that chief on whose island he happened to be at the time war was declared, unless some circumstance such as particular relationship between great chiefs, allowed of his immediate chief giving him permission to depart. Another custom, which, however, was abandoned during Mr. Mariner's residence at the islands, was the strangling of the chief wife of the divine head, Tui Tonga, on the occasion of his death.

"Tubou Malohi now took refuge with his tributary chiefs, but was driven away by each in turn. Becoming the guest of Teukava, who had for his wife a white woman named Eliza Mozer, taken from an American ship, the "Duke of Portland," he influenced his protector to lay siege to the fortress of Nuku Nuku. In attempting to garrison it Teukava was killed, whereupon his enemies attacked the fortress at Hihifo. Though they were beaten off Tubou Malohi was afraid to stay there. He sent a message to his younger brother, Tubou Toa, expressing a desire that Finau Ulukalala would allow him to live in peace at Haapai. The two brothers visited Vavau, and the elder one had the mortification of paying homage to his own subject and his father's murderer. Tubou Malohi remained at Haapai, living a quiet and peaceable life until 1812, while his kingdom of Tongatabu remained a prey to anarchy and civil war. But the murder of his father lay heavy on the heart of Tubou Toa. He submitted to Finau, whom he knew was as guilty as his brother, because by that means the object that was dearest to his heart, the avenging of his father's death, was brought closer to accomplishment. As the Governor of Vavau, Tubou Niua had become a popular chief. History has written of him as a man of brave and open character, but one little fitted to cope with the cunning of his inveterate enemy, who lost no opportunity of poisoning Finau's mind against him. He was, he said, plotting a rebellion against the authority of Finau, and he persisted in neglecting to send tribute of the value which was due to the position Finau occupied. At length he openly proposed his assassination, and Finau listened, for he would allow nothing to stand in the way of his own interests, not even though it cost the murder of his own brother. Finau denied, of course, that he had any complicity in the murder, but

King's Palace, Nukualofa.

the chiefs of Vavau were not deceived. In a fortnight Toe-umu, his aunt, declared her independence of him, and she had a great following. They had built, it is said, the largest fortress ever seen in Tonga, and were ready to resist Finau to the bitter end. Preparations for an invasion of Vavau were well in hand when Finau's son, Moengangongo, and Vuna, formerly Governor of Vavau, arrived on the scene from Samoa, where they had spent some years. Finau visited Vavau alone in an endeavour to make terms, but they would not listen except on the condition that he cut off all communication with Haapai. Accordingly he returned to Haapai and embarked his forces in 50 war-canoes, with four carronades and ammunition. He had with him about 5,000 men and 1,000 women. Then began a siege which lasted many months, and it was only after a promise that no revenge would be taken on them that the garrison submitted. The promise, however, was not observed, for Finau soon seized upon an excuse for evading it. He had some of the leading chiefs seized at his kava party and killed

Mummy Apple Tree.

while 18 were turned adrift in leaky canoes. Twelve, however, at their own request, had their brains knocked out rather than die ignominiously by drowning. The remainder were set adrift, and they died regretting ever having trusted to the honour of Finau.

Death of Finau.

But Finau's eventful reign was fast drawing to a close. Even while now he was in the very zenith of his power the shadow of death was upon him. He was taking steps to abolish the *inaji*, the annual presentation of food to the Tui Tonga—neither religion nor sentiment had ever swayed him much—when suddenly his daughter died. His pleadings with the gods were in vain ; an inspired priest declared that the girl's death was the result of his own neglect of higher things, and that a punishment still more severe awaited him. And now the implacable spirit of revenge again seized upon him, and he decided to kill Tubou Tou-tai, the priest of his god. The rope with which to bind him had actually been sent for, when Finau himself was taken suddenly ill. One of his children was strangled in the hope that the gods would thus be appeased. In vain : Finau was dead next day.

"But the evil he had wrought in Tonga," says one writer, "could not end with his life. He had found his country in peace and plenty ; he left it torn by famine and civil war, having in his short life caused more bloodshed and human suffering than the aggregate in the whole of Tongan history before his time." Another says : "A character like Finau's would have well suited the Greek drama. The great masters of that drama would have desired no better elements than are to be found in the history of this remarkable man : his remorseless ambition and his natural affections—his contempt for the fables and ceremonies of his country, when in prosperity—his patient submission to them, when in distress—his strong intellect—his evil deeds—and the death which was believed to be inflicted on him in vengeance by the overruling divinities whom he defied."

An account of this remarkable man, Finau, is given by Labillardiere in connection with "D'Entrecasteaux' Voyage." He is also described in the journal of one of Captain Cook's officers, as follows :— "Finau appeared to be about 25 years of age, a tall, handsome man ; he had much fire and vivacity, with a degree of wildness in his countenance that well tallied with our idea of an Indian warrior, and he was one of the most active men I have ever seen. The western part of Tongatabu, with Annamooka, the Haapai Islands, and all the islands to the northward were under his jurisdiction. But what gave him more consequence was his spirit, activity, and his port as general. Whenever the people of Tongatabu went to war, they were headed by him. His followers were numerous and more attached to him than those of any other chief ; in short, he was by much the most popular man among the islands. Nevertheless, Finau, with all his good qualities, was tainted with a degree of rapaciousness that made him guilty of actions rather bordering on meanness and dishonesty, which, I believe, he was chiefly tempted to from a desire of being liberal to his adherents." This man was discussed close on a century ago in an article in the *Quarterly Review*. "Little did Finau imagine," it was stated therein, "when, in directing the massacre of the ship's crew (the 'Port-au-Prince') he gave orders to spare a boy whose appearance and youth had excited his compassion, that by that boy's means his life and actions should be made known throughout the civilised world, and perhaps to the latest posterity ; for Finau is not one of those men whose history is forgotten as soon as read—his character is strongly marked and prominent—one of those which in future ages will stand alone for remembrance."

Withal, as we have said, he was a philosopher. On one occasion, in an address to his warriors, he said : "If any man sees the point of a spear advancing upon his breast, he is not to run back like a coward, but push forward upon it and, at the risk of his life, deal destruction on his foe." Death was a thing to be despised, said he, not to be feared by a brave man, whose name would be remembered when his body was buried in the dust. Again, he said it was the part of a brave man to keep himself cool when insulted,—advice which very few men are capable of living up to.

His son, Moengangongo, who succeeded him, was of a different character, a man whose sole desire was peace. He started by banishing to Haapai all the chiefs likely to plot against his government; and he announced that from then out all communication with Haapai was at an end. He had only been reigning for a few months when Fatafehi Fuanunuiava, the Tui Tonga, died, and the young King then decided on abolishing the office, as his father had intended to do. He regarded the *inaji* as a useless tax on the people, and until the ceremony was abolished he saw no way of cutting off communication with the outside world. Some years later the office was revived in the person of Laufilitonga, the last of the Tui Tonga, but the great *inaji* ceremony had been discontinued too long to be reintroduced.

The Haamonga Monument.
The greatest curio in Tonga. Thousands of years old.

Mariner, whose history provides the only account we have of this most interesting period, left Tonga in 1810. The year following Finau II. died; his uncle, Finau Fiji—also known as Tuabaji,—succeeded him. This man is described as having been a wise and temperate chief, and under his reign intercourse with Haapai was again opened up. Haapai now became the political centre of the group.

The great warriors of Tonga, many of whom had been trained in Fiji, had gathered round Tubou Toa; and with him were his brother Tubou Malohi, the nominal Tui Kanokubolu, and Vuna, the banished Vavau chief. He made descents every year on Tongatabu, but without any particular success attending his efforts. In 1812 Tubou Malohi died. His brother became his successor, although his mother was of inferior rank. Having been duly elected, he at once set about an invasion of Tongatabu. He died in 1820, but before his death he succeeded in compelling some of the chiefs who had revolted acknowledge his authority. When he died the fortresses were rebuilt and anarchy again reigned in the island.

Missionary Work and Intrigues.

There was no king in Tonga for six years. In June, 1822, a Methodist missionary named Lawry arrived and made a second attempt to inculcate the doctrines of Christianity in the people. The influence of the native priests was waning, and Lawry was in a better position to teach the new religion than were the pioneers of the "Duff." In November of the following year Futakava, a young chief, who had been taken by a vessel to New Zealand and to Sydney, returned to the islands, and he was able to endorse what Lawry had told the natives as to the wonders of foreign countries, so that the people were now the more ready to believe what the missionary told them in regard to spiritual things. Though he only stayed for a little over a year, he did much to pave the way for those who came after him. Two Tahitian teachers landed at Nukualofa in 1826; and only a couple of months after their arrival Mr. Thomas, who had been sent out by the Methodist Society in England, landed at Hihifo. Meanwhile, Tubou, half-brother of the murdered Tukuaho, had been elected Tui Kanokubolu, and a year after his election to the kingship he em-

braced Christianity. This was the beginning of a new era in the history of Tonga.

But it was not to be expected that this action would pass without serious opposition, and accordingly a powerful party was formed against him. Against his irresolution the character of Taufaahau stood out in bold relief. He was taught to write by Peter Vi, the most able and enlightened of the converts, and with his teacher he engaged in many exploits calculated to

The late Ofa.
Native Chieftainess, Tonga.

discredit the old native beliefs and the gods of his fathers. They presented kava to a priestess and beat her, at the same time challenging her god to avenge the indignity ; and they hanged five idols by the neck and set fire to the spirit-houses that they might convince all who had eyes to see that the *tabu* might be broken with impunity. Finau Ulukalala III., who was the paramount chief on Vavau, followed Taufaahau's example and obtained a teacher, but he was prompted by mere curiosity, and soon threw off the new cloak. Taufaahau visited Vavau and personally endeavoured to secure the conversion of Finau. The latter at length forsook his gods and turned to the new religion. Collecting his idols he addressed them informing them that he was going to burn them. "If ye be gods, escape !" said he. And he burned them—and they made no attempt to escape. This settled it. But Finau's brother was not so willing to see the old faith of the Tongans so easily supplanted by the new, and he made preparations for opposing the ever-swelling tide by force of arms. At this stage it was but natural that Finau should call upon Taufaahau to help him out of the trouble. But no blood was shed. The enemy was obliged to sue for peace, and the leader was banished to Fiji, while a number of his followers were taken to Haapai as prisoners. And this very moderation was one of the first fruits of the new teaching.

When he died in 1833 Finau Ulukalala committed the government of Vavau to Taufaahau until such time as his heir was grown up. A charge of usurpation was upon this levelled against King George I. by the Roman Catholic missionaries The heir's death took place, and Tonga had become a united kingdom with a constitution before his successor had reached manhood. To give Vavau an independent government would never have done. An independent sovereign of the joint kingdoms of Vavau and Haapai Taufaahau was free to acknowledge the suzerainty of the Tui Kanokubolu, or not. Under the influence he brought to bear the people of the two groups mentioned embraced the new faith. It was not so in Tongatabu. The fact that Tubou had turned Christian was sufficient excuse for his enemies to remain heathen. When in 1835 the Tui Vakano went over to the missionaries he was deprived of his title and expelled by his people. Then he spread the report that the heathens intended to resort to arms to depose the King, and this resulted in the Christian party throwing up entrenchments at Nukualofa and precipitating hostilities. Civil war was inevitable, but a hurricane which destroyed the food supplies compelled the two parties to remain inactive until the beginning of 1837, when the Christians defeated the heathens near Bea. Peace was declared in the middle of March, but outside their entrenchments neither party felt safe. Treachery was suspected on both sides. Still they met and fraternised on May 14, 1837, on the occasion of the marriage of Tui Belehake, a chief belonging to the family of the Tui Tonga, to Charlotte, the daughter of Taufaahau. But it was only a temporary lull.

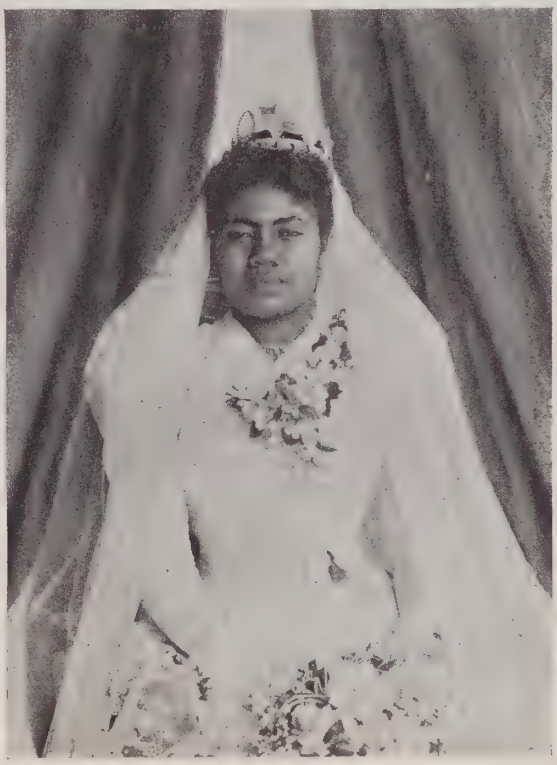
A plot to assassinate the King was reported to have been discovered in 1839, but it was not till January of the following year that the storm broke. In that month King Josiah Tubou paid a friendly visit to Ata in Hihifo, and some of Ata's followers attacked and killed a party of Christians in their plantations. This was tantamount to a declaration of war, and a strong party was sent from Nukualofa to bring the King to a place of safety. The Christians won the day, and this without the loss of a single life. Five hundred prisoners fell into the hands of Taufaahau, as the result of a clever stratagem on his part, and he spared them all. He now took up his quarters in Nukualofa. In

April, 1840, further attacks were made by the heathens on the Christians, and war again seemed likely, when Commodore Wilkes, of the United States Exploring Party, arrived on the scene, who offered to mediate. Another attack was made by the heathen, however, and his object was frustrated. Commodore Wilkes formed the opinion that the missionaries were responsible for the war and that King George Taufaahau was aiming at securing through them his succession to the office of the reigning king.

On May 21, 1840, H.M.S. "Favourite," Captain Croker, anchored at Nukualofa, and on being appealed to by the missionaries, he landed a body of men and advanced on the fortress of Bea with three field-pieces. Croker paid for it with his life, and, in addition, two of his officers were killed and 19 wounded. With great difficulty the survivors succeeded in carrying off the injured, and they immediately put to sea, taking with them the missionaries and their families. The field-pieces fell into the hands of the Tongans, and one may still hear them tell the story of how they beat a British man-of-war. Without doubt the incident did much to lower British prestige in the islands.

In 1842 some Roman Catholic missionaries landed and joined the heathen at Bea, and the Tongans were now to get some idea of "how these Christians love one another." The Methodist missionaries bitterly attacked the Roman Catholic priests, whom they regarded as having no right in Tonga; the Roman Catholics retaliated. It was but natural that all this should have an effect on the natives—and the effect it had was not calculated to make the pathway of either Methodist or Roman Catholic the easier. King Josiah Tubou died on November 14, 1845, and he instructed Tungi, the representative of the Tui Haatakalaua and the principal chief among the heathen, that he was to regard George Taufaahau as his successor. Those who had the nearest claims were Mumui and Maafu, Josiah's son, but as the son of Tubou-toa and the grandson of Tukuaho the rights of Taufaahau could to be questioned. George Tubou was elected King, on December 4, 1845, with all the customary ceremony, but there were signs that the heathen party were discontented. In 1847 King George Tubou removed his residence from Nukualofa to Haapai, leaving Tongatabu under the government of Maafu and Lavaka, of Bea. But these two chiefs soon proved that they were disloyal to him, and some French priests, who were with them, have been accused of goading them on In 1850 Tungi, son of Maekliuaki, the most influential of the heathen party, turned Christian. War followed. The King endeavoured to induce the priests to leave the rebels, but they refused, and their courage in braving the dangers of a siege, with the prospect of added horrors at the close—for the stronger party was the attacking one—deserves to be recognised by something more than sneers, such as they got from the rival missionaries, whose own conduct in 1840 provides a striking contrast.

War was formally declared on March 1, and in a pitched battle near Bea both sides suffered considerable loss. The result, however, was not decisive. A fortnight after the declaration of war the Roman Catholic Bishop of Samoa arrived in a French man-of-war, and he left again with the intention of securing help for the priests from Tahiti. On April 12 Bea was closely invested, and the King had earthworks thrown up at different points, garrisoning them with a force of 10,000 men. He hesitated to take the place by force, in the hope that the enemy would sue for peace. The Houma people had successfully resisted Ata's onslaughts, and the King's troops resolved to starve the garrison into submission. In July the garrison sued for peace, and the King pardoned them. Five weeks after this Sir Everard Home arrived, in command of H.M.S. "Calliope," and on his offering his services as mediator, terms were again sent to the enemy. The lives of all were to be spared on condition that the fort was surrendered and thereafter destroyed. The enemy asked



Lavinia, Late Queen of Tonga.

for the King's son and one of the missionaries as hostages, but the King would not consent Negotiations threatened to break down, when news reached Nukualofa that the principal chiefs had left the fortress and the King's forces were sacking it. The King, accompanied by Sir Everard Home, immediately set out for Bea, and arrived there only just in time to prevent the victorious forces from indulging in the worst outrages The town was on fire, and the priests were in danger of their lives. They were now, however, removed to safety. Lavaka, Maafu and Tubou Leva received the King's pardon and forthwith renounced heathenism and also Roman Catholicism. Once again was Protestantism triumphant.

In November Captain Belland arrived with the Imperial frigate, "Moselle," from Tahiti, and he held

an inquiry to investigate the charges brought by the priests. The upshot of this was that the French commander warned the king that his subjects must be allowed full freedom of conscience. Peace once more reigning in the land, King George resolved to carry out a wish that had long been dear to his heart, that of travelling abroad, and in 1853 he embarked in the mission brig, "John Wesley," for Sydney. *En route* he called at Bau, in Fiji, and there met King Cakobau, and formed the alliance that ultimately led to the annexation of Fiji by England. But that is a story that belongs to Fiji rather than to Tonga—how, after his visit to Sydney, where he was wonderfully impressed by everything he saw, King George visited Fiji with a large body of his warriors and joined with Cakobau in his efforts to crush the rebellion there ; how eventually the rebellion was crushed, and Cakobau's power, which since his conversion to Christianity had been on the wane, was restored. If it had not been for the assistance lent by him to Cakobau in this crisis it is conceivable that Fiji might never have been ceded to Britain. When, after this expedition, he returned to Tonga he found M. Du Bouzet, Governor of Tahiti, awaiting him with a treaty ready for signature, and so worded as to give the French priests the fullest liberty.

CHURCH AND STATE.

And now, from their ministrations spiritual, the missionaries turned their attention to things temporal, and began to meddle in affairs of State. For a long time the King resisted, but in 1862 a constitution on the European plan was granted and the new form of government forced upon the people. It has not proved an unmixed blessing, though it was soon seen that it had many advantages over the old system that had lasted through the centuries. The power of the missionaries was never greater than it was then. They were the King's sole advisers. A Royal Standard with doves and crossed swords and other strange devices was designed by them—devices strange in the eyes of the Tongans. A Crown and a Great Seal were ordered by them. The Church in Tonga made wonderful strides. The people contributed far above its needs, and at last there came a time when the people asked that the surplus should be spent in the Tongan Islands instead of being sent to help missions in other less favoured lands. The Wesleyan Conference in Australia hesitated to grant the request, and there arose a cry for ecclesiastical self-government. The Rev. Shirley W. Baker—a man whose history is a most remarkable one—was chairman of the Church in Tonga. There are few men who have been more maligned than he ; whether he deserved it or not it is not our place to say here. "Little by little," writes Basil Thompson, in his "Diversions of a Prime Minister," "he brought the King to look to him for advice in secular matters. The secret of his influence was the King's fear of losing his independence. Mr. Baker worked upon this fear, representing England as only waiting for an opportunity to seize the country as she had done in Fiji. It was only by following his advice that these nefarious designs could be frustrated. He now began to play into the hands of Germany, thinking that he would flatter the King by negotiating a treaty with one of the Great Powers. He approached the German Consul-General in Samoa, and found him ready to treat with him for a fair price—namely, the cession of a coaling station in the unequalled harbour of Vavau. On the 1st of November, 1876, the native plenipotentiaries, with their reverend interpreter, proceeded to a German ship-of-war to sign the treaty that had been prepared for them. It was read, and when the passage about the coaling station was reached Tungi objected that he would like to consult the King before signing such a clause, but the German commander sternly told them that it was all settled and that it was too late to withdraw. So the treaty was signed, and the coaling station ceded 'without prejudice to the rights of sovereignty of the King of Tonga,' and the 'interpreter' received a decoration from the Emperor of Germany for the trouble he had taken in the matter."

And this brings us to the establishment of the Free Church of Tonga. "Unga, the Premier and the King's son, died in Auckland, and Mr. Baker, out of his love for the King, brought back the body to Tonga in a German man-of-war, and consented to fill the place that Unga had left empty. For charges had been made against Mr. Baker—the great are always envied !—and a committee of his peers in the Methodist Church had advised his removal to Australia. Thus Unga's death saved him from the pain of leaving the Tongans, whom he loved." Next to the King, Mr. Baker was the most powerful man in Tonga ; and when the Wesleyan authorities in Australia declined to grant the King's request for ecclesiastical self-government in Tonga, with a separate conference, he suggested to the King that he should set up an independent Church, a national Wesleyan Church of his own. And so Mr. Baker made his *coup d'etat* and the new Church was set up. With him the Rev. Mr. Watkin, who had succeeded him as chairman, agreed to secede from the old-established body and throw in his lot with the new Church. Though the tenets of the two churches were the same there still remained a large minority who refused to desert the Wesleyan missionary. Unfortunately for himself, Mr. Baker was not content with petty persecution, but outrages of a serious character are charged against him ; and, unfortunately also for the Wesleyan cause, some of these outrages were grossly exaggerated, and people became sceptical, The leader of the new Church began to develop into something of a tyrant, and with this growth of tyranny on his part there developed among certain of the native chiefs a dislike, which very soon turned to hatred, so that, despite the protection he fancied the King's patronage afforded him, he walked continually in danger. In 1886 (so runs the story) four prisoners escaped from gaol and remained for months in hiding, being provided with food by sympathetic friends. One night early in January, 1887, they lay in wait for Mr. Baker, and fired at him as he was driving home with his son and daughter. Baker escaped without injury, but the son had his arm broken and the daughter was wounded. Wholesale arrests followed, and a trial took place in the presence of the native Chief Justice, a native jury, and Mr. Baker himself. The public was not admitted, and though there were a few Europeans present, they

did not understand Tongan, so that exactly what took place is not known, except from what Mr. Baker has said and what has been obtained from native sources. But several men were condemned to death, including the actual perpetrators, and four natives were taken to Malinoa Island and shot. Others, it is believed, would have met with the same fate had not Europeans interfered. Then Sir Charles Mitchell, the High Commissioner, arrived from Fiji in H.M.S. "Diamond." Nothing would suit Mr. Baker but he must connect the attack upon his life with the Wesleyans, and he endeavoured to connect the missionary with the crime. Nor did he stop at that; he even sought to connect the British Vice-Consul with it. Pretending that an insurrection against the King's authority had broken out in Tongatabu, he summoned the people of Vavau and Haapai to restore order; and they laid waste the country, plundering the houses of the Wesleyans and heaping insults on all who refused to join the Free Church. About 200 persons, who still held out, were shipped in two small schooners for Fiji, and eventually they settled on the island of Koro. It was the arrival of these people that led to the High Commissioner's visit to Tonga. An exhaustive inquiry was held. There are still a few copies of the bulky printed book which contains the evidence given at that inquiry, and it is one of the most remarkable stories of intrigue and persecution ever told.

A Native Village, Tonga.

Mr. Baker's Deportation.

It is unnecessary here to go into details as to what followed; suffice it to say that Mr. Shirley W. Baker—this man whom R. L. Stevenson met in Samoa, and whom he described as the only man that had lastingly impressed his mind on any nation in the South Seas—Shirley Baker, Premier, Minister of Foreign Affairs, President of the Court of Appeal, Auditor-General, Minister of Lands, Judge of the Land Court, Minister of Education, Medical Attendant to the King, &c., &c.—was in 1890 forcibly deported in a man-of-war by Sir John Thurston, who issued an order against his return to Tonga for a period of two years.

On Saturday, July 5, 1890, the following letter was despatched by Sir John Thurston to Mr. Baker, at Nukualofa, the former having arrived in H.M.S. "Rapid" three days earlier:—

High Commissioner's Office, Western Pacific,
H.M.S. "Rapid,"
Nukualofa, Tonga, 5th July, 1890.

Sir,—I am directed by the High Commissioner to inform you that, after a careful consideration of the existing state of affairs in Tonga, and of the disorders which his Excellency is satisfied are to be apprehended in the immediate future from your continued residence here, he has decided to prohibit your remaining in the Tongan Islands.

2. As being a person dangerous to the peace and good order of the Western Pacific, the High Commissioner will prohibit your remaining here after Thursday, the 17th inst., subsequently to which date you will, in the event of your disobeying the order, render yourself liable to imprisonment for a term not exceeding two years, and also to arrest and removal.

3. His Excellency deems it his duty to inform you that, according to sworn evidence in his possession, given by persons who know the feelings entertained of you by a large number of their fellow-countrymen, your life appears to be endangered. There are natives, so his Excellency is informed, who would shoot you without hesitation did they not fear the consequences to Tonga from the fact of your being a British subject, but who, so exasperated are they, will kill you in any case, together with some of the chiefs who have carried out your behests, if you remain in the country.

4. The High Commissioner is aware from personal observation that you are attended by night by an armed guard, even while moving about the precincts of the King's house (the partial possession of which, to the indignation of the Tongan chiefs, you have recently taken), and his Excellency is also aware from trustworthy sources of information that for a long time past you are never at night without such guard.

5. I am, therefore, to acquaint you that in giving you the present information his Excellency is also prepared should you request it to ask the commanding officer of H.M.S. "Rapid" to afford you protection on board his ship at any time between this date and that of the order of prohibition as heretofore indicated.—I have the honour to be, sir, your most obedient servant,

Wilfred Collet, Secretary.

A force was sent to take possession of the palace, to forcibly eject Mr. Baker, and to place an embargo on all his papers and effects. His private papers, even his money, were seized, and he was cast forth under

strict guard, merely in the clothes he stood in. Sir John in his first letter to the King stated :—"The falsehoods and unbecoming conduct of Mr. Baker in this matter are known throughout Australia and New Zealand, and I have caused them to be printed in Tongan, that they may be equally well known in this country."

The following letters will show that not only was an embargo laid on all Mr. Baker's possessions and personal effects, but that it went even further, and that the High Commissioner retained the key of the medicine chest.

THE HON. SHIRLEY W. BAKER TO SIR JOHN THURSTON.

Tonga, July 7th, 1890.

Your Excellency,—His Majesty has twice given me permission to go to my office to take out my private effects and also my correspondence, having amongst them letters from my wife, children, and business letters. There are also several printed books of mine, photos, and other nicknacks. I have also some stores in my back office, and also on the beach.

My son has also some private correspondence, and some £80 or £90 in his safe, besides books and money belonging to the Maka Maile Athletic Association.

Within an hour of the new Premier being appointed I asked his permission as well, so as to prevent any difficulty. He informed his Majesty that he would have first to ask your permission. I am now informed that you have refused to give that permission.

I forward now the keys of the offices and the stores and the Talavai.

I ask now again that my son may have permission to proceed to the offices and stores and obtain the same, and also several papers belonging to the Rev. J. B. Watkin.

I have also been refused permission to the Government Dispensary, a separate building altogether, in which there are no documents or papers. I have been requested by his Majesty, who is suffering from an attack of "La Grippe," and also by several persons, for medicine, but I am refused admission to the dispensary. I may say that the majority are my own private property, although there are a number belonging to the Government. I do not wish to remove the bulk of the medicines ; but I wish to go to the dispensary to make up medicine for his Majesty and other persons, and also to take away my own personal medical works, my carpenter's tools, and my medical instruments.

I forward also by my son the key of the same.—I have the honour to be, sir, your obedient servant,

SHIRLEY W. BAKER.

W. COLLET, ESQ, TO HON. S. W. BAKER.

O.H.M.S., Western Pacific High Commission,

July 7th 1890.

Sir —The High Commissioner directs me to acknowledge the receipt of a note from you to the effect that you are "sorry my (your) son did not leave the keys as requested, and that you 'now forward them by bearer.'"

The bearer of the note has some keys in his hand. But as his Excellency has made no request whatever to you, and is not less ignorant of the purport of your note than of the object of sending him a bundle of undescribed keys, he sends them back again.—I have, &c.,

WILFRED COLLET, Secretary.

P.S.—Since writing the foregoing, his Excellency has received a second and longer communication, which contains much that is irrelevant to the High Commissioner and particular statements that are inaccurate.

The High Commissioner gathers, however, from the communication last referred to that you wish the keys sent by the messenger to be handed to the Tongan Government, and has therefore suggested that the messenger go to the Premier, Tukuaho, to whom, also, your letter will be sent.

I am to add that the High Commissioner is satisfied that the King is in his normal health, and equally satisfied that his Majesty will be better without your medical advice. His Excellency is of opinion that there are strong reasons why you should not seek to force yourself on the King, and still more so why you should not prescribe medicine for him.

W. COLLET.

THE HON. SHIRLEY W. BAKER TO WILFRED COLLET, ESQ., SECRETARY OF HIGH COMMISSIONER.

Tonga, July 8, 1890.

Sir,—Will you please inform his Excellency that I have not forced myself on the King, nor do I intend to do so, nor have I seen him since I was driven from the palace ?

The reason of that portion of my letter of yesterday in reference to medicine for the King, was in consequence of my daughter coming over and saying that the King was coughing through the night, and wanted some of the cough mixture which I usually make for him. I did not intend to infer that he had personally requested me, for, as I have said before, I have not spoken to the King since I left the palace.—I am, sir, your obedient servant,

SHIRLEY W. BAKER.

On Monday, 7th, Mr. Baker was restored to his personal liberty, and all, or rather the greater part of his furniture was thrown out of his dwelling, after having been carefully searched and every scrap of paper removed.

The s.s. "Wainui" arrived at Nukualofa from Samoa, Vavau and Haapai on July 17, and continued her voyage for Auckland in the evening, conveying as passengers the Rev. Shirley W. Baker, Miss Baker, and Mr. S. Baker. When Mr. Baker went on board he received the formal order of prohibition, as follows :—

HER BRITANNIC MAJESTY'S HIGH COMMISSION, WESTERN PACIFIC.

Order of Prohibition by the High Commissioner.

Whereas it has been shown by evidence on oath to my satisfaction, that Shirley Waldemar Baker, of Nukualofa, Tonga, a British subject, is dangerous to the peace and good order of the Western Pacific,—Now, therefore, I do hereby prohibit the said Shirley Waldemar Baker from being in the Western Pacific Islands within the following limits, that is to say, the islands comprised within the one hundred and seventy-third and one hundred and seventy-seventh degrees of west longitude, and the fifteenth and twenty-third degrees of south latitude, and the waters within three miles of the said islands, during two years from the seventeenth day of July, one thousand eight hundred and ninety.

Given at Nukualofa, Tonga, under my hand and official seal, this 17th day of July, 1890.

(Signed) JOHN B. THURSTON.

The following proclamations by the new Tongan Ministry have their interest :—

Appointments.

King's Palace, Nukualofa, Tonga, July 8th, 1890. His Majesty has been pleased to make the following appointments :—George Tukuaho to be Premier and Minister of Foreign Affairs of the Kingdom of Tonga ; William Tugi to be Minister of Lands ; and Asibeli Kubu to be Minister of Police. These appointments to take effect from the 7th July instant. The services of the Rev. S. W. Baker as Premier, Minister for Foreign Affairs, Minister for Lands, and for any other office which he held under the Tongan Government, have been dispensed with. By his Majesty's command. J. TUKUAHO, Premier.

Freedom of Worship.

The King has been pleased to order it to be made known for general information that all persons are free to perform divine worship according to the dictates of their conscience. Any person who fails to respect this order will incur the King's displeasure, and render himself liable to punishment. By his Majesty's command. (Signed) J. TUKUAHO, Premier. Premier's Office, Nukualofa, July 11th, 1890.

The flogging of Women Forbidden.

It having come to the knowledge of the King that under the administration of the late Premier, Mr. Baker, certain women have been flogged by gaolers and other persons in authority, it is hereby notified that the flogging of women is unlawful and strictly forbidden. Let all men take notice of this and act accordingly. By his Majesty's command. (Signed) J. TUKUAHO, Premier. Premier's Office, Nukualofa, 11th July, 1890.

British Consulate, Nukualofa.

EARLIER CORRESPONDENCE.

We publish below portions of earlier correspondence between the High Commissioner and Mr. Baker.

High Commissioner's Office, Western Pacific,
Suva, Fiji, 9th September, 1889.

To the Hon. S. W. Baker, Premier of Tonga.

Sir,—The High Commissioner is informed that in letters addressed severally to the Rev. Geo. Brown, of Tonga, and the Rev. J. C. Symons, President of the Wesleyan General Conference, you have affirmed in respect of certain proceedings before H.M.'s High Commissioner for the Western Pacific, and before the Court of such High Commissioner, in or about the month of November, 1879, wherein the Rev. George Brown was the defendant, that there was collusion between the officers of such Commission and Messrs. Chapman and Hunt; at that time it is believed officeholders under the New South Wales and Queensland Board of Wesleyan Missions, in consequence of which collusion or conspiracy the ends of justice were defeated.

2. It is only but recently a similar case of slander against the lately deceased representative in Tonga of her Majesty's Government, Mr. Henry Symonds, of which, as well as of the gross perversion of words and misrepresentation of circumstances on which the slander is founded you are, in his Excellency's belief, the prime author and sole publisher, has come to his Excellency's knowledge.

3. You are aware that the subject has been brought to the notice of the King of Tonga, who his Excellency is convinced has no knowledge of the nature of the proceedings which, under the title of Premier of his Majesty's Government, you have officially taken to defame the English name and character, and impugn the honour of her Majesty's Government, in the conduct of its officers, and the administration of justice through its duly constituted courts of law.

4. I am to inform you that unless within the course of six weeks from the date of the arrival of this despatch in Tonga the High Commissioner shall have received a full apology for, and a complete retraction of the libel against the Court of the High Commissioner and "the officers of the British Government," contained in your letter to the Rev. George Brown and the Rev. J. C. Symons, dated on or about the 11th of May last, and of which an extract is enclosed, legal proceedings will be instituted.—I have, &c.,

(Signed) WILFRED COLLET, Secretary.

[EXTRACT.]

I should certainly have thought you, who escaped a felon's cell at Suva because I was made your scapegoat—for it is well known the understanding between the officials of the British Government and Messrs. Chapman and Hunt, that if I were not sacrificed and recalled, you would not escape, but if I were recalled, you would be let go free on the charge of having murdered the innocent women and children of New Ireland in your murderous raid upon them—would have acted more honourably to an absent friend.

Nukualofa, Tonga, October 8, 1889.

To Wilfred Collet, Esq., Secretary.

Sir,—I have the honour to acknowledge the receipt of your despatch dated Suva, September 9, 1889, and in reply to ask you to respectfully inform his Excellency the High Commissioner that the letter sent to the Rev. George Brown was marked "Private," and the copy sent to the Rev. J. C. Symons was not sent to him as President of the Wesleyan General Conference, but as a private gentleman, and was marked 'Private and Confidential.'

2 In reference to your remarks relative to the deceased Mr. Symonds, and of the gross perversion of words and misrepresentations of circumstances in connection with the same, will you please inform his Excellency that when Tuuhetoka came and informed me that one of the guns of the outlaws had been found at the Consulate, and that the name of the outlaw was cut upon it, I told him to take it to his Majesty, and I never looked at it or inspected it, and therefore never knew what were the words carved on the gun, nor did I inquire into any of the circumstances in connection with its being found, or anything about it, and it was not till my return to Tonga a few

months ago that ever I handled the gun or saw the words carved on it, and I informed his Majesty that I considered he had been mistaken in the matter, and that he ought to order the mistake to be rectified? You will, therefore, please inform his Excellency that it is incorrect to say I perverted the words, for I never knew what were the words to pervert, or that I misrepresented the circumstances of the case, for I knew nothing about the circumstances; and not only so, but it would have been absurd for anyone to suppose that Mr. Symonds had anything to do with the gun, for Mr. Symonds was not in Tonga at the time of the attempted assassination, for the Consulate was then vacant, and for some considerable time afterwards.

3. With regard to the statement that his Majesty has no knowledge of the nature of the proceedings which, under the title of the Premier, I have performed, I would ask you to inform his Excellency that I have never done anything affecting his Majesty or in his Majesty's name without his Majesty's full knowledge of the same, or without the express commands of his Majesty.

4. Will you please inform his Excellency that before I received your letter I had already apologised to the Rev. G. Brown and withdrawn the letter, and now, as desired by his Excellency, I would fully apologise for, and completely retract the statement made in my letter to the Rev. George Brown, a copy of which was forwarded to the Rev. J. C. Symons, and of which an extract was enclosed in your despatch to me of the 9th of September instant.—I have, &c.,

(Signed) SHIRLEY W BAKER.

For some years Mr. Baker resided in Auckland, during which time he printed a newspaper for the Free Church, the "Jiaji Tanataina," and also reprinted the Government school books, which he had translated. These books are still in use in the Government schools in Tonga, as also are a Tongan vocabulary and grammar. The dedication of the latter, which, in addition to being a vocabulary of Tongan and English words, gives a list of idiomatic phrases, runs as follows:—"To my invalid and beloved daughter, Beatrice, who, when I was attacked by bushrangers in Tonga, risked her own life for mine by covering me with her dress and receiving in her own body the bullets that were intended for me; and who, in consequence, had to lie in bed on her back for five years, but was ultimately so restored as to be able to help me put the pages of this work through the press.—Shirley W. Baker, Auckland, 1897." In this book are incorporated the Tongan vocabulary, formerly published by the Rev. Stephen Rabone, and also the small Tongan grammar, published by the late Rev. Francis West. The only English and Tongan vocabulary that had previously been published was that of Mariner's, but it contained so many mistakes as to be of very little practical use. In Mr. Baker's book over 1,500 new words were introduced. The letters of the Tongan alphabet are 18 in number, *i.e.*, A, E, I, O, U, B, F, G, H, J, K, L, M, N, P, S, T, V.

Having studied medicine when a young man, Mr. Baker was the means of saving many lives during his residence in Tonga, but it was not till he was 60 years of age that he had the leisure to take his M.D. He was undoubtedly, whatever else may be said of him, a man of high attainments. He made a special study of elephantiasis and leprosy, the chief scourges of the islands. The late Mr. Richard Seddon, Premier of New Zealand, was known to have declared that the islands were never better governed than under Mr. Baker. In the account of Captain Cook's voyages we read of the Tui Tonga, Poulahi (Poulaho), arriving at Lefuka during the visit of the great navigator. "The several articles which his people had got by trading were now displayed before him. . . At length he ordered everything to be restored to the respective owners, except a glass bowl, with which he was so much pleased that he reserved it for himself." Poulahi was Queen Charlotte's great-grandfather and she received this glass bowl from her father on the birth of her son, Vuna. When she died King George Tubou I. gave it to Mr. Baker, who was his adopted son (Finau Malaealoa) to be kept in his family for ever as an heir-loom. But on his deportation Dr. Baker sent it back to the old king by his daughter Alice. The king was very wroth, and exclaimed: "Gauafi! alu o tala kia Finau Malaealoa oku lahi ae tahi ihe vahaa o eni mo Niu Sila, kapau oku ikai te ne fie tauhi ka e ikai tuku i heni!" which, translated into English, is: "Fire-eater: go and tell Finau Malaealoa that there is plenty of sea between here and New Zealand, if he does not want the charge of it, but it must not be left here!" The bowl was worshipped as a god under the name of Faahi-kehe-o-Toga (the spirit of Tonga), and to this day it is held in great reverence by the natives. The reigning Tui Tonga was in the habit of using it to take off the *tabu*; and in the case of the absence of the Tui Tonga anyone wishing to remove a *tabu* which he may have incurred was supposed to be able to do so by touching the sacred bowl. For 50 years this bowl never saw the light of day, but was kept hidden away.

Miss Beatrice Baker, who resides at Haapai, has herself published a Tongan grammar, and also, in conjunction with Mr. John V. D. Connell, a system of Tongan shorthand. Miss Baker is well acquainted with Tongan customs and history and the following statement by her on the subject of the lineage of King George Tubou I. has its interest:—"Attempts have frequently been made to question and invalidate the hereditary and titular power of King George Tubou I., but his lineage can be traced back with certainty through a period of some two hundred years or more of Tongan history. In no race in the world is the pride of noble birth stronger than in the Tongans; they were very careful to maintain a correct traditional knowledge of the descent of their chiefs. King George Tubou I. himself gave the following account of his title to the sovereignty of the whole of the Tongan Islands to Mr. Baker: Mumui, who was King of Tonga when the first London Missionary Society's agents arrived in Tonga in the ship 'Duff,' in the year 1796, was his great-grandfather, and he was succeeded by his son, Finau Tukuaho, who was the father of Tuboutoa, the father of King George Tubou I. When the Wesleyan missionaries first went to Tonga King George was called Taufaahau, and was the ruling chief or king of the central group of the islands, called Haapai, and Alea-motu (King Josaia), the youngest of Mumui's sons, who had succeeded King George's father, and was the first Christian King of Tonga, on one of Taufaahau's visits to King Josaia, he learnt the truths of Christianity, and asked for a missionary to be sent to his own land, but no missionary was available, but a native convert, who was called Peter Vi, sent. Taufaahau returned to his home, destroyed all the devil-houses in his group and idols. Through the influence of such a man it is no wonder that almost the whole of his

dominions soon became Christians. Being on friendly terms with the chief of Vavau, Finau Ulukalala, he entreated him to join the *lotu*, which he eventually did, and on his death-bed left his islands of Vavau to Taufaahau. On May 22nd, 1855, Taufaahau preached his first sermon, and was for many years afterwards a local preacher. On 4th of December, 1845, he was made King of all Tonga, receiving the title of Tui-Kano Kubolu. His first great political act, for which he will be honoured and loved by the Tongans to all times, was the setting his people free, which he did on the advice of the Rev. S. W. Baker, then a young missionary in Tonga, who had the honour of drawing out this *Magna Charta*, also their flag. In the year 1875, November 4th, King George Tubou I. granted the present constitution of Tonga, appointing the succession, nationalising the land, appointing supreme circuit and police courts and a system of police ; appointing a legislature of two houses, sitting together, one half of hereditary nobles and the other chosen by ballot, with an educational qualification of the electors.''

View in Vavau.

Tonga's Constitution.

From the English version of the '' Statutes and Laws of the Kingdom of Tonga '' we take the following :—'' The Constitution of Tonga which was granted by his Majesty on the fourth (4th) day of November One thousand eight hundred and seventy-five (1875) and amended by the Legislative Assembly on the thirty-first (31st) day of July One thousand eight hundred and eighty (1880) and ratified by the said Legislative Assembly on the fifteenth (15th) day of September One thousand eight hundred and eighty two (1882) and approved of by his Majesty on the sixteenth (16th) day of September One thousand eight hundred and eighty-two (1882).

'' And again amended by the Legislative Assembly on the nineteenth (19th) day of October One thousand eight hundred and eighty-two (1882) and unanimously approved of by the Cabinet of his Majesty and the Privy Council and approved of by his Majesty on the twenty-third (23rd) day of October One thousand eight hundred and eighty-two (1882).

'' And again amended by the Legislative Assembly on the nineteenth (19th) day of November in the year of Our Lord One thousand eight hundred and eighty-five (1885) and unanimously approved of by the Cabinet of his Majesty and the Privy Council and approved of by his Majesty on the twentieth (20th) day of November in the year of Our Lord One thousand eight hundred and eighty-five (1885).

'' And again amended by the Legislative Assembly on the fourteenth (14th) day of December in the year of Our Lord One thousand eight hundred and eighty-eight (1888) and unanimously approved of by the Cabinet of his Majesty and the Privy Council and approved of by his Majesty on the twenty-first (21st) day of December in the year of Our Lord One thousand eight hundred and eighty-eight (1888).

The Constitution, as there set forth, begins as follows :—

Declaration of Rights.

'' Seeing it appears to be the Will of God for man to be free as He has made of one blood all nations of men therefore shall the people of Tonga be for ever free and all people who reside or may reside in this Kingdom. And the lives and bodies and time of all people shall be free to possess and acquire property all doing as they like with the fruit of their hands and using their own property as they may deem fit.

'' No one shall be obliged to work as a servant to another excepting he is willing to do so saving in breaches of the law. And any slave running away

from any country to Tonga—if he is not running away from the law of any land in consequence of being a murderer thief or guilty of any crime or debt—shall at once be free on putting foot on Tongan soil for no one shall ever continue to be a slave under the protection of the Flag of Tonga.''

Addresses from the Throne.

Following is an extract from the address of his Majesty King George Tubou II. to the Eleventh Assembly of the Parliament of Tonga, held at Nukualofa on May 28, 1906 :—

'' My salutations to the Nobles, the Premier, and the Representatives.

'' The first thing that it is right we should do is to give thanks and praise to the Lord. And in the rendering of these thanks who is capable of explanation or who can discuss it and when is the time to speak and tell of the excessive good beyond bounds precious and important that have been rendered by the Unforeseen. And also we in Tonga that we should be fortunate and all well with the Tonga Islands up to to-day is from whom ? From you people ? No ! Or even from me ? It is not that. Or our combined strength ? Why who can so much as dream or picture the mountains of strength by which worldly strength depends, such as the possession of extensive countries, and millions of people, and filled with great wealth, also possessed with wisdom and learning. These are the living stones which are the foundations of countries, which stand like great mountains and cannot be overcome. But you and I in Tonga our existing this day that is the Lord only. Is this a matter to stint our thanks.

'' In my closing speech, which I made in 1903, still stand these words ' who can foretell what 1906 will bring the existence of our Government and also the country.' Was it not true ? And our again being together in this Assembly, what heart does not rejoice thereat ? It is right for us to be thankful and rejoice thereat that we should again reach this Assembly, because it is the eleventh Assembly since the granting of the Constitution, and is the fifth Assembly that we have been together with me in the opening since I was appointed to protect you and the Government of Tonga. I also give thanks that we are here at this Assembly because it is the second in the new century. Dear Chiefs and Friends, as we arrive to this Assembly which heart does not rejoice thereat.

Think of the space between this and the last Assembly. The great number of grave, important and difficult things that have happened. Some Governments have gone to war, and some countries have been lost, and some soil been lost, also the famines and pestilences. Therefore, when it appears thus that our little group of islands has been brought safely through it all, I say this, and I think you are of the same opinion as I am, there can be no doubt of His condescension to us in Tonga. Yes. Be praised. That the promises are still sure.

Continue your journey in peace,
Never fear nor tremble,
Though waves be great and winds high
He (the Lord) knows the path by which we go.

There is another thing. On reaching this day we are still under the shadow of our dear Flag of Tonga. Is not that a precious jewel of the first rank. It is important and very impressive because that is the sign of life that the Almighty still renders to us. The preservation of Tonga is the work of Him, let us be thankful to him as the saying is ' He has not yet cut the golden cord and His love for our land.' And I speak as David spoke, ' Who am I, Oh Lord God,' and what is the Government of Tonga to you that you should have brought it to this day. And where is there another Government in the world like you and I in Tonga. It seems a shame to call it a Government in the presence of the mighty Empires of this world. Leave it to the other Governments, should they boast they have a right to do so. It is not for you and me to boast, be proud or arrogant. Do we belong to anything ? But in the Lord causing the Governments to do right that is the protection of this group of islands.

'' In our little Government still existing and you Chiefs still well and governing the country, and the flag still standing. And since He decreed that Tonga should exist, His Glorious Name has been our Motto and our Seal. And thanks be unto Him He still shows lovingkindness towards us.

'' I am thankful that the Representatives of Britain and Germany are well, and their countries are in mutual friendship and love towards us, for if they were unfriendly who could resist their terrific might.

'' And therefore, Chiefs and Friends, since it is still the will of God that I should work in this land I will work with the utmost of my ability, and it is apparent to you the difficulties we have experienced in our journey up to the present, and although I have no great ability, still I speak as Jephthah, ' I put my life in my hands.' Trusting in God my firm rock, for He is the countries' only rock of refuge. But I remember the words of a certain General, ' There is no General but from his soldiers.' The life of the present and the future stand on this to stand in the embrace and the bonds of truth and in their love and wisdom. That Government shall be long and lasting And, therefore, Oh Chiefs, I am thankful I again stand in this Parliament to-day. And though you rejoice can your rejoicing equal mine.

'' And in your preparing for this Assembly I wish you to remember these fundamental matters.

'' 1. The Constitution and the Laws to be good.

'' 2. Remember we are bound by the oaths which we have each taken, which stand in the Constitution and the Law, our separate oaths taken in the presence of God, for us to carry them out, to obey and exactly act according to it for the sake of the country, and our connections with foreign Governments and that they (oaths) be kept well openly, but in not keeping the Constitution and the Law, and the oaths which we have taken, or in adding to them any person private fancies. These are the earthquakes capsising countries.

'' 3. Therefore I exhort and recommend to you. As the heart and nerves are vital parts of our bodies so it is with the life of Government, to exactly keep rightly and correctly the Constitution and the Law, and in the oath being correct that is the life of the Government.

"I deeply feel in my heart the losses we have suffered since the last Assembly, some seats are vacant, there have been deaths and other things, &c. And although we still feel it the Lord still rules. Still I must lament the Chiefs who have been removed (dead) between this and the last Assembly, Chiefs who were precious, nothing found room in their hearts but the one main point of their life was to live or die for their Government. For you, the Nobles and Representatives are the mountain peaks of the Government, to keep control of the main sail, lest anything should go amiss, for the sake of the inheritance and the country."

"In thanking your Majesty for your address to the Legislative Assembly we wish to assure your Majesty that never in the history of Tonga has the country been in a more prosperous, peaceful, and settled condition. Our relations with Foreign Powers, confined as they are to Great Britain, are of a most friendly and amicable nature, and we appreciate fully the great obligation and benefit conferred on Tonga and its people by your Majesty in entering into the treaty of 1900 with that Great Power.

"That Great Britain is a true and sincere friend of this country has been abundantly proved in the

Up in the Hills.

ADDRESS IN REPLY TO HIS MAJESTY GEORGE TUBOU II. AT THE OPENING OF THE 11TH SESSION OF THE TONGAN PARLIAMENT, HELD AT NUKUALOFA, TONGATABU, ON THE 28TH DAY OF MAY, IN THE YEAR OF OUR LORD ONE THOUSAND NINE HUNDRED AND SIX.

"We the Ministers, Nobles and Representatives of the Legislative Assembly have the honour to thank your Majesty for attending in person to open the 11th Session of the Parliament of Tonga. We rejoice that your Majesty is in the possession of good health and that you have fully recovered from the serious illness you had in the year 1904, and hope you may long enjoy a happy and prosperous life.

past, and we have every confidence that in the future she will, as in the past, act as a friend and protector of this Kingdom, not for any benefit or gain to herself, but for the welfare and happiness of Tonga and the Tongans.

"Your Majesty has referred to the trials and cares that beset the great nations of the earth, and also to the difficulties of the unfortunate Polynesian Islands that 'through their conceit and having the heart of Esau' have lost their country.

"We are aware that it depends upon the rightful Government of these more fortunate isles, the keeping of the Law correctly, and in the right spirit, and not 'seeking another ladder to climb up by,' whether Tonga remains 'under the shadow of its flag' or not.

"With reference to that portion of your Majesty's address dealing with Government Debt, we sincerely regret, upon the present Cabinet assuming office, they found the Government in debt, and unable to meet its engagements.

"The British Government kindly assisted your Government with a loan, which we are happy to say we are able to pay off at any moment, but are paying off in terms of an agreement most advantageous to Tonga.

"In rendering thanks to the Almighty for such an enviable state of affairs in Tonga, and for causing the British Government to extend its kindly interest and protection from outside interference with Tonga, we are sensible of the grave responsibility resting upon the Cabinet Ministers for capable and honest Government, and rely upon your Majesty's support for the benefit of your people and country.

"A statement of the work of the past three years and of the proposed changes in Legislation is being prepared by your Majesty's Ministers and will be laid before the Assembly as soon as possible.

"May your Majesty live under the Blessing of God and with the love of your people."

Closing of Parliament.

We take the following from the King's Speech at the closing of Parliament on June 13, 1906 :—

"My greetings to you Chiefs!

"The first thing appears to me to be fit and right that I should give thanks in the name of the Lord because you the Chiefs of the Tongan Group are assembled here to-day. I am thankful that my Lord the Speaker and the Nobles are well, and also the Premier and Ministers and the Representatives of the country. I was thankful to see that the Lord was with you in your Assembly, and that He still grants His intercessions, which is the decoration of the Assembly, the peacefulness, and that you Chiefs are all in good health is of the greatest importance.

"I am also thankful that the Representatives of Great Britain and Germany are well, and that they are with us to-day. I am pleased you of other nationalities are with us also, and that we are still living together in mutual friendship throughout the group. Chiefs and friends I trust that you will be contented to again listen as I wish to again point out to you and to remind you of the great miracle, the strength of the Almighty which has brought us to this Parliament. Is this not a matter of supreme amazement to our minds.

"I will speak of the first great Epoch of Tonga, which dates from the 4th day of December, 1845, up to 1906, that 1845 to 1906. Sixty-one years have been completed, that is over half a century, and I call that the first Epoch of Tonga. Although there have been commotions, as when war began again on the 23rd March, 1852, which was only to bring about peace, and since 1852 up to 1906 absolute peace still rests throughout the Tongan Group.

"It is true there have been droughts as there always have been in times past in Tonga, but the clouds have rolled by, and since December, 1845, that the Sun rose and stood in a cloudless sky, this is the golden era of Tonga, because in it were planted the two fruitful and handsome trees, Peace and Love, which blossomed and bore in the Tongan Group.

"Its first fruit was the first commencement of our Government, a Government of us Tongans only, like the various Assemblies which were held throughout the group.

"Its second fruit was the Assembly held at Pagai in Neiafu, Vavau, which was a great and important meeting, because it was at that meeting that the first Treaty with Tonga was made. That Treaty made between Tonga and Heaven in which they all raised their hands and took the oaths to leave Tonga to God. No mind will be surprised when I say that Tonga still stands up to the present day because we still bear witness and keep this Treaty. May it still be kept in remembrance that, and we act according to it. But shall I dwell on it further or discuss it further, are you not all who are present in this Assembly witnesses to it. And let us hope that you will remember always to take care to guard it and keep it and thus will the blessings of the Unforeseen be always with us.

"The third fruit is the Freedom, which was granted in 1862 ; it is now the 44th year and still this jewel of great price abides in the Tongan Group.

"The fourth fruit is the Constitution, which was granted in 1875, the blessings of which you have now enjoyed for 31 years. How many Governments are there now a day trying to get a Constitution, which is the soul of freedom, are they anywhere near getting it ?

"The fifth fruit it gave us is the commencement of that period when Tonga became a real Government and was adopted into the families of other Governments, which actually began by that Treaty made by George Tubou 1st and his Majesty the German Kaiser which was signed on the 1st November, 1877, this is the first of our being recognised abroad as a Government.

"And this was endorsed by the Treaty which he made with her Majesty the Queen of Great Britain on the 29th November, 1879, which was ratified on June 2nd, 1881, and this Treaty still remains in force as also doth the one recently made on the 18th May, 1900.

"This is also shown by that Treaty he made with the President of the United States of America on the 2nd October, 1886, and ratified on August 1st, 1888.

"And of speaking of the real Government, we must commence the Epoch of the Government from the 1st November, 1876, and the 29th November, 1879, and the 2nd October, 1886, from whence commences the Epoch of the Government being recognised by other nations, and our blessing is that we are here this day in the Parliament of Tonga.

"Dear Chiefs and Friends, I hope that it will be clear to you and reach every heart the reason I have spoken of the Times and Epochs of Tonga is that you may see the reason of our being preserved and the way in which we have gone. I trust that we will each remember our responsibilities and carry them out with the utmost of our ability. Keep the Law and the Constitution of Tonga well as that is the right road. 'Punish me with righteousness as that is true love.' Yes if we remain in bonds and remain captives in prison

but are still on the right with our Law, all is well. For though the wind should encompass us and enclose us like a whirlwind but the two main anchors to which we are fast and have a good hold, we will be safe and the Lord will guard us and grant us His promise because we follow out righteously and keep His commands.

"With regard to our Assembly which you have felt the burden of, but though you have felt the burden how could it be otherwise, is it not your rightful burden. And although it only lasted eight days it is with you Chief Ministers to carry out and guide the work, and to see the work is good and direct it in the right way. And we trust that the Laws which you have made and amended will be of use and for the benefit of the country. If the Laws are good the Country and Government will live in peace. And this is my exhortation to you Ministers as it is with you to carry the burdens, for you to be guarded, as this is our period of well being.

"In your reply to my address you said 'That you were pleased to say that you could repay the debt to Fiji at any moment,' but for the agreement. Yes that is quite right, but it is with we between man and man the agreement, but it is with the Lord the ruling, the guiding and directing for good of everything, but still I have warned you, and it is for you to carry on for the eventual benefit of the country.

"There is one thing which I have heard from outside that we have money in New Zealand amounting to £6,797 19s. 4d., that £200 have been deposited, and £6,527 19s. 4d. on current account, and there is in Sydney £1,658 16s. 6d., and in Fiji £59 11s. 4d., and they are there for a reason. But still there is our Law and Constitution. This Parliament you Chiefs and Representatives hold the position to work with the Privy Council in the control and the spending of the finance and what is to be done with it. But it is with you Ministers to take care of it."

White people are always invited to the closing of Parliament. The following represents an invitation to that function :—

"Nukualofa, June 11, 1906.

"Koe Tutuku ae Fale Alea.

"Kuo fakogofua

"A.....

Oku fakaha i heni e faka oji ehe Ene Afio a hono tutuku ae Fale Alea i hono 13 o June, 1906 i hono hogofulu oe houa moe miniti e tolugofulu 10.30 bogibogi bea oku ata be keke me'a age ki ai.

"Ke ke atu eni ki he Tagata leo mataba.

"Ko au.....

Translation of Extracts from the "Journal of the Wonderful Voyage made by W. Cornelis Schouten of Hoorn, 1615-17, in the Ship 'Eendracht' (Unity)": 1648, Hoorn (with Plates), relating to the Discovery of Niuatobutabu and Futuna.

May.—On the 9th we were in latitude 15 degrees 20 minutes, and by reckoning 1,510 miles from the coast of Peru and Chili. At noon, just after dinner, we saw a sail, which seemed to be coming towards us from the southward. As she came near to us we shot at her with one of our pieces right over her to make them strike, but they would not; so then we lowered our boat with ten small-arms men in her to catch them, which, calling to them, we shot another piece, yet without any intent to reach or hurt them, but they would not strike.

When at about half a musket-shot's distance from them our men fired four times at them. Some jumped into the water, one of them with a small child. We hauled one out of the water, and another was hurt, and had three holes in his back, but not very deep, for it was hail-shot. In our vessel we secured two men who had overstayed on board the canoe, they not once resisting, for in truth they had no arms. One was an old and grey man, the other was a youth.

Presently the shallop rowed to fetch those that leapt overboard to save their lives; but they got only two of them that drove upon one of their oars, and pointed to our men with their hands to the ground, as much as to say that the rest were drowned.

In the canoe were eight women with three young sucking children, and some were about ten years old, so that altogether there may have been about twenty-five people in the canoe.

Towards evening we put the men aboard again, and they were much welcomed by their women. We gave them some beads, which they hung about their necks, and some knives. And to us they presented two fine mats and two cocoanuts, which were all they had to eat and drink. In fact they had drunk all the water of the nuts, so that there remained nothing more to them to drink. We saw them drink salt water out of the sea, and give it also to their young children to drink, which we thought to be against nature. They were reddish people, and had certain clothes of a yellowish colour which they wore before their persons. They were smeared with oil, and the women had all short hair, like the men in Holland. The men's hair was long and frizzed, and very black.

Their vessel as fashioned, was very remarkable to see, and consisted of two long canoes covered by a good broad table. Along each canoe were laid two wide planks, about the midship portion, to keep out the water; and at either end timbers were laid crosswise from the one hull to the other, securely lashed, and the ends were also decked over in a watertight fashion. [Further description of mast and steering-gear.] As they departed from us they set their course towards the south-east, in the hopes of picking up some of the others, who were good swimmers.

On the 10th the wind was S.S.-easterly, veering from S.E. to S. The course was W. and S.W.; and in the morning, after breakfast, we saw [on the horizon ?] some very high and blue-looking land lying between S.E. and S., about eight miles from us. We sailed all day towards it with a light air, but were unable to get within reach, so stood off and on for the night; and towards evening we saw a sail a good way out off the land, and shortly after another one, which we took to be fishing craft, because they put to sea at night-time and used torches.

On the 11th we arrived by mid-day at an island which was very high; and about two miles beyond it we saw another island, long and low. During the day we sailed over a bank with fourteen fathoms water on it, rocky bottom, lying about two miles off the land. As soon as we had passed over it we were unable again to get soundings. We anchored in twenty-five fathoms, sandy bottom, a long shot from the shore of the farther island.

Rev. Shirley Baker.

The island is a high mountain, shaped nearly like one of the Moluccas, and is covered with timber, mostly cocoanut palms, wherefore we called it Cocos Island.

The other island is much longer, but narrower, and lies east and west. . . .

[Intercourse with the people followed rapidly, and great numbers swarmed on board the ship. They traded freely, and sold 180 cocoanuts by evening, at the rate of five nuts for a few beads.]

Canoes from the other island came off to the ship. The natives had hardwood staves in their hands like assegais. They boarded our shallop, and thought to have taken it from us; but our men being thereby constrained to defend themselves, let fly three muskets among them. At first they thought this was child's play; but the third shot struck one of them in the breast, and they fled to one of the canoes with sails and tried to persuade them to attack, but they would not, having been well used by us. They were very thievish and exceedingly desirous of iron, trying to draw the bolts out of the ship. They were of fine stature, well-proportioned, naked but for an apron. Their hair was dressed and frizzed, and some had long hair tied up in a knot. They were notable swimmers. Cocos Island lies in latitude 16 degrees 10 minutes.

On the 12th, in the morning, trading was reopened. We bought 1,200 nuts that day; also bananas, *obas* (yams), and some water. The ship had 85 people all told on board, and evey one had a dozen nuts. The King of the other island sent a canoe with a black wild pig as a present to us. In the afternoon the chief himself came with a great sailing canoe fashioned as has been described heretofore, like an ice-sled, and was accompanied by quite thirty-five small canoes. This chief was called by his people *Latou.** We received him with drums and trumpets, no little to his astonishment, as he had not seen or heard these instruments before. Many of the people who accompanied this chief kissed our feet, bowing and clapping their fists together over their heads, and other strange ceremonies and showed great wonderment at our ship. The chief seemed to have good authority over his people. The chief himself could not be induced to come on board our ship, but his son did.

13th.—In the morning fully forty-five small canoes and an armada of twenty-three sailing ones came off towards us to trade. The latter had about twenty-five men in each, and the former four and five apiece. They wanted us to sail over to the other island, and we weighed anchor and proceeded—the chief sailing in his canoe abreast of us.

Presently the chief made a signal, and boarded us with great force, breaking the prow of his canoe, and thereat the rest began to sling stones at us; but we shot at them with muskets and three great pieces loaded with nails, whereat they leapt overboard, not knowing whither to go. But we continued our course, sailing W. and W. by S. This King must have assembled all his forces, for we were surrounded by quite 1,000 people afloat, of whom one we noticed was wholly white.

The first island—the high one—we called Cocosbergh, and to the other, about a mile from it, we gave the name of Verraders Eylandt, because the people from it sought to betray us.

Mrs. Shirley Baker.

[Discovery of Niuafoou.]

14th.—This morning we saw another island right ahead of us, about seven miles distant, appearing as if round in form, and by our reckoning about fifty miles from the islands we had left. We named this one "Hope," and hurried towards it, in the hope that we might find better facilities for watering there than we had hitherto.

* *Latou* is still the title of the chief of Niua-tobutabu. Cf. Fijian title *Ratu*.

The soundings were irregular, forty, twenty, thirty fathoms, and no bottom. . . Twelve canoes came off : were friendly. They gave us four flying-fish, and we gave them beads. Sent the boat along shore for water : some jumped overboard from canoes to capture the boat, which seeing, we fired six musket shots at them, and two were killed, one shot dead, while the other sat in the canoe wiping the blood from his chest with his hand. They could not understand the shooting, for they saw no missile. The people on shore cried out *Bou ! bou ! bou !* So did people in the canoes. Finding no anchorage, we got our boat in and went on our course, in the hope of soon finding other land, to the S.W.

The island was full of black cliffs, green on the top, and black, and was full of cocos trees and black earth. There was a large village and several other houses on the sea-shore ; the land was undulating, but not very high. We called it Good Hope, because we had good hope of refreshing there.

[Discovery of Futuna.]

19th.—Southerly wind. Course N. In the afternoon saw three islands to the N.E. by E., eight miles distant, and apparently a cannon-shot from each other. Made for them, sailing N.E., with fine weather, but fresh.

20th.—Wind N.N.E.

21st.—Wind easterly. When one mile from the land twenty canoes came out to us. We proffered friendliness, but one with a very sharp wooden spear in his hand threatened one of our men, and the people from the next island were shouting, as we took it, to urge them against us. Fired two canon shots. Sent boat out to sound, but got no bottom, eight small-arms men in her. A fight ensued, and six were killed. Stood off and on all night.

22nd—Sent the boat in to sound again, and got anchorage in thirty-five fathoms, a gun-shot from shore. The Captain went in the boat and got a convenient place for the ship to moor in, close to a fresh-water creek inside the reef. Canoes came and brought cocoanuts, and *obas*, and two roast pigs. We paid them in knives, beads, and nails. We sent four of our men to be hostages on shore, and kept some of the people in the ship. These people were very active, swam and dived with great skill, like those we met at the other islands. There were round huts along the beach, thatched, about 25 feet in circumference, and 12 feet in height, with a doorway. . . .

Rev. Shirley Baker's Grave, Lifuka Haapai.

15th.—At noon we were in 86 degrees 12 minutes (misprint for 16 degrees 12 minutes) ; the wind being S.E., course W. and W. by S., fine weather.

17th.—Wind N.E., course W. by S., but the two last quarters we set our course W.N.W. Short of provisions.

18th.—In 16 degrees 5 minutes we had variable westerly winds.

[On this day Schouten reviewed his position and prospects, and spoke to his crew, pointing out the shortness of food, and the impossibility of returning eastwards. The Terra Australis, of which they were in search, had not appeared, though they were 1,600 miles to the westward of the coast of Peru. It remained only to steer more northerly and make for the Moluccas, braving the dangers of the New Guinea navigation, and making the best of their ill luck. The course was therefore altered to N.N.W.]

POPULATION.

The census taken last year through the whole of the group showed the population to be slightly over 20,000. For the last few years there has been a slight increase in the population, but 1906 will, it is feared, show the deaths to slightly exceed the births.

CHAMBER OF COMMERCE.

Tonga has its Chamber of Commerce. It was formed at Nukualofa five or six years ago. Its objects

and duties are to watch and protect the general interests of commerce ; to receive and collect information on all matters affecting the mercantile and maritime interests of the maritime community, with a view to the redress of grievances and the promotion of the trade of these islands ; to communicate with authorities and individuals thereon ; to form a code of practice whereby the transaction of business may be facilitated and simplified ; and, when required, to arbitrate on all matters submitted by disputants, recording such decisions for future guidance. The original members, who signed the rules on April 2, 1902, were Messrs. R. Hanslip, H. de Lambert, A. Riechelmann, L. B. Levin, A. Crowley, A. D. Cameron, G. C. Skudder, A. Skudder, W. von Treskow, A. Wright and G. Lieber.

The following is a list of the principal white officials, missionaries and merchants of the group :—

Consuls : Hamilton Hunter, C.M.G., H.B.M., Consul and Agent ; W. von Treskow, German Vice-Consul.

Government Officials : Nukualofa—R. L. Skeen, Chief Magistrate ; T. V. Roberts, Assistant Premier ; H. W. Watkin, Treasurer ; C. M. Lee, President Free Church College, with —. Mackay as assistant ; Dr. McGuire, M.D., Health Officer ; George Scott, Collector of Customs and Postmaster ; W. G. Bagnall, Clerk of Customs ; F. J. Williams, Boarding Officer. Haapai—T. Watkin, Sub-collector of Customs and Postmaster, E. Foreman, Boarding Officer. Vavau—T. G. Rudling, Sub-collector of Customs and Postmaster ; T. Mann, Boarding Officer.

Missions : Free Church of Tonga—Rev. J. B. Watkin, chairman, and chaplain to the King. Church of England—Bishop Willis, Curate — Broadfoot. Roman Catholic—Bishop Olier, Revs. Musset, Blanc, Thomas, Guitta and Reiter ; Bellwald (Haapai), Castagnier and Keregan (Vavau).

Merchants : Burns, Philp & Co., Ltd. ; Vines, Utting & Perston, Ltd. ; D.H. & P.G. ; W. Cocker, A. Riechelmann, L. B. Levin, —Green, E. Zuckschwerdt, V. Lanz, L. Schober, E. H. Mitchell, (Haapai)—Olderhaver (Haapai), G. & F. Wolfgramm R. Fletcher (Vavau).

MISSIONS.

The Free Church of Tonga.

The Free Church of Tonga is run on Methodist lines both in church doctrine and polity. One of the chief causes of the secession was the desire of his late Majesty King George I., and a very large majority of the people to manage their own church affairs, and to be self-supporting. The late Rev. S. W. Baker, who was Premier at the time of the secession, played an important part in the movement, and it was thought by a great many that he was the sole cause of the secession. Such, however, was not the case. For years previous to the secession there was a very strong wish on the part of a great number of the natives to become self-supporting and self-governing. That the influence of the late Mr. Baker was used in strengthening the movement cannot be questioned. When he was deported by the late Sir J. B. Thurston in 1890, it was expected by many that the Free Church would collapse—but it still held its way. It was thought also by many that fear of his late Majesty George I. was the real strength of the Free Church, and on his death in 1893 it was expected by many that there would be a serious falling away from the church ; but events have not turned out as they expected.

Interior of King's Chapel, Nukualofa.

The Free Church has now completed its twenty-first year as a separate concern, but there are no signs of a break-down. On the contrary, financially and numerically, it is holding its own. The whole of the cost of the work is borne by the Free Church, no financial help being sought from any outside source.

The returns laid before the Free Church Annual Conference of 1905 showed upwards of 40 ordained ministers, nearly 16,000 adherents, 136 churches, 7 normal schools, and over 200 pupils, and there are 7 schools where the children are being taught the English language.

Rev. J. B. Watkin.

Rev. J. B. Watkin.

The Rev. J. B. Watkin, President of the Free Church of Tonga—appointed to that position by King George I. (whowas King of the Friendly or Tonga group from 1845 till 1893)—was born in Lifuka, Haapai,

in 1837. A son of the Rev. James Watkin, one of the early missionaries to Tonga, he entered the Methodist ministry in 1863, and spent three years in Queensland. He was appointed to the Tongan mission in 1866, and, with the exception of a few short visits to the colonies, has been connected with the mission ever since his

Free Church Parsonage, Nukualofa.

arrival, and has filled the position of President for twenty-one years. He is the only European minister connected with the Free Church, being assisted by upwards of forty ordained native ministers.

The Anglican Church.

There was no mission or branch of the Anglican Church in Tonga prior to the year 1902. When Bishop Willis was consecrated to succeed Bishop Stanley in the see of Honolulu, in 1872, it was impressed upon him by Bishop Wilberforce of Winchester, the chief promoter of that see, and by Bishop G. A. Selwyn, the founder of the church in New Zealand, then Bishop of Lichfield, that it was not only for the sake of the Hawaiian Islands that Honolulu had been made the seat of a bisophric, but as a strategic point from which the Church should extend her ministrations to the groups in the South Seas. Years passed away without any opportunity for such extension. Although he held a commission from the Bishop of London (whose responsibility for the care of English congregations in all parts of the world rests on an Order-in-Council made in the reign of Charles I.), there were no funds to meet the expenses of voyaging in the South Seas. At last, in 1897, he visited Samoa at the invitation of Mr. (now Sir) B. Cusack Smith, K.C., M.G., and held a confirmation. Proceeding to Tonga, he held a confirmation in Nukualofa, the confirmees being three British and one Hawaiian. In 1899 he again visited Samoa, and proceeding to Fiji, laid the foundation-stone of the Church of the Holy Redeemer at Levuka, and held confirmations at Levuka and Suva.

The annexation of the Hawaiian Islands to the United States of America took place on August 12, 1898, though they did not become a territory of the United States of America until 1900. The Bishop of Honolulu was dependent on the Society for the Propagation of the Gospel for his own stipend and a grant towards the stipends of his clergy. The islands having become American soil, the society gave notice that these supplies would cease on June 30, 1900, instead of continuing their support until the diocese could be transferred to the Episcopal Church in the United States, a step which could not be taken without the action of the General Convention. When the General Convention met in San Francisco, in October, 1901, it was resolved that the Hawaiian Islands be constituted a missionary jurisdiction of the American Church, the resolution to come into force on April 1, 1902. But since the valuable property of the Anglican Church in Hawaii was held subject to the prayer-book of the Church of England, no resolution of the General Convention could introduce the use of the American prayer-book into the churches of Hawaii. To effect this, it was necessary for the charter under which the property was held to be amended and application for such amendment to be made by the owners of the property. Bishop Willis, who was present at the convention, undertook to carry out in his synod all that was required to be done preparatory to the resolution of the convention coming into effect. The synod of the Anglican Church in Hawaii met in December, and before the end of the year the property of the church was held by the corporation, under the title of "The Protestant Episcopal Church in the Hawaiian Islands," and everything was ready for the union of the church in the islands with the church in the United States. This being accomplished, Bishop Willis sent in his resignation of the see, to take effect on April 1, 1902, on which day the formal transfer of jurisdiction to Bishop Nichols, of California, representing the presiding Bishop, took place in the Cathedral Church of Honolulu.

At the time that he was thus preparing for the transfer of the see of Honolulu, a movement towards the Anglican Church was going on in Tonga, and at the end of January, 1902, a petition reached Bishop Willis from natives of Tonga, praying him to come over and put the ministrations of the Anglican Church amongst them on a proper basis. They had learnt

Church of England Bishop and Teachers, Nukualofa.

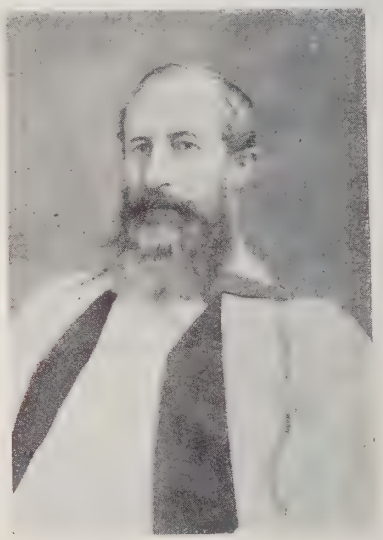
something of the services of the Anglican Church from Dr. Shirley Baker, but as he was not an ordained minister of the Church of England, they could not accept his leadership, and were waiting for someone to guide them. The opportunity to carry out the injunctions given him, In 1872, by Wilberforce and

Selwyn had now arrived. Bishop Willis replied that he would come to them as soon as his work in Hawaii was finished. He arrived at Nukualofa on June 21, 1902, by the "Manapouri." The first step was to appoint lay readers for the congregations at Labe, in the Vavau group; for Lifuka and Mouga-One, in the Haapai group; as well as for Nukualofa. Through these lay readers the services of the Church have been carried on in these several places, the Bishop visiting each twice, and if possible three times, a year for the administration of the sacraments. The principal parts of the Book of Common Prayer have been translated and printed. The Church hymn-book contains 100 hymns translated from "Hymns Ancient and Modern." There was some difficulty at first in obtaining land for places of worship. Before a site was given in Nukualofa, a place of worship had been erected on a piece of land leased from a foreigner, in which the services of the Church are conducted both in the English and Tongan languages. On a site subsequently given, in 1905, a school-room has been built, in which the Tongan children are being taught in the English language. At Labe, Vavau, a little church has been built by the natives, which was consecrated in February, 1906. On Mouga-One the people have collected funds, with which they hope to build a church in the present year.

In 1904 the Church was organised under a constitution, which vests all church property in the "Bishop and Council of the Anglican Church in Tonga." By this important step it will be seen that though this is the day of small things, the Anglican Church in Tonga is a duly organised body.

Bishop Willis.

The Rt. Rev. Alfred Willis was born in 1836, received his school education at Uppingham under Dr. Henry Holden, afterwards headmaster of Durham, and Dr. Edward Thring, by whom the school was raised to its present rank, and proceeded thence to St. John's College, Oxford, where he obtained a second class in Mods. and a third in Lit. Hum. After a year at Wells Theological College under Dr. Pinder, he was ordained in 1859 by the Bishop of Rochester to the curacy of Strood, of which the Rev. J. W. Sheringham, afterwards a Canon of Gloucester, was then vicar. he took his B.A. degree the same year, and received Priest's orders in the year following from the successor in the see of Rochester to the Bishop who had admitted him to the Diaconate. At that time there was growing up a new district at New Brompton in connection with the Chatham Dockyards, which was constituted a new parish in 1862, and the Curate of Strood was appointed the first incumbent. There were then 4,000 souls in the new district without either a church or schools. It was his part to be instrumental in supplying those needs. Ten years later the vacant bishopric of Honolulu, having been declined by Bishop Whipple of Minnesota, to whom it was first offered, the incumbent of St. Mark's, New Brompton, was chosen for the post, and on the Feast of the Purification, February 2, 1872, he was consecrated Bishop of Honolulu in the Chapel of Lambeth Palace, by the Archbishop of Canterbury (Tait), assisted by the Bishops of London (Jackson), Winchester (Wilberforce), and Rochester (Claughton). He remained at this post for thirty years. On the annexation of the islands to the United States, it was evident that the time had come for the administration of the diocese to pass into American hands. As soon, therefore, as it was made sure that the see would be maintained, and a Bishop appointed to succeed him, he was ready to resign, after taking the necessary steps for the union of the Church in Hawaii with the system of the Church in the United States. After his work in Honolulu was ended, he proceeded to Tonga. During the 30 years of his administration of Honolulu, the choir and two bays of the nave of a handsome stone cathedral, in which are some beautiful stained-glass windows, had been erected. The number of the clergy had risen from three to 10, of whom two were Chinese, whom he had instructed and ordained. There were three missions to Chinese in the islands, of which two were supplied with churches. This Chinese mission is now bearing fruit in Tonga. A young Chinese, educated in the Bishop's school, followed him to Tonga, where he became fluent in the Tongan language, and was able to act as interpreter. He is now studying for the ministry at Bishop Nichol's Divinity School, at San Mateo, California. When his course is finished, he expects to return to Tonga for ordination. At the present time the Bishop is assisted by a young man from Wagga Wagga, Mr. Samuel Broadfoot, who holds a lay reader's license, conducts the school, and runs the printing press. In 1883 the Bishop married Emma Mary, daughter of the late Captain Charles Simeon. In the financial difficulty created in 1900 by the premature withdrawal by the S.P.G. of the grant on which he depended for his own stipend and aid to his clergy, it was largely due to the energy of Mrs. Willis, in raising funds by embroidery and taking in boarders, that her husband was able to remain at his post, until the transfer of the see was safely accomplished. Mrs. Willis accompanied her husband on



Bishop Willis, Nukualofa.

his visits to the South Seas in 1897 and 1899, and finally to Tonga in 1902. In 1904 the Bishop, accompanied by Mrs. Willis, visited Fiji for the consecration of the Church of the Holy Redeemer, at Levuka, of which he had laid the foundation-stone in 1899 ; and at the same time held confirmations at Levuka and Suva.

The Catholic Mission.

The Catholic mission in Tonga was established by Pope Gregory XVI., and the first missionaries went to New Zealand with Bishop Pompalier as their head, the see of Bishop Pompalier being in Auckland. After a few years, when the Wallis Islanders were converted by Father Bataillion, all the islands of Oceania

1. Catholic Mission at Niue. 2. Catholic Church, Nieafu, Vavau. 3. Catholic Churh at Maofaga.

were separated from Auckland, and a new diocese was formed and given to Father Bataillion as Bishop. He was the first Bishop of Oceania, having under his care Fiji, Samoa and Tonga. At his request three new dioceses were formed, viz., Fiji, Samoa, and Central Oceania (Tonga, Niue, Futuna, and Wallis) Central Oceania has had four Bishops—Bishops Bataillion, Elloy, Lamage, and the present Bishop Olier, who succeeded to the bishopric on December 22, 1903. The Catholic population of the diocese is 9,400, the total population being 33,000. There are 41 schools and 12 convents, 19 residences for priests, 37 churches (of which 13 are built of stone and coral), 50 sisters (including 33 native ones), and 22 priests (including four natives).

Bishop Olier.

Dr. A. Olier, Bishop of Tonga and Vicar Apostolic of Central Oceania, was born in France in 1851, and educated there. He came to the islands in 1880 having joined the Society of Mary in 1875. He was

Dr. A. Olier

in Tonga for 20 years as a missionary, and was then sent to Sydney as a provincial for three years. He was appointed Bishop on December 22, 1903, being consecrated by Cardinal Moran in St. Mary's Cathedral. He recently went for a trip home.

The Mission in Vavau.

In September, 1859, his Lordship, Dr. Bataillion, S.M., arrived in Vavau, Tonga, accompanied by the Rev. Father Castagnier, who had spent 18 months in Maofaga, Tongatabu, learning the Tongan language. From this day (29th September, 1859) dates the foundation of the Catholic religion in Vavau. After three years' arduous labour the rev. Father was able to count 130 converts. At the present time there are more than 400 converts. There are two priests, two nuns, and one brother working here for the good of the people. The venerable founder of the Vavau mission is still alive, and, although 77 years old, still goes about among the people, covering many miles in his peregrinations, always on foot.

Sisters and Novices, at Maofaga.

Catholic Mission, Hihaifa.

Wesleyan Parsonage, Nukualofa,

THE REV. C. P. WALKDEN BROWN, who has charge of the Wesleyan mission work in Nukualofa, is a native of New South Wales, having been born at Kiama in 1875. He is thus only a little over 30 years of age. Though a young man, he is well equipped for his work, and has been eminently successful. It was no light task to follow, as he did, in the steps of the Rev. Dr. Moulton, that veteran missionary, whose head grew white while he laboured on Tongan soil—a period of 40 years; but the subject of this sketch is a man who is

REV. C. P. WALKDEN BROWN.

full of energy and missionary zeal, and he is doing well. The son of Rev. J. W. Brown, superintendent of the Kiama district, he was educated at Newington College, Stanmore, and after spending seven years there, he was accepted for the ministry, and sent to Glen Innes. There he remained for two years, at the end of which time he was transferred to Mudgee. He only stayed at Mudgee, however, for one year. He was appointed to labour in Tonga in 1903, and in 1905 he took over the complete charge of the work in these islands.

Photo by J. Martin, Auckland.

Banana and Pine Apple Garden, Tahiti.

Tahiti Beach.

His Majesty the King of Tonga.

KING GEORGE TUBOU II.

His Majesty the King, GEORGE TUBOU II., is a man of gigantic stature, and to a stranger in these parts is a wonder to behold. He is a little over 30 years of age, having been born in Vavau on January 18, 1874. His Majesty was educated in Tonga, and later in Auckland. George I. died in 1893, the year when an epidemic of measles visited the group, carrying off a great number of people, and the young King, then not quite 20 years of age, ascended the throne and was crowned. He is greatly loved by all his people, and, in turn, the King has the welfare of his subjects at heart, and endeavours by every means in his power to make their lot happy and comfortable. In 1900 a British protectorate was established over the little kingdom, and though this has not proved an unmixed blessing to Tonga, the people have reaped many advantages from it. For a considerable time past there has been talk in some quarters of the annexation of the islands, but this has the King's most strenuous opposition. Tonga remains the last independent kingdom in the Pacific, and for many reasons it would be a pity if anything happened to destroy its independence. It is, however, hardly likely that the British Government will listen to any cry for annexation; at all events not for a good many years to come, despite the fact that certain officials may be anxious for it, mainly with a view to their own aggrandisement. The King was married on June 1, 1899. We may here refer to the death, on April 7 last, of the old chieftainess Lavinia, Veiogo, whose grand-daughter, Lavinia, was the King's wife. The latter predeceased the old chieftainess, who was the last of the children of the Tui Toga, the old spiritual chief of the Tongans. She is said to have been over 80 years old, and was held in awe and reverence by many of the people, it being believed that she possessed some of the godlike powers which were attributed of old to the Tui Toga.

Mr. ROBERT LOWIS SKEEN, Chief Justice of Tonga, was born at Mangawai, New Zealand, in 1862. He was educated at the Auckland College and Grammar School and the New Zealand University. In 1885 he was admitted to the New Zealand Bar, and practised for some years there. He went to Samoa in 1889 as solicitor for the plaintiffs in the case of Cornwall & Manaema *v.* Wm. McArthur & Co., Mr. W. J. Napier, of Auckland, being counsel. Mr. Skeen practised in Samoa till 1901, when he was elected secretary to the International Land Commission, appointed by the three Great Powers (Great Britain, Germany, and the United States) under the Berlin Act for the purpose of investigating the land titles in Samoa. The commission expiring in December, 1894, Mr. Skeen practised till the annexation of Samoa by Germany in 1899. He superintended the issue of Court grants for lands granted to foreigners in Samoa. He held the position of municipal magistrate in Apia for several years prior to German rule, and was admitted a member of the German Bar in Samoa and the American Bar in Tutuila. He was also admitted to the Bars of the High Commissioner's Court for the Western Pacific and of the Supreme Court of Samoa. For years Mr. Skeen took a prominent part in politics in Samoa, and a keen interest in sport and athletics. He went to Tonga in 1901, and was one of those instrumental in bringing about reform in the administration of Tongan affairs. In January, 1905, he was appointed Chief Justice of Tonga by the King upon the nomination of Sir E. F. im Thurn, High Commissioner for the Western Pacific. Mr. Skeen sits also as a Cabinet Minister and as a Privy Councillor

Mr. R. L. Skeen.

Of great stature and weight, like the King, JOHN TUBOU MATEIALONA, Premier of Tonga, is a man of wide popularity. A relative of the King of Tonga, he was born in Vavau in 1852, and was educated at Tubou College, Nukualofa. He was made Premier of Tonga in 1904, prior to which he was Governor of Haapai for many years. He has visited Auckland—where, indeed, he received a great part of his education—and has also spent three years in Fiji and one year in Samoa. He is thus well informed as to the land laws obtaining in these countries, and his outside experience has enabled him to bring the kingdom of Tonga well into line, though there still remains a good deal to be done. He is an able and capable man, and the people have great confidence in him. He is, moreover, as most of the Tongans are, a splended speaker, his voice carrying great weight in the Parliament of the country.

The Premier, Mateialona.

Among the names of Tongans who have made history stands that of GEORGE FATAFEHI, the Minister for Lands and Finance,

Mr. G. Fatafehi.

who at the same time acts as Speaker in the Parliament. He is highly respected by Europeans and natives alike, and carries out the duties of his offices very ably and much more conscientiously than is done by some colonial politicians.

Mr. DAVID BOLUTELE KAHO, Minister of Police, Tongatabu, was born in the island of Haapai on December 25, 1869, and educated in Tonga College. He was ap-

Mr. D. B. Kaho.

pointed Prison Clerk in 1894, but in 1900 resigned from the office. In

1904 he was appointed Minister of Police by the King and the High Commissioner of the western Pacific (Sir Everard im Thurn).

MR. THOMAS ROBERTS, Auditor-General of the Tongan Government, is a son of Professor J. H. Roberts, the late President of the Tongan College, and was born in Victoria in 1880. He was, however, educated in New South Wales. On leaving school, he entered the Bank of Australasia, and remained in the bank for three years. He went to Tonga in 1899, at the request of the old Premier, to take the position of

MR. T. ROBERTS.

chief clerk in the Customs. In 1903 he was dismissed by the Tongan Government for political reasons, and in 1904 went to Fiji, and on the visit of the High Commissioner to Tonga in December of that year he was appointed Treasurer of Tonga, which position he held until February, 1906. He was then appointed to his present position. He speaks the Tongan language fluently.

MR. HOWARD WARREN WATKIN, Treasurer and Assistant Minister of Finance of Tonga, was born in Wellington, New Zealand, in 1866, and educated at the Grammar School, Auckland. On completing his education, he entered the Auckland Savings Bank, and remained there for 13 years, at the end of which time he went to Tonga, under engagement to teach English. This was in 1897. He left again in 1901 for Auckland, and was engaged as

MR H. W. WATKIN.

an accountant in that city for five years. He returned to Tonga in February, 1906, being offered the Government position which he now holds.

PROFESSOR JOHN HARTLEY ROBERTS was born in Wales in 1838. He was Inspector of Schools under the Victorian Government

PROFESSOR J. H. ROBERTS.

and in the Education Department of New Zealand. In 1882 he founded the Government College of Tonga, and retired in November, 1906. It is due to the untiring efforts of Professor Roberts that the Tongans have received a thorough knowledge of mathematics. He invented a system of harmony, with which all Tongans are acquainted, enabling them to read all music by sight, and has taught them a system of shorthand, not unlike Pitman's, which enables every clerk in the public service to take *verbatim* notes at the courts, the sessions of parliament, and the churches. Mr. Roberts was an able Tongan scholar, and has published a number of books for the use of the primary schools, as well as the advanced colleges. He has acted in the capacity of magistrate, interpreter and auditor under the old regime of the Government of Tonga.

MR. E. H. MACKAY, Principal of the Foreign Residents' School, Nukualofa, Tongatabu, was born in Auckland, New Zealand, and educated in that city. After spending

MR. E. H. MACKAY.

eight years as a teacher in New Zealand, he came to Tonga in 1906 to his present position, under an engagement for two years, and is doing excellent work.

DR. DANIEL McLENNON, who has occupied the position of Government Medical Officer at Nukualofa for the past 11 years, was born on the island of Cape Breton, and studied medicine in the University of Dalhousie, Nova Scotia. He

practised for a time in New York City, San Francisco, and Honolulu, coming to Tonga from Rarotonga, where he had purchased a large coffee plantation. He has filled his present position to the satisfaction of all. Dr. McLennon is about to return to San Francisco, having large interests in California and Nevada. During the time he lived in Hawaii he held the position of Court Physician for five years.

MR. ROBERT G. M. DENNY, late Collector of Customs and Postmaster for the Friendly Islands, was born in Dumbarton, N.B., and belongs to the family connected with the celebrated firm of Denny Bros, shipbuilders, of the same town. He was born there in 1874, and was also educated there. He was for a considerable time in the Commercial Bank of Scotland in various places,

MR. R. G. M. DENNY.

including London. He left home on the maiden trip of s.s. "Moana" as purser for the U.S.S. Co., in 1897. He was with Captain Ross on the steamer "Ysabel" for a short time as supercargo, and was then appointed to the position of landing waiter at Nukualofa. He was appointed collector of customs in January, 1905.

MR. WILLIAM GARFIELD BAGNALL, Acting Collector of Customs at Nukualofa, is a native of New Zealand, where he was born in 1882. He was educated at King's College, Auckland. On leaving college, he entered the firm of R. G. Clark & Sons, warehousemen, remaining in that firm's employ for four years. He arrived at Nukualofa in 1904 in the capacity of a salesman, but soon afterwards

MR. W. G. BAGNALL

he entered the Government service in his present capacity. This was in January, 1905. In addition to his customs duties, he acts as postmaster in Nukualofa.

THERE is no more interesting subject of his Majesty King George II., and certainly none so well known to tourists, as "FRIDAY," for 39

TONGA'S PILOT.

years pilot at Nukualofa. He was retired some twelve months ago on a small pension, but is in the habit of accompanying every steamer from Nukualofa to Vavau, returning by the next. Without his well-known figure on the bridge the steamer would not be complete. Captains gladly avail themselves of his services. Born in Tongatabu in 1841, he has followed the sea ever since he could walk. To-day he is hale and hearty and likely to last for many years.

MR. THOMAS GEORGE RUDLING, Collector of Customs, Postmaster and Treasurer at Neiafu, was born in Norfolk, England, and educated there. On leaving school, he travelled about for five years, visiting, among other countries, Russia, the Straits Settlements, Australia, and New Zealand. He has lived in the Tongan group since 1896. His first position in these islands was that of auditor and then he became chief clerk in the Custom Department. After spending a year in Haapai as collector of customs and postmaster, he was appointed to his present post, which he has held for the past eight years.

MR. WALDEMAR TRESKOW, German Consul in Tonga, was born in Berlin in 1842, and educated there. After being shipwrecked in the Phœnix Group, he landed in Samoa in 1868, and was for some time with the D.H. & P.G. He was sent to Vavau as manager in 1877, and at the end of that year came to Tongatabu as manager, and retained that position till 1903, when he was pensioned off by that firm, and now lives in retirement on his estate of 320 acres, where he grows cocoanuts and bananas. He is married, and has three children, (one daughter and two sons). One of the latter is manager of the estate, and the other is engaged in business in Nukualofa.

MR. ALFRED SCHULTZ, Manager of the D.H. & P.G., Neiafu, Vavau, was born in Hamburg in 1873, and educated in that city. On leaving school, he served one year in the army, and then entered the employ of the firm in Hamburg. In 1895 he came to Samoa as clerk in the D.H. & P.G.'s establishment

there, and was promoted to the management of the Vavau branch, which position he still retains. In 1904 he married Miss Anna Wolfgraum, daughter of Mr. Gustav Wolfgraum, merchant, of Neiafu.

Residence of Mr. A. Schultz, Vavau.

Mr. Schultz, Manager, D. H. & P. G., and Staff, Vavau.

MR. RICHARD HAHN, Manager of the D.H. & P.G. establishment at Nukualofa, was born in Germany in 1872, and educated in Berlin and Hamburg. On leaving school, he entered the service of a mercantile firm and received the training that fitted him for his present position. After spending four years on the West Coast of Africa, he visited New Guinea, and landed in Samoa in 1902. He received his present appointment on January 1st, 1904. Mr. Hahn married Miss Riechelman, and has one child.

MR. M. C. NORGER, who is in the service of the D.H. & P.G., at Neiafu, was born in Denmark in 1865, and educated there. For 7½ years he was at sea, and came to Sydney in 1885. He remained there one year only, and then left for Fiji. He spent four years on the Rewa River, and then migrated to Samoa, and, after being there a year, came to the group in 1891. He spent eighteen months in Tongatabu, and then came to Vavau, where he has been ever since. He has been with the German firm for many years, is married, and has a family of three.

MR. PAUL SCHUSTER was born in 1875 in Germany, and educated there, afterwards entering the office of a mercantile firm. He came to Samoa in 1895 under engagement to the German firm, and in 1899 was transferred to Haapai as manager of the firm's agency at Niuatobutabu and Niua-foou, which two places are worked from Haapai by the motor schooner "Elfriede."

Copra Wharf Vavau.

D. H. & P. G. Premises, Vavau.

Shipping Copra, D. H. & P. G., Vavau.

D. H. & P. G. Store, Nukualofa.

MR. JAMES L. YARNTON, Manager for Burns, Philp & Co. in Tonga, is a son of the late G. Shanniston Yarnton, solicitor, of Sydney, and was born in Newtown in 1875, being chiefly educated at the Sydney Grammar School. He entered his uncle's office, that of James Little, accountant, of Pitt Street, and, after remaining a short time there, he went to Tonga in 1895, under agreement with the late Mr. Tarves, of Sydney, a trader of Niuafo'ou, remaining in his service for four years. He entered the firm of Burns, Philp & C o. in December 1899, as a clerk, and in 1904 was appointed manager of the firm's business, which is a large and increasing one. Mr. Yarnton has five assistants. The Tongan branch of the Sydney house was established in 1896, the principal store being situated at Nukualofa. There is a branch store at Rapeta, Tongatabu. The firm has forged ahead of all competitors, and in 1906 were by far the largest buyers of copra. Fungus from the roots of trees is also largely purchased, as much as £40 per ton being paid for it. It is used by the Chinese in soup-making.

Burns, Philp & Co.'s Branch Store, Nukualofa.

Burns, Philp & Co.'s Back Store, Nukualofa.

MR. HENRY WILLIAM AUGUST RIECHELMAN, one of the oldest merchants in Tonga, was born in Germany in 1848 and educated there. Coming to New Zealand in 1875 he remained a short time there, leaving then for Sydney. Six months only were spent in Sydney, and he arrived in Samoa in 1876, and in Tonga the following

MR. H. W. A. RIECHELMAN

year. He is to-day one of the most prosperous merchants in Tonga He married, in 1879, Miss Cocker, of Nukualofa, and has a family of nine (five boys, four girls). One daughter is married to Mr. Denny, collector of customs, and another to Mr. Hahn, manager D.H. & P.G.

Mr. H. W. A. Riechelman's Store.

Mr. L. B. Levin's Store.

MR. LIONEL B. LEVIN, Merchant, Auctioneer and Commission Agent, Nukualofa, was born in Bristol, England, in 1862, and educated in Birmingham. Coming to Tonga in 1879, when only 17 years

MR. L B. LEVIN.

of age, he was for some time with the D.H. & P.G. in Haapai. Leaving that firm, he decided to start business on his own account, and has had a very successful career.

COPRA.

Many traders and planters of the Southern Seas, who have been all their lives manufacturing copra-give little attention to the final destination of the copra. It should interest them to know that the Sunlight Soap Works and Oil Mills of Lever Brothers., Limited, Sydney, New South Wales, crush over 13,000 tons of copra per annum. These are the largest oil-crushing works south of the equator. The ocean-going steamers of the Pacific find deep water frontage alongside Lever Brothers' wharf, and the copra is taken out of the steamer, weighed on Government tested and certified scales, and automatically carried into a copra store with a capacity for 3,000 tons of copra. The mill crushing this copra runs 24 hours per day. The main object of the mill is, of course, to extract the oil from the copra, and the greater portion of the oil is shipped to Europe and is largely used for soapmaking. The Sunlight Oil Cake, which is the residue left after extracting a certain portion of the oil, is used for cattle-feeding throughout Australia, and Sunlight Oil Cake is also well and favourably known in Germany and England. The Sunlight Soap Works and Oil Mills have a capital invested of over half a million pounds. Lever Brothers Limited, Sydney, with such a capacity for copra-crushing, are practically always open to receive consignments of copra, and producers would do well to keep in touch with them. Lever's Pacific Plantations Ltd., a company run by Lever Brothers. Ltd., is a plantation company owning a number of islands and plantations in the Pacific, extending from Christmas Island in the east to the Solomon Islands in the west. A large staff is actively engaged planting, trading and copra-making, and the s.s. "Upolu," run by the Co., makes steady trips through the Pacific, bringing in copra from the islands to the oil mill, thus saving the many intermediate handling and costs to which copra is subjected in the ordinary course. Lever's Pacific Plantations Ltd. control probably the largest area for plantation work in the world, and they have a staff of nearly 1,000 hands employed in the Solomon Islands, planting, trading, running schooners, erecting wharves, &c. Their advent to the Solomons is quite changing the aspect of the landscape. Thousands of acres of virgin forest have already been cut down and burnt off, and young cocoanut trees are making their appearance, laid out by European scale. Already it may be said that Lever's Pacific Plantations own the largest planted area of cocoanuts of any one company in the world.

Mr. JAMES J. GREEN is resident agent in Tonga for Lever Bros. Ltd. He was born in New South Wales in 1869, and was educated in Sydney. When he finished his studies he entered commercial life, remaining in Sydney for eight years. He has been in Tonga for about 15 years, having first settled in the Friendly Islands in 1892 as manager for Forsyth, Schultz & Co., a position he filled for a period of eight years. Then he joined the firm of Lever Bros., acting as their resident

Mr. J. J. Green.

agent at Vavau for four years. At the end of that time he was appointed general agent for the firm, which position he at present occupies. A large portion of his time is spent on board the various steamers plying each way. He travels by almost every boat that calls at Vavau on its way to Suva, and returns by the next boat, the trip occupying a fortnight. As a copra buyer, Mr. Green knows the ropes thoroughly, and he is a valued officer of Lever Bros.

Mr. W. HETTIG, Storekeeper, was born in Germany, and left when only six months old for Samoa with his parents, and was educated at the Marist Bros.', in Apia. Shortly after leaving school he entered a store, and then went to Tahiti, staying there for two years, and returning to Auckland. He came to Tonga in 1893, and started trading on behalf of a firm. He then managed a station for Mr. W. Cocker, afterwards joining the D.H. and P. G.'s employ. He then

Mr. W. Hettig.

built his present store. Some fifteen months ago he rented it to Burns, Philp & Co. At this time he ran a large bakery and confectionery business, but had to give this up on account of failing health, and now confines his attention to trading in island produce. He is married, and has a family of four.

Mr. ALFRED COWLEY, Baker, Confectioner, and Aerated Water Manufacturer, was born in England in 1858, and came to New Zealand in 1883, starting business there on his own account in 1890. In 1895 he moved to Tonga, and for a few months took employment. In 1896 he started on his own account, and has built up a splendid connection. He is a first-class baker, and his bread is in great demand.

Mr. J. McGREGOR, Storeekeper, Mua, Tongatabu, was born in Scotland, and came to Australia in 1852, putting in 10 years on the Victorian goldfields. In 1862 he left Victoria for New Zealand, and followed min-

Mr. J. Green's Residence, Mafoga.

Mr. J. Greens' Office, Vavau.

Mr. Alfred Cowley's Bakery.

ing there for some years, when he turned his attention to pastoral pursuits. In 1880 he came to Tonga, and has lived in this group ever since. He was for many years

Mr. J. McGregor.

trading on Keppel Island for the D.H. & P.G.. Eleven years ago he commenced business in his present premises. He buys copra largely, and does a large native trade.

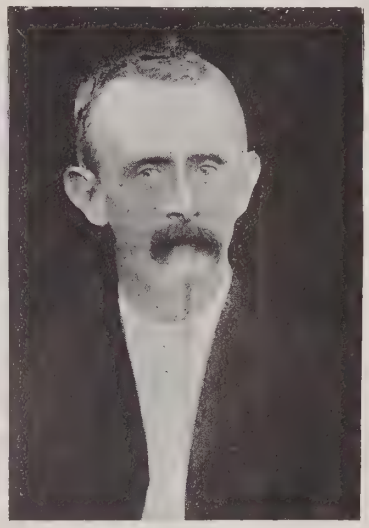
Mr. THOMAS HOLT, Trader, of Kologo, was born in Sweden, and left home to go to sea over 56 years ago. He followed a seafaring life for 25 years, visiting all parts of the world. In 1881 he settled in these islands. He at once started trading on his own account, and has been in business ever since. Some five years ago he visited Australia to undergo a painful and dangerous operation for the removal of a cancer on the tongue, caused, he believes, by a fish-bone having penetrated that organ. The operation was successfully performed, and

Mr. T. Holt.

Mr. Holt is to-day as well as ever, suffering only a slight impediment in his speech as a result. He is highly respected throughout the islands.

Captain W. LOMBARD, Trader and Master Mariner, of Kologo was born in Dover, England, and educated there. He served his apprenticeship at sea, and came to New Zealand in 1863, and has been sailing and trading amongst the islands ever since. He was in Fiji in 1870, is married, and his home at present is in New Zealand. All his family were born in Kologo, in the premises now occupied by Mr. Holt.

Mr. JOSEPH DIXON, Trader, of Mua, was born in Aberdeen, but came when 13 years of age to Sydney, and remained there eight years, being apprenticed to the plumbing trade. He came to Vavau in 1871 and traded for the German firm. Then he joined McArthur



Mr. J. Dixon.

and Co., and went to Keppel Island for that firm. When they sold out he remained on Keppel Island for 2 or three years and then came to Vavau and thence to Sydney. He then to Kologo for a year and from there to Mua 11 years ago.

Mr. CHARLES FREDERICKSON, Trader for Vines, Utting and Perston, at Mua, was born in Denmark in 1852 and educated there.

Mr. C. Frederickson.

Leaving school at 14 years of age he went to sea and followed a seafaring life for 34 years, visiting almost every part of the world. In 1895 he settled in Vavau, leasing a plantation. After two years' hard work he gave this up, and went in for sail-making, afterwards entering the employ of the German firm at Vavau. After being there for three years he was appointed to his present position at Mua.

Vines, Utting and Perston's Store at Mua.

Vines, Utting and Perston's Store, Lifuka Haapai

Vines, Utting and Perston's Store, Nukualofa.

MR. GEORGE SCOTT, Solicitor, was born in Hobart in 1877, and educated at Hoston College, Ross, Tasmania. He studied for the law in Hobart, being articled to the firm of Dobson, Mitchell & Allport. After passing the final examination, he travelled for some time, and finally settled in Tonga in 1900. Matters were then unsatisfactory, there being no jurisdiction except over Britishers. But there was an improvement when a protectorate was proclaimed, and Mr. Scott was admitted under a Western Pacific Order-in-Council in 1893, and has practised his profession ever since. Litigants—of the right kind—are, however, few and far between, and besides, Mr. Scott, as a solicitor only, is under certain disabilities, the laws prescribing that he can appear in none but civil cases in the Supreme Court, and, accordingly, he has had to add another string to his bow, having combined auctioneering with his legal work.

THERE are few better-known men in the islands than CAPTAIN ALEXANDER WILLIAM GORDON MACKAY. He is just over 50 years of age, having been born in Dublin in 1856. He received his early education in England and the Continent, and is familiar with a

CAPTAIN A. W. G. MACKAY.

number of languages. His career has been a varied one, and he has seen no little adventure in his time, especially when the Samoan wars were taking place. Looking at him

now, no one would suspect him of the dare-devil escapades in which he engaged during those stirring times. He went straight to sea when his education was finished and remained there until he became a master mariner. After that he settled in South Austrália, taking a position as manager of a steamship company. Subsequently, he became manager of the firm of Ostermeyer, Dewez & Co. Later on he found his way to Sydney, and was appointed manager of a large engineering firm, being concerned in the building of the railway workshops at Eveleigh and in other large undertakings. He spent 12 years in Tonga and elsewhere in the Pacific buying copra, his operations being very extensive, and he soon came to be known as the "Copra King." In 1893 he accepted the appointment of Governor of Goulburn gaol, New South Wales, remaining there for three years, when he became Governor of Bathurst gaol. There he remained for a similar period, and, on leaving, he returned to settle in Tonga as executor for the Taves estate.

Mr. ROBERT HANSLIP, who carries on the business of a General Agent at Nukualofa, was born in London in 1846. At the age of 21

Mr. R. Hanslip.

—in 1864—he went to New Zealand, and three years later he visited Tonga, where he decided to settle. There he began trading on his own account, and continued doing so until 1876, when he accepted a position as book-keeper for the D.H. & P.G., the German firm. When, however, the first Consul arrived at Nukualofa Mr. Hanslip left the employ of the D.H. & P.G. to take the position of interpreter under him, remaining in that capacity until the Consul's departure. Mr. Hanslip is popular with all who know him, and there are few better authorities on Tongan affairs than he is.

Mr. HERMANN GUTTENBEIL, Hotel-keeper and Gentral Trader, of Neiafu, was born in Germany and educated there. After learning the trade of cooper, he came to Vavau in 1881, and entered the employ of the D.H. & P.G. for three-and-a-half years. He then entered the service of Messrs. McArthur & Co., remaining with them for seven years, when he started on his own account as a storekeeper. Selling out, he bought his present property, and has resided in it for the past fifteen years. He is widely known and respected; is married and has a family of four, two sons and two daughters, and is happy and contented in his island home.

Mr. GUSTAV WOLFGRAUM, Merchant, Neiafu, is one of the oldest hands in th group, Born in Germany in 1850, he began his

Mr. G. Wolfgraum..

career in a merchant's office. He arrived in Samoa in 1875, and came a few months later to Vavau to join his uncle and brother, who had preceded him to the group. Shortly afterwards he started for himself, and has continued to trade on his own account since 1876. He owns considerable property in Vavau, and as the oldest merchant his advice is always sought by newcomers, and readily given. Mr. Wolfgraum owns several sailing vessels, besides punts and a motor launch, all employed in collecting copra from the outside stations, of which he has three. He is married, and has a family of seven sons and one daughter, and makes yearly visits to Australia and New Zealand, besides occasional trips to Germany.

Mr. FRITZ WOLFGRAUM, Wholesale and Retail merchant, of Neiafu, was born in Germany and educated there. He served three years in the army, and, coming to Vavau in 1881, he at once started trading with his cousin, Mr. W.

Mr. F. Wolfgraum.

Wolfgraum, who soon retired from business and is now living in Germany. Mr. Wolfgraum has four other trading stations, and speaks most highly of the natives, with whom he has never had any trouble.

Mr. ROBERT FLETCHER, Merchant Neiafu, formerly manager for McArthur & Co., was born in the North of Ireland in 1859, and educated in Dublin. On leaving school he came to New Zealand with his parents, settling in the Bay of Plenty district, and was farming

there for two years. Not caring for that life, however, he entered commercial pursuits, and after two years joined the firm of McArthur and Co. and went to Samoa as manager. On the firm deciding to

MR. R. FLETCHER.

retire from the Pacific, Mr. Fletcher came to Vavau, starting on his own account with stations scattered over the island. He has now sold all his stations, and devotes his attention solely to the Neiafu business.

MR. A. H. SKUDDER, Trader, of Neiafu, was born in Castlemaine, Victoria, and educated in New Zealand. On leaving school he followed for fourteen years a seafaring life. In 1880 he was wrecked on the Samoan Islands. After knocking about the Pacific for some time he took up his residence in these pleasant isles, and seems to be perfectly contented with his lot.

MR. O. H. R. WOLFGRAUM was born in Germany in 1866, and educated there. Leaving school, he entered a mercantile house. Coming to Tonga, he was trading for awhile for Mr. Sauft, of Vavau, and then joined the D.H. & P.G., in 1895, filling various positions of trust. In October, 1906, he obtained his present appointment. Mr. Wolfgraum is married, but has no family.

MR. THOMAS MANN, Carpenter, of Neiafu. was born in England in 1841, and came to New Zealand in 1857, and to Vavau in 1876. He then represented a New Zealand firm which a few years later retired from the island trad;, and Mr. Mann then devoted his attention to building work. He also acts as boarding officer for the Customs Department. He is married, and has a family of three, and likes life in these charming islands.

MR. G. C. SKUDDER, Trader and Merchant, Kolovai, Tongatabu, was born in Victoria in 1856, and educated there. He went to sea at an early age, and finally came to Tonga in 1876. He was with McArthur & Co. for several years, and then started business on his own account, and has done well. He speaks highly of the natives and of Tonga generally. He is married, and has a family of seven.

MR. ROBERT GRIEVES, Trader, Vai-malo, was born. in Prussia in 1848. He went to Tahiti in 1879 and remained there for two years ; moved to Auckland, and thence to Tongatabu, as trader for McArthur and Co. Leaving there, he took up hotel-keeping, but this life did not suit him, and he went back to Tonga, settling in Vavau in 1898.

MR. WILLIAM MANN, Trader, Lifuka, Haapai, is a son of Mr. T. Mann, of Vavau, and was born in Auckland in 1873 and educated in Vavau, coming to the islands when only seven years of age, with his parents. He learnt the trade of carpenter, and almost every house in Vavau has been erected by Mr. Mann and his father. He married Miss Giles in January, 1897, daughter of Mr. James Edward Giles, trader, and has four children. Mrs. Mann manages the store.

MR. E. H. MITCHELL, Merchant, of Haapai, was born at Waterloo, near Liverpool, England, and educated there. He came to the group in 1888, and was for a time with McArthur & Co. He has been on Haapai for some years, and is well known and respected.

MR. ALBERT E. COOK was born in New Zealand in 1863, and going to sea in a whaler at an early age, he met with many exciting experiences, culminating in the wreck of his vessel and an exceedingly narrow escape from drowning. After this he decided to remain ashore, and settled in Haapai in 1886.

MR. GEORGE BALLY, Carpenter and Joiner, was born in Auckland in 1874, and educated there. He arrived in Haapai in 1896, and by close attention to his business, he is making good headway.

MR. JAMES E. GILES was born in Gloucester, England, and came to Australia in 1865. He left in 1872 for Haapai to grow cotton, but that not being a success he devoted his attention to other pursuits. He married in 1875, his wife dying in 1893. He has five children.

MR. ERNEST ZUCKSCHWERDT, Merchant, was born in Germany, and received his business training there. He came out to Samoa for the D.H. & P.G., and was sent to Tonga by that firm. After several years of island experience he returned to Germany in 1903, but came back again to Tonga in 1904, starting a business that gives every promise of developing largely.

MR. FRED. HANSEN was born in Copenhagen, a little more than fifty years ago, and educated in Germany. He arrived in Tonga in 1882, and, making himself

MR. F. HANSEN.

thoroughly familiar with the Tongan language and customs, has always got on well with the natives, besides being held in high esteem by the European population.

Mr. T. Mann's Store, Lifuka, Haapai.

Mr. Mitchell's Store, Lifuka, Haapai.

Mr. Cook's Premises (Whaler).

Mr. E. Zuckschwerdt's Store, Nukualofa

Banyan Tree in Grounds of French Club, Tahiti.

Old King's Grave, Tahiti.

Natives at Breakfast.

Market Place, Papeete.

Tautua River, Tahiti.

TAHITI : The Paradise of the Pacific.

A dazzling blue sky; a generous, reef-bound expanse of clear, transparent water, in whose lucid depths sport myriads of finny dwarfs, no less dazzling in their brilliant colourings than the coral gardens which carpet the expanse below them; a long, low stretch of beach, bordered with lofty palms, inclining gracefully in their various angles, interspersed by numerous thatched roofs, extending far over the gables of the native hamlets; bright, cheerful rows of cottages shaded by majestic trees; all background by skyward miles of savage rocks, whose tops break into bold crags, the whole presenting restful harmony in browns and grays. This is Tahiti, the paradise of the Pacific.

Photo by F. Homes, Tahiti

Town and Harbour Scene, Tahiti.

Hidden by the spreading branches of breadfruit trees Papeete its capital, stretches gracefully along the beach and extends back to the foothills, one of the most beautiful spots in the great milky way of the ocean. Beheld from the deck of the incoming steamer the picture is strikingly pretty and restful to the eye. Along the sward stroll bevies of dark-eyed girls, attired in light muslins, with here and there a gaudy shawl, giving colour to the view; down the beach the lithe, lean lads canter their ponies, looking, as they dash by, for approving glances from their elders, who squat upon the ground or lean against the trunks of tall palms, in listless dreaminess, at peace with themselves and the world.

In the distance Moorea, Tahiti's sister island, looks grand against a background of amber and gold. As evening falls the sky assumes an even tint of deep metallic blue, in whose depths twinkle the stars. Growing indistinct, Moorea fades away into the forthcoming darkness, and twilight prevails. Above the cocoanut palms, silhouetted against the sky, rises the moon and darts its shimmering rays across the water to where the ships in the gloom ride at anchor. Brawny natives, in their slim canoes, dart between them on their way to the fishing grounds as the belfry sounds the hour of seven. Down the by-ways leading to the market-place, in groups and singly, come the natives. Finished with their evening meal, they gather to gossip, drink, dance, sing and make merry, congregating in groups and chanting their peculiar, monotonous music, while a bronzed "Othello," ladens the air with the wailing strains of an accordeon or harmonica. Peals of bibulous hilarity come from restaurants and saloons in the Spanish-like edifices which surround the square. Shy damsels promenade with their lovers, exchanging the same old secrets.

Thus the evening passes, and at 10 or thereabouts the merry-makers disperse to their respective abodes. The rising moon, mellow and radiant, fills the air with a magical light, and the silence is unbroken, save by the ceaseless poundings of the ocean upon its coral barrier, sending a hollow, rolling boom over the pallid sea. Along the roads the street lanterns scintillate like stars of the first magnitude, casting their rays in wavering shadows that vanish into darkness. The twinkling stars have dipped into the far Pacific. Golden lances pierce the haze over the hills, and the sun shines bright o'er the town of Papeete.

It is, say, a Sunday morning, the Tahitienne's

jubilee day, when the feast rules the hour and the rum-bottle is king; from all the surrounding country and neighbouring villages groups of girls in holiday gowns and flower-wreathed hats, and chocolate-coloured men, attired in grey-coloured apparel, pass each other on the way to town. The market-place is thronged with people, procuring supplies for the day's feasting, or sitting and gossiping in the cheerful sun. The marketing finished and the news all told, the bronzed gathering disperses, wending their way to their various haunts to pass the day in exhilarating their spirits in the flowing bowl.

The Tahiti maid passes by, tall, stately, with the modesty of a Castilian, and walking like a queen. Besides personal charms that might awaken the slumbering passions of an anchorite, she possesses the most exquisite gifts. Her countenance is expressive, and her dark, sparkling eyes beam with intelligence. Her hair is like jet, and glossy as a raven's plume. The warm sun of ages has tinged her cheeks with a hue of brown, but her complexion is as clear as the tropical sky above her. Her companion walks by her side—with measured dignity. His finely-formed, manly person, his darker complexion and stately bearing make him a fitting contrast to her softer charms. These brown-visaged, mild-mannered people are hospitable and as courteous as princes. Every house is as open as the day, and a stranger, be he poor or princely, is welcome therein.

As the tourist saunters along the roads leading away from Papeete he passes numerous thatch-roofed habitations, wher in the feasting is perennial; in constant succession glimpses of tropical forests and life attract his attention. Banana and bread-fruit trees, the staff of life of the Pacific, are seen in profusion, also guavas, melons, mangoes, limes and pineapples. Orange trees dangle their fruit overhead as he passes beneath their branches. Occasionally the road opens upon a native village; and among human haunts there is nothing more peaceable or beautiful than a Tahiti village, as it presents itself for the first time to the attention of the visitor.

Leaving the road and passing along any of the paths leading up into the thickly-wooded canon, one is strongly impressed by the beauty and freshness of the surroundings. Merging from this leafy bower, a deliciously cool brook comes into view, murmuring softly as it winds its way through the close underbrush, dancing in the warm sun as it flows into the open, then rippling away into a distance of refreshing green palms, and disappearing into their depths.

It is all like a delicious dream; but landscape and life on this beautiful isle are impressionist, and will submit neither to photography nor the pen. Years of study cannot itemise the picture. There still remains in the memory but a soft, sweet haze of shifting light and shade—a wilderness of happy silence and contentful ease.

Historical and Geographical.

The Society Islands, of which Tahiti is the principal, are a most interesting group, around which history has thrown a halo of romance. With what intense delight have most of us, in our young days, pored over the quaint accounts of Captains Wallis and Cook of what they witnessed among those then unknown barbarians? These accounts were truthful as far as the evidence of their own eyesight was concerned, but erroneous in other respects, as written by men lacking all practical experience of savage usage or habits of thought. It was by reason of this ignorance that the great navigator bestowed the name of the "Friendly" Islanders upon those who had determined his death, which, though he then escaped it by an accident, ultimately overtook him at the hands of the Hawaiians through his own fatal obstinacy, the result of overmuch good nature and want of conception of the motives and disposition of the people with whom he had to deal.

Called "King George's Island" by Captain Wallis and "Otaheite" by Captain Cook, Tahiti first made its appearance in the realm of cartography in 1606, owing to its discovery by De Quiros, that Portuguese pilot in the service of Philip the III. of Spain who discovered the New Hebrides, and very narrowly escaped the discovery of Australia. To Tahiti De Quiros gave the name of "La Sagittaria," or "Isla d'Amat"; although the Spaniards do not appear to have very considerably exploited this paradise of the Pacific, which, evidently, was by them speedily forgotten as soon as it was found. Now, Tahiti is without a rival, the most fascinatingly romantic of the thousand islands that stud the broad bosom of the vast Pacific. In 1767 Captain Samuel Wallis, in the "Dolphin," after being separated from his consort the "Swallow" (commanded by Captain Philip Carteret) during a storm in the Straits of Magellan, discovered the group where "summer years and summer women smiled." The islands lie between 16 deg. and 18 deg. south latitude, and 148 deg. and 158 deg. west latitude, and were named, by Cook, the "Society Islands," in honour of the Royal Society, under the auspices of which his first voyage of scientific research and maritime discovery was undertaken. The Society Archipelago is divided into two groups; the leeward comprising Huahine, Raiatea, Taha'a and Borabora and the windward Moorea, Tahiti and Maitea. All are of volcanic formation, and are considered the most wonderful of their kind in existence. Tahiti, with which we are at present more concerned possesses the highest mountain in all Polynesia, the mitre-shaped peaks of the giant Orohena, which rises to an altitude of 7,340 feet, while its rival, the Aori, is only some 564 feet lower.

Down the valleys flow streams and rivulets of clear water, and foliage, the most verdant and luxuriant, fills with wildest tropic growth the hollows between the hilly ranges, which radiate from the mountain peaks. The aboriginal inhabitants of this native home of the bread-fruit, this paradise of the Pacific, are of a race akin to the Samoans and Hawaiians, splendid in form, handsome of figure, kindly of temper and disposition, and charming and urbane in manner. This island of islands in the Polynesian seas, renowned alike in history and in song; the source of Byron's inspiration for one of his noblest flights into the poetic empyrean; this sunny isle, where hearts were all friendly, manners all courteons—not taught by art,

but straight from nature caught—where wealth was unhoarded and the soil teemed rich with unsown harvests, where feasts were eaten which cost no toil, where dusky nymphs were wooed and won in magic bowers, and where " the cave of some soft savage " was the mariner's haven of rest and bliss after braving the dangers of the uncertain wave. This island of "romance and radiant rime" was "La Sagittaria," or " Isla d'Amat " (Isle of Love) of Pedro Fernandez de Quiros, the " King George's Island " of Wallis, the " Otaheite " of Captain Cook and later navigators, and the modern " Cyprus" and " Cythaera" of poets more beautiful than ever mythic islet of the fair Elaine, or sea-girt grot of classic Calypso. Its shores to an imaginative ear might seem even now to echo with the voices of the past. Here trod de Quiros and de Torres, Wallis, Cook, Bligh, Sir Joseph Banks, the German botanist Forster, the Swedish botanist Solander, Captain Clerke, Fletcher Christian and his co-mutineers of the " Bounty," the Frenchman Antoine de Bougainville, and the first English missionaries to the South Pacific Seas—a dim historical procession bearing names whose syllables are freighted epithets in this poem of the sea.

Papeete—Tahiti.

Wallis was first among Englishmen to visit Tahiti, and a quaint account of it has he given us. His first communication with these gentle folk was, however, of a warlike kind, and the fault lay with the Englishman, who, with the proneness of his countrymen to flaunt authority and force in the faces of those inferior to them in arms and in prowess, fired a nine-pounder over their heads, as he naively remarks, " to intimidate the Indians." He did not succeed though ; a sort of action took place, and Wallis seemed much surprised, in his account of the incident, that peace seemed further off than ever between the English and the islanders, although " one of the assailants was killed, and another much wounded." Ultimately the islanders ceased hostilities, but not until a great number of their canoes had been ruthlessly destroyed in order to cripple their attacking power at sea. Sir John Barrow remarks :—" This act of severity must have been cruelly felt by these poor people, who, without iron or any kind of tools, but such as stones, shells, teeth, and bones supplied them with, must have spent months and probably years in the construction of one of these extraordinary double-boats." The poor islanders seemed to have been terrified into the most " friendly " relations, " uninterrupted intercourse was established," and continued until the day of the departure of the " Dolphin," with Wallis and his rather buccaneering crew ; hogs, edible dogs, fruit and vegetables in great plenty being freely bartered for nails, trinkets, showy trifles, and bits of old iron.

In the year 1768, in the reign of good King George III., Captain Cook and Astronomer Green at the request and under the auspices of the Royal Society, made ready to sail away to the Southern Seas, in the brave barque " Endeavour," to watch the path of the planets Venus and Mercury across the face of the sun, and, incidentally, Autolycus-like, to pick up any unclaimed continents they might find floating about, on behalf of his Britannic Majesty King George the Third. The Islands of the Marquesas de Mendana, or those of Rotterdam or Amsterdam, were proposed by the Royal Society as proper places for making the observation of the transit of Venus ; but Captain Samuel Wallis, of the ship " Dolphin," happened to arrive in England from the then-called " Otaheite," which, ignoring de Quiros, he claimed to have discovered.

Captain Wallis recommended as a site for an observatory Port Royal Harbour in the " King George's Islands " of his own naming, and to Port Royal Harbour Cook accordingly set forth, accompanied by Sir Joseph Banks and others whose names need not here be detailed. While at Tahiti Sir Joseph Banks, while enjoying the beauty of the climate and the scenery, and the simplicity as well as the sweetness of disposition evinced by the natives, together with a platonic friendship between himself and Oberea (the Princess whose charms had made so deep an impression upon Captain Samuel Wallis), made himself thoroughly acquainted with the properties and uses of the breadfruit, of which he and Captain Cook gave their countrymen a complete description on their return to England ; albeit Dampier had done quite as much nearly a century before, but the latter's account of the plant by this time appears to have been forgotten. The transit of the planet Venus

having been satisfactorily observed (and the affairs of the invincible goddess had much to do with subsequent maritime and historical happenings) Cook and Banks sailed away to discover the eastern coast of Australia, to name Point Hicks and Botany Bay.

Of Tahiti Cook wrote a most glowing account in his journal. "Perhaps there is scarcely a spot in the universe," he said, "that affords a more luxuriant prospect than Otaheite. The hills are high and steep and in many places craggy; but they are covered to the very summit with trees and shrubs in such a manner that the spectator can scarcely help thinking that the very rocks possess the property of producing or supporting their verdant clothing. The flat land which bounds those hills towards the sea and the interjacent valleys also teem with various productions, which grow with the most exuberant vigour, and at once fill the mind of the beholder with the idea that no place upon earth can outdo this in the strength and beauty of vegetation."

horizon, which, on a nearer approach next day, appeared to rise like a great pyramid out of the sea, and was visible at a distance of more than 15 leagues. This Gibraltar rock of mid-ocean was charted by Captain Philip Carteret as Pitcairn Island, in honour of its discoverer. Here are five links in this quaint Tahitian drama of the sea—Wallis, Tahiti, Cook, resultant from the former combination of Wallis, Carteret, Pitcairn. Bligh makes his appearan e as a sixth link, in connection with Cook's third and last voyage —bearing in mind, as a subjective fact, that Norfolk Island had already been discovered and named by Captain Cook during his second voyage.

"By the way," says the writer quoted, "it is incidentally interesting to note that the first of all South Sea Islanders to visit England's shores was a Society Archipelagoan. During his first voyage the great circumnavigator, James Cook, was accompanied from Tahiti by a couple of natives, "Tupia" and "Tayeto," who consented to go to England with him,

Chiefs of the different Districts of the Tahiti Group.

Cook, as we all know, made a second voyage in the dreary quest of an Antarctic continent in the ships "Resolution" and 'Adventure,' and discovered and named that wonderfully fertile and beautiful oasis of the ocean, Norfolk Island—a curious coincidence, truly (as was pointed out by a writer in the *Sydney Mail* recently), knitting in one remarkable chain of successive links the names of Wallis, Cook, Banks, Bligh, Tahiti, Pitcairn, Norfolk. It will be remembered that Wallis, in the "Dolphin," was separated from his consort, Captain Carteret, of the "Swallow," during storm in the Straits of Magellan. Now, in latitude 25 degrees 4 minutes south, and longitude 130 degrees 24 minutes west from Greenwich or about 1,200 miles south-east of Tahiti, on the morning of July 2, 1767, a young gentleman named Pitcairn, midshipman on board the "Swallow," being on the look-out at the masthead, observed a spot on the

but at Batavia they were carried off by fever, besides four of the ship's crew. During his second voyage, Cook again visited the beautiful paradise of the Pacific and on leaving, early in September, 1773, took with him a young Tahitian named "Poreo," add a native from the neighbouring island of Huahine This latter gentleman bears the historic name of "Omai." He went to England with his distinguished patron, was presented at Court, was introduced by Sir Joseph Banks to the fashionable society of the day, was shaken by the hand by George the Third, and was quizzed by the young princes and princesses, and was taken back by Captain Cook—after all this grandeur and glory and petting—to Huahine upon the great navigator's third voyage of discovery, in 1776. Cook thus wrote of him, after two years' acquaintance :—"Omai has most certainly a good understanding, quick parts, and honest principles;

he has a natural good behaviour, which rendered him acceptable to the best company, and a proper degree of pride, which teaches him to avoid the society of persons of inferior rank. He has passions of the same kind as other young men, but has judgment enough not to indulge them to an improper excess.''

Bligh comes into this sea drama with Cook's third, and last, and therefore most famous circumnavigatory voyage inasmuch as its ending in the great mariner's death at the Hawaiian islands is one of the most tragic events in the annals of maritime discovery. One day at dinner with Lord Sandwich, to whose invitation the then famous Captain James Cook, R.N., his friend Sir Hugh Pallister, and Mr. Admiralty-Secretary Stephens had responded, the discovery of a North-west Passage to the East Indies was brought upon the carpet ; Cook was fired to emulation by judicious praise, and volunteered to take up the command of such an expedition. On the 11th July, 1776, he left the shores of England in command of his old ship, the '' Resolution,'' with William Bligh on board as sailing master, and with the '' Discovery'' as consort, under the command of Captain Charles Clarke, a former mate of the '' Endeavour '' barque during Cook's first voyage. Neither of the two captains saw Old England's white cliffs again. Of Cook's murder on the 14th February, 1779, it is not here necessary to speak ; but it is interesting to note that during this, his last voyage, the great navigator visited or a third time the island of Tahiti, and sailing-master William Bligh, of the ship '' Resolution,'' had a rare opportunity of carefully examining the breadfruit of which his friend, Botanist Banks, had often told him, and in quest of which he himself was to be despatched in the '' Bounty '' nearly nine years afterwards.

In the year 1787, the West India plantations were being worked by negro slaves, and the '' merchants and planters interested in the West India possessions '' were the absentee slave-owners, and the absolute masters of hundreds of their fellow-men, whose labour they absorbed, and a question rather of economy and of profit than of humanity and benevolence moved them to petition the King to send a ship to the South Pacific for the purpose of effecting the transplantation of the bread-fruit to the other side of the American continent, where, peradventure it might thrive sufficiently well as nearly to feed the slaves on an almost costless diet. The expedition miscarried ; but even when, in another voyage made by Bligh a few years later, on a similar mission, the breadfruit was successfully transplanted it was found that the climate of the West Indies was altogether unsuited to its requirements, and that the plants, after languishing for a while, finally died, notwithstanding that they had been removed to localities situated in the same latitude as the places whence they were taken. When, in 1787, the absentee planters preferred their petition to the Government of the day, to aid them in carrying the breadfruit plant to the islands in the West Indian Seas, the authorities happened to be in a complaisant mood. They purchased a ship for the expedition, and had her fitted in a manner adapted to her peculiar mission, under the personal eye of Sir Joseph Banks, than whom there was in all England no greater authority at that time. He it was who christened her the '' Bounty,'' and recommended to her command his friend William Bligh, who, as sailing master of the '' Resolution,'' had voyaged with his other friend James Cook in his final navigatory expedition in search of a North-west Passage. The '' Bounty '' sailed from Spithead on the afternoon of a grey and bitter winter, two days before the advent of Christmas, 1787, and after the usual hazardous voyage of the period, made Adventure Bay, Van Diemen's Land, for rest and replenishment, by way of the Cape of Good Hope, having vainly endeavoured to round the Horn. Bligh, curiously enough, appears not to have dreamt of visiting the new settlement of Botany Bay, although he left England nearly eight months after Phillip's departure with the First Fleet ; and he left Van Diemen's Land seven months after Phillip's arrival at Botany Bay. On the 25th October, 1788, the '' Bounty '' dropped anchor in Matavai Bay, Tahiti, and, after a stoppage of five clear months, sailed away with a cargo of breadfruit plants on the 4th April, 1789. The officers and crew sailed away with the breadfruit plants from fair Tahiti, it is true ; but they left their hearts behind in the keeping of the beautiful belles of that Pacific paradise. When Bligh visited the island for the

Moorea Island.

second time the halcyon days described by Wallis and confirmed by Cook and his companions, and celebrated in after years in the sonorous verse of Byron, had not yet departed. Indeed, each day was truly a summer's day of ease and happiness, and no cloud of either trading enterprise or foreign annexation had yet arisen on the horizon to mar the glory of its southern blue.

The mutiny was precipitated on April 28, 1789, 24 days out from Matavai Bay, off the westernmost of the Friendly Islands, called Tofoa. Bligh was sent adrift in the "Bounty's" launch, with 18 of the ship's company who remained faithful to him; and 25 (the mutineers) stayed on board with the intention of returning to Tahiti and its seductive pleasures, its plenty, love, luxury, and idleness. Bligh accomplished his wonderful voyage in an open boat in the severest and most torrential time of the tropical year, enduring the most terrible hardship and privation, over a distance of 3,600 miles from Tofoa, one of the Friendly Islands, to Timor, a settlement in the Dutch East Indies, and lived to do, to suffer, and to conquer in many ways for many years afterwards, and to die

Borabora Island.

a vice-admiral of the blue in the British navy, at the respectable age of 64. Christian and his companions returned to the island of Tahiti in the "Bounty," and anchored in Matavai Bay on June 6, 1789. Thence, 10 days afterwards, he set sail with plenty of stock on board, including hogs, goats and fowls some dogs and cats, and even the bull and one of the cows left on the island by Captain Cook during his third voyage; besides abundance of fruit for present use. Eight men, nine women, and seven boys of Tahitian birth also came with the crew in the character of stowaways. However, differences arising between the "Bounty's" crew and the natives of the island of Tubuai, whither Christian had gone with a view of creating a settlement, he returned to Tahiti, where the greater number of the mutineers went ashore, there electing to stay; while Christian and eight of the "Bounty's" crew, whose names have become historic as Pitcairn and Norfolk Islanders, remained on board the vessel, where they had with them a young chief and his two friends, who had come with them from Tubuai. Three Tahitian men, with their wives, also joined the party, and one of the women took with her an infant daughter, ten months old, who in after years wedded a son of Christian's, and became the mother of the future Mrs. Nobbs, the wife of the chaplain of the Pitcairn Islanders of an after date. Ten young Tahitian women went also with the "Bounty's" remnant to follow the fortunes of Fletcher Christian into the unchartered waste of ocean. And their descendants are now the inhabitants of Pitcairn and Norfolk Islands. Those mutineers who remained at Tahiti fared even worse than those who sailed away to Pitcairn in the "Bounty." Some quarrelled with the islanders, insulted powerful chiefs, fought with them, and were slain. Some quarrelled among themselves, and met a similar fate. The remnant were captured by Captain Edwards and taken home in irons, and when the "Pandora" was wrecked near the pass which bears her name, in the Great Barrier Reef, off Queensland's coast, in irons some of the mutineers were drowned. Of the survivors, an officer and five seamen were tried on their arrival in England by court-martial, three were hanged, and three were pardoned. Of these, the officer, Peter Heywood became a post-captain, and did not leave an active and honourable career in an honourable and a dignified sphere of activity at the call of death until the lapse of 42 years after the mutiny.

But Tahiti achieved, in the course of its island history, yet another distinction. Captain Cook's universally known and commonly discussed visit to this gem of the Pacific led to its being chosen as the first station for the work of the London Missionary Society. This pious association sent out its advance guard of South Sea pioneer missionaries in the ship "Duff," in 1796; and six months later the score of religious enthusiasts that the vessel carried landed at Tahiti. Within the hundred odd years which have elapsed since the landing of the first missionary colonists Cook's favourite Society Islands have very greatly changed, both socially and economically. In the annexation, absorption, and redistribution of the islands of the South Seas by the various European Powers and the United States of America, the archipelago and some of its island neighbours have become the appanages of France, mainly

as the result of a continuous series of native wars. Finally, as the outcome of both Protestant and Catholic missionary zeal and self-sacrifice the group has achieved at least an outward semblance of Christianity, if not an internal change of spirit; the idols made of logs and tree trunks, to which myriads of humans acrifices had been offered up in propitiatory piety, have themselves been sacrificed as burnt offerings; tribal war has ended in national homogeneity. History tells us that "early in January, 1844, Captain Bruat landed a strong force, hauled down Queen Pomare's standard and hoisted the French flag, taking possession of the island in the name of Louis Phillipe, King of the French." The islands were nominally under the French protectorate until 1880, when King Pomare V. finally renounced in favour of France all his rights and authority over the Society Islands. The islands have now become the chief French colony in the Eastern Pacific, with Tahiti as the centre of Gallic authority, and the town of Papeete as an administrative capital.

Papeete, the capital, is a gay little city, remarkably cosmopolitan in its elements, and Parisian in its tone and manners. It is the emporium of trade of the Eastern Pacific, and is in communication with Auckland and San Francisco by means of steamers sailing every few weeks.

Outlying Islands.

The other windward islands are Maitea, an extinct volcano, which forms the eastern limit of the group, and Moorea, also volcanic, but of larger size and very fertile, the population of the latter being 1,558.

Governor's Residences—Official and Private.

Fautua Avenue, Papeete.

The principal leeward islands are Huahine, Raiatea and Borabora, all mountainous and rugged. The first-named has a capital harbour. Raiatea rises to a height of 3,385 feet, and is well watered and exceedingly fertile, as all these islands are, while Borabora also has a large harbour, and its shapely cone, though only 2,380 feet high, renders it a striking object from the sea.

There are also the Marquesas, Paumotu, Gambier and Austral groups under the jurisdiction of France, and the affairs of all these are administered from Tahiti.

Meteorological.

The climate is pleasant and agreeable. Though situated so far within the tropics, the thermometer in the hot season ranges between 75 and 85 degrees, seldom exceeding the latter temperature, as the trade winds from the surrounding ocean moderate the heat.

Although storms occur at times, they are as a rule less violent and frequent than they are in some of the neighbouring groups. The hurricane which burst over Tahiti in February, 1906, however, did great damage there as well as in the surrounding groups, and an idea of the devastation caused can be got from the following graphic description, supplied to the press at the time by Dr. Voille, of the Public Health Department of Tahiti :—" All was well on the morning of February. The people went about their affairs as usual, not imagining that anything serious was likely to happen a few hours later. In the afternoon, however, the sea appeared to be agitated, but not to any great extent. There was what you might call a ' bit of a swell,' but nothing more. The barometer, however, indicated the approach of a cyclone. It seemed to be in the direction of the Paumotu Archipelago. These islands had suffered severely from such visitations, only as recently as 1903, when the damage was very severe. It was about 8 o'clock in the evening when the sea invaded the wharves at Papeete—slowly at first, but surely. It was nearly 10 o'clock at night when the sea rose so high that the inhabitants of the houses along the sea front left their dwellings, retiring to higher land, and carrying some of their effects with them. The sea had then crept up to the houses. About 1 o'clock in the morning of the 8th a great and terrible wave broke on the shore, crashing against the houses, which are of wood for the most part. Five minutes later a second wave followed—bigger than the first—and then third, which completed the ruin of the houses broken by the first shock. Many of them collapsed in an instant, like houses of cards, and others that still preserved some semblance to their former shapes were swept before the flood into the Rue de Rivoli, some 20 metres from where they had formerly stood. It was thus that the residence and poste of the harbourmaster were destroyed, being swept clean off the piles upon which they had been erected. At 2 o'clock in the morning, some 300 metres of the shore, ordinarily land, was under water. It was a most terrifying spectacle. The officers of the Public Health Department, together with a lieutenant of gendarmerie, at the head of a squad of natives, were engaged in rescue work all night, until sunrise. It was very hard work indeed. There were so many injured to attend to. The night was abnormally dark, and an extremely cold rain fell without ceasing, adding greatly to the miseries of the poor people. It was most difficult to get along the streets, for they were heavily encumbered with the debris of fallen houses, and added to this were floating articles of furniture, such as boxes, pieces of timber, and similar articles. The relief party worked splendidly, I must say that. They went over the ruins of the houses and dragged out many of the natives who were alive, but were overpowered with fear, struck dumb almost by the disaster. Very many were badly injured.

" There was on the island, which is called Motu Uta, and is just off the shore of Papeete, the caretaker, whose name was Bolloch ; he was a former steward on the ' Taviuni.' When the sea broke over Motu Uta, Bolloch made signals of distress but those on shore could render him no assistance. He attracted our

Photo by Bopp, Tahiti

Natives with their Music—the Accordeon.

attention by waving a lamp vigorously. We knew what he meant, but could not aid him. He climbed up into a cocoanut tree, to give us his signals and with him was his wife. M. Andre, a pilot, made three attempts to get out to the island, but they were fruitless. Bolloch held on until 8 o'clock in the morning, but he dropped into the sea exhausted, I suppose, and we found his body two days after. His companion secured some floating wreckage, and was ultimately rescued by the crew of the ' Orohena.'

" Another drama was enacted at Faro Uta, a point of the island where the Public Works buildings are established. All the workshops were thrown to the ground by the first great wave, excepting a stone building. In this two Europeans had taken refuge ; but for a time they were quite cut off from all human aid, while the sea raged all around them in its fury, but they were ultimately saved."

Referring to the day after the storm, Dr. Voille said :—" It would be impossible to adequately describe in words the scene presented at Papeete when daylight broke on the morning of February 8. The oldest inhabitants of the group agree that such devastation had never been seen there in their time. About 9 a.m. on the 8th the cyclone passed on its way. Happily it came from the mountain, otherwise the whole town would have been destroyed.

" I think there must have been nearly 200 lives lost altogether. The Paumotus suffered most, more than Tahiti itself ; whole villages have disappeared. At Auaa, which was the centre of the cyclone, there were at first reports 90 killed, and up to March 2 the total deaths reported from there were about 150. No doubt there were many others. The loss in property amounts to many millions of francs, and the disaster has had a depressing effect upon the prospects of the islands ; but the little colony, in spite of its trials, holds up its head still."

Population.

The population of the various islands in the Society group, as well as at the neighbouring archipelagoes—with the nationalities represented—was in 1902, when the last census was taken, as follows :—Papeete : Natives, 2,694 ; Germans, 29 ; British subjects (including Cook Islanders), 356 ; Belgians, 2 ; Chinese, 215 ; Danes, 7 ; Spanish, 1 ; Dutch, 5 ; Swedes, 2 ; Sandwich Islanders, 2 ; Swiss, 4 ; French, 286. Tahiti (exclusive of Papeete) : Natives, 6,949 ; French, 69 ; German, 7 ; Americans, 28 ; Chinese, 140 ; Cook Islanders, 62 ; Spaniards, 3 ; other Pacific Islanders, 152 ; Portuguese, 2 ; Sandwich Islanders, 4 ; Swedes, 2. Total, 7,457. Moorea : Natives, 1530 ; French, 2 ; Americans, 2 ; Chinese, 11 ; Cook Islanders, 5 ; other Pacific Islanders, 8. Total, 1,558. Leeward Islands : Natives, 4,531 ; French, 11 ; Germans, 19 ; Americans, 28 ; British, 26 ; Chinese, 1 ; Cook Islanders, 9 ; other Pacific Islanders, 1. Total, 4,626. Paumotu Islands : Natives, 4,245 ; French, 16 ; Germans, 3 ; Americans, 12 ; British, 2 ; Belgian, 1 ; Chilian, 1 ; Cook Islanders, 6 ; Chinese, 1 ; Mexican, 1 ; Sandwich Islander, 1 ; other Pacific Islanders, 16 ; Swedes, 3. Total, 4,294. Marquesas Islands :

Top—Elephantiasis 15 years' standing, cured by Dr. Dahry.
Centre—The same after 2 months' treatment.
Bottom—The same at the end of 5 months' treatment.

Natives, 3,358; French, 80; Germans, 15; Americans, 17; British, 5; Austrians, 8; Belgian, 1; Chilians, 5; Chinese, 43; Dane, 1; Spanish, 11; Sandwich Islanders, 13; other Pacific Islanders, 2; Portuguese, 1; Swiss, 2. Total, 3,563. Gambier Islands: Natives, 1,319; French, 6; Americans, 2; British, 3; Chilians, 2; Chinese, 1; Cook Islanders, 8; Danes, 19; Italian, 1; Sandwich Islander, 1; other Pacific Islanders, 16; Swedes, 3. Total, 1,381. The total population of the French possessions in Oceania is 28,710—males, 15,306; females, 13,404—made up as follows:—Natives, 26,685; French, 477; Germans, 74; Americans, 193; British, 432; Austrians, 8; Belgians, 4; Chilians, 25; Chinese, 412; Cook Islanders, 121; Danes, 27; Spanish, 15; Dutch, 5; Italians, 3; Mexicans, 4; Sandwich Islanders, 22; other Pacific Islanders, 183; Portuguese, 4; Swedes, 8; Swiss 6; others, 2.

The Missions.

It was in March, 1797, that the first band of missionaries arrived at Tahiti in the "Duff," landing near Point Venus, where at first they were kindly welcomed by King Pomare, who seems to have expected that they would prove not merely sources of wealth, by distributing barter, but also able assistants in the art of war. But when the newcomers were found to be men of peace, and their mission that of teaching, they soon fell in the estimation of the natives, and for many years they struggled, apparently in vain, to stem the tide of idolatry and its concomitant evil practices. It happened just after a great intertribal war had broken out, rendering the position of the mission party exceedingly perilous, that two English trading vessels arrived, the crews of which not only put the mission house into a state of defence but lent valuable aid to the King. Pages might be written of the hardships which these pioneer missionaries had to contend with, but these are "old, old stories," and if the reader is interested in this ancient history he has the choice of a score or more missionary books, in which it is contained, Ellis's "Polynesian Researches" giving the best account. In 1808, feeling that their lives were in imminent danger, and that there was apparently nothing to be gained by remaining, the missionaries decided to abandon Tahiti, and, taking advantage of a vessel which happily arrived in harbour, they embarked for Port Jackson, two only—Mr. Hayward and Mr. Nott—resolving to remain at their posts and face the worst. Various attempts were made on their lives, and they continued to work as best they could till the year 1812, when, at the invitation of King Pomare, those who had been driven away returned and made a fresh effort to establish the mission on Moorea. They were cordially welcomed, and, though greatly distracted by intertribal wars, this little company resolved to build a substantial house, which should be set apart for the worship of the true God. Thus, in the summer of 1813 was the first Christian church in the group erected at Papetoa. Great was the joy of the missionaries when a number of the natives renounced idolatry and became earnest worshippers of Christ. Glimmerings of light also found their way to the Paumotu and other neighbouring isles, and by the close of 1814 a total of nearly 600 persons had been converted. Naturally, such a movement was not viewed with satisfaction by the mass of the people. Everywhere the Christians were persecuted by their heathen neighbours, who burnt their houses or destroyed their gardens. Those were turbulent times. "One Sunday," says a writer, "800 of the King's party assembled for divine worship. Happily they had taken the precaution of assembling armed, for in the middle of the service a firing of muskets was heard, and a large body of men, bearing the flags of the gods and all emblems of idolatry, were seen marching towards the place where they were assembled." Very striking is the story of that day's contest. When the enemy was seen approaching, King Pomare arose and bade all remember that they were under the special protection of Jehovah, and that, having come to worship Him, they must not be diverted from their purpose. So all stood up to sing the accustomed hymn, then knelt in united prayer. They then formed themselves into three columns, the women, taking their place among the men, resolved, like them, to fight with spear and musket. Thus they awaited the attack of the foe. The battle-field was a strip of ground between the sea and the mountains, covered with patches of brushwood. Under cover of these, the Christians again and again throughout the day knelt by twos and threes to crave the help of the Almighty. After some hours of desperate fighting, Upufara the highest chief of the heathen, was killed. His party were so disheartened that a panic seized them, and they fled from the field, never pausing till they reached their strongholds in the mountains.

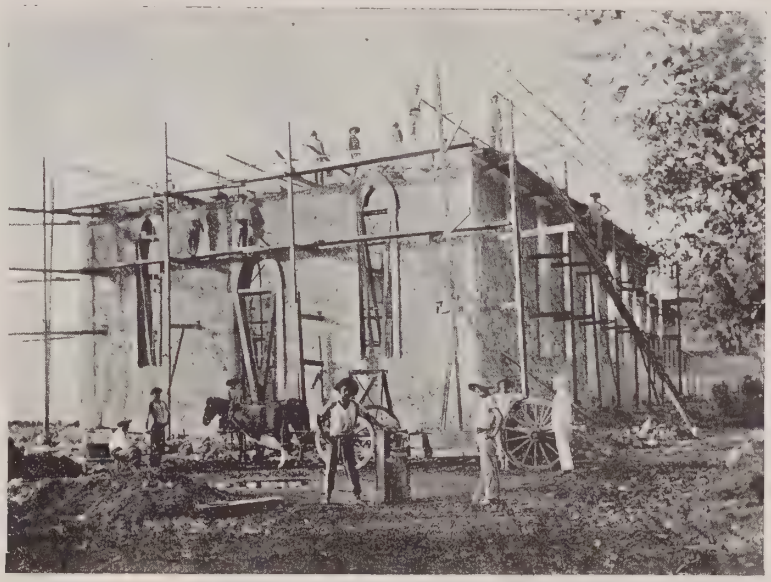
From this time forward Christianity made steady progress; and when, in the year 1817, Mr. Ellis arrived as a missionary in these isles, he found almost the entire population professing it and apparently devout in their practice. To-day all are Christians of one kind or another, for there are various sects operating in this field, and small wonder is it if the natives—as they are—are perplexed as to which is right, and what really is the difference 'twixt tweedledum and tweedledee!

French Protestant Mission.

The French Protestant Missionary Society was first established in Tahiti in 1863, the first missionary being the Rev. A. Cousset, who was followed by his son-in-law, Rev. Atger, who remained seven years. In 1867 Mr. Atger was joined by the Rev. Vernier, who acted with him in Papeete for fourteen months, when, in 1868, Mr. Vernier decided to accept the pastorate of the adjacent island of Moorea, where he remained for sixteen months; and on Mr. Atger being recalled to France, in 1870, Mr. Vernier was asked by Queen Pomare and the Governor to accept the charge of Papeete, and he has been there ever since, with the exception of a ten months' furlough in 1880. Under his superintendence 22 churches have been built, 4 in Moorea, and 18 in Tahiti. On his leaving Moorea, his place was filled by the Rev. W. Brun, who withdrew through ill health in 1900, and was succeeded by Rev. Moreau in 1904. In the interim the pulpit was filled

by a native teacher, with occasional visits from Mr. Vernier. In 1882 a third French missionary came over, sent by the missionary society in Paris—Rev. De Pomeret, who resides at Mataiea. The educational department at this time was in charge of Rev. Charles Vienot, who died in 1903, since which time there have been two directors. Miss E. Banzot in charge of the girls' school, with several assistant teachers. The boys' school is superintended by Professor Edward Ahune, the number of scholars being about 190 ; he also has several assistant teachers. The number of adherents of the Protestant faith in Moorea and Tahiti is about 7,000. The church is supported jointly by the Missionary Society in Paris, and partly by the Government of the group ; but a severance is expected, owing to the disruption in France between the Government and the Church.

Rev. F. VERNIER,
French Protestant Minister.



French Protestant Church now in course of construction.

Rev. F. Vernier was born in the south of France in 1841, and educated in Geneva under Da Merle D'Aubigne, author of the "History of the Reformation." Studying for the Church, he spent six years in the Theological Church College in Geneva, and obtained his diploma in 1865, coming to the islands in 1867. He married before leaving France, and has a family of seven children living (five boys and two girls). Both Mr. and Mrs. Vernier enjoy the best of health, and nothing would tear them away from their island home. Their eldest son, Frederick, is a missionary in Madagascar, and their second son, Paul, is a missionary in the Marquesas Islands, and the remaining three sons are all training for the same work. One next year takes charge of a church in France.

The Re-organised Church of Jesus Christ, or Latter Day Saints.

The mission of the Re-organised Church of Jesus Christ, or Latter Day Saints, was first established in the Society Islands in May, 1843, Addison Pratt being president of the mission. After the death of Joseph Smith in America the elders were all silenced by the French Government, and, not being permitted to preach, returned home, and for fifteen years the work lapsed. In December, 1873, Claude Rogers and C. W. Waddell, on their way to Australia, their ship being in distress, remained in Papeete a month, and during that time revived the work. In 1884 Elder T. W. Smith, one of the twelve apostles of the church, was sent out to take charge, and during his eldership, which extended over four years, the mission became a thing of life, over 700 people being baptised by him. Various elders followed, remaining for a few years, till 1894, when Elder Burton, at present in charge, came. For the first time he only remained a short time, but returned in 1896 and assumed charge. Elder Burton has three times been home to America, each time having to resign his charge, but assuming it again on his return, receiving on each occasion of his visits to the headquarters of the church a fresh appointment to his charge in the Society group His next trip home he fully expects to be his last, and he anticipates it will not be long before he takes it. During the hurricane of 1906 the church and mission-house were completely destroyed. The house is being rebuilt, but a poor building does duty for a church at present.

Seventh Day Adventists.

This mission was started in the Society group in 1892, the first missionary being Pastor A. J. Read, the first church being in Arue ; but he only remained one-and-a-half years. He was followed by Pastor B. J. Cady in 1893, who came from Raiatea, where he had been for some time. Mr. Cady is still the pastor of the mission Altogether there are four church organisations with their church buildings, but two

more are in contemplation during this year (1907). There are nine Sabbath School organisations, which are attended by 128 scholars. The Church numbers 65 members, and has fully 150 adherents. The church in the Society group is under the control of the Australian Union Conference, by whom its pastors are appointed. Mr. Cady owns a plantation in Raiatea, the whole proceeds of which are devoted to mission work. A religious paper, which also contains a good resumé of the world's news, is published monthly in the Tahitian language. Books in the same language are also published, and a particularly fine work, "The Life of Christ," shows what can be accomplished. Originally the printing was done in Papeete, but it is now done by the Avondale press at Cooranbong, New South Wales. Pastor Cady is married, and is assisted in his work by Mrs. Cady, who is editor of the paper. Mr. Cady travels a great deal amongst the group, and the church is self-supporting, but all donations and collections are sent to the conference, the headquarters of which are at Strathfield, N.S.W., and by it the pastors are paid. Pastor Cady was born in the State of Wisconsin, U.S.A., and educated there. He held several charges in America before coming to the Society group; and Mrs. Cady is also from the same State, and accompanied her husband. They have no family.

Church of the Seventh Day Adventists, Papeete.

Girl in Dancing Costume.

Mormon Church, Papeete.

ELDER E. S. HALL and his Wife.

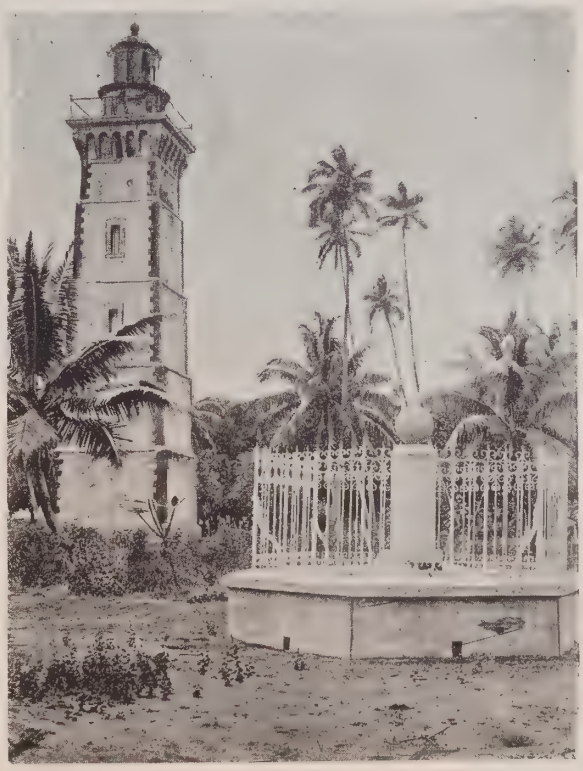
The Mormons.

The Mormon mission in the Society group was established April 30, 1844, the first elders being Noah Rogers, Harrison Pratt, B. F. Gourard, who had all left by 1852, but others arrived in the meantime, and the work of the mission was pushed vigorously ahead. In 1858 they were banished by the Government, and work was not resumed till 1892. In the meantime the Latter Day Saints, an offshoot of the church, had arrived and secured many of the original followers of the mission. Elder Joseph W. Damrow was the first elder in charge, and he remained until May 11th, 1895. In all 81 elders have come, all from America, since 1892, twelve of whom are still here, and two ladies. Elder Edward S. Hall has been in Tahiti since 1900, and took charge of the work in 1902. Under his eldership a church was erected in October, 1906, also a well-built mission headquarters, where the elders reside when in Papeete. Elder Hall was born into the church in Salt Lake, and educated in that city. Tahiti is his first mission field. In 1906 he returned home and married, his wife accompanying him back to his labours. During the cyclone of 1903 a number of church buildings were lost, and in the one of 1906 all the remaining church buildings but one were swept away. Sunday Schools are established on five islands, also in Papeete. Religious services are held twice every Sunday. Bible classes are held in the Paumotu Islands. The total adherents of the church, taken from the official report to Utah, January 1, 1907, is 1,005. These figures do not embrace the Sunday Schools.

The Adamites.

This sect, to be found in no other quarter of the globe, is represented in Tahiti by Mr. E. W. Dowling, who landed in Papeete in January, 1905. The chief article of faith is to live as close to nature as possible. Clothes are tabooed, even a loin cloth is discarded, and the followers go about like our original parent, Adam, in nature's only clothing—their skin. The French Government, however, forbade this in Papeete, and Mr. Dowling, much to his disgust, is obliged to wear a loin cloth, but in his home amongst the hills he discards all clothing. Very little meat is consumed or cooked food. Fruit is his principal diet, though he sometimes takes a little coffee and bread, but says he knows he is doing wrong. Papeete was chosen, being considered one of the most suitable places on earth for living the "simple life." Mr. Dowing was born in 1871 in London, Kansas, and educated in Canada, and graduated at Aylmer High School, Southern Ontario. Ten years ago he commenced to study the simple life. His is an upright, well-knit figure, which at once commands attention, and, although at first considered a crank, he to-day has the respect of all in Papeete. He is well educated, and, listening to his advocacy of his creed, one is bound to admit that he has a good deal of common sense on his side.

Tahitian Natives—Brother and Sister



Lighthouse, and Captain Cook's Monument, Port Venus.

The Administration.

These islands and the other French establishments in Oceania are administered by a Governor, with a Privy Council and an administrative council consisting of certain officials, the *Maire* of Papeete and the presidents of the Chambers of Commerce and Agriculture. The members of the administration are as follow :—Governor, M. Jullien (on leave of absence) ; Secretary, M. Perréard (on leave of absence); Procureur de Republique and Chief of the Judiciary, M. Ed. Charlier (Acting Governor) ; substitute, M. Lion Buan ; Acting Secretary, M. Guilbert ; Chief of the Service of the Interior, M. Gerard ; treasurer, M. Coridon ; Chief of Medical Service, Dr. Dubruel ; Chief of Public Works Service, M. Towze ; Administrator of Marquesas Islands, Dr. Grasfillery ; administrator of Paumotu Islands, R. Macadé ; Administrator of Leeward Islands, Dr. Heusch.

Privy Council.—The Chief of the Judiciary Service, the Chief of the Service of the Interior, the Chief Medical Officer, the Treasurer ; M. Vincent (notary public), M. Poroi (contractor), M. Martin (merchant), M. Drollet (merchant), M. Perréard (secretary).

General Council.—The Governor (president), the Chief of the Judiciary Service, the Chief of the Service of the Interior, the Chief of the Service of Registration, the Mayor of Papeete, the President of the Chamber of Commerce, the President of the Chamber of Agriculture, and the administrators of the various archipelagoes ; secretary, M. Perréard.

Delegate of Tahiti at the Superior Council for the Colonies, Paris, M. Georges Gowzy, elected 1905.

Schools.—Government school, M. Petilhory, director ; Protestant schools at Tahiti—boys, M. E. Ahnnie, director ; girls, Mdlle. Banzet. Catholic schools—boys, M. Guitton, director ; girls, Mdlle. Barnay (Sister Louise), superior.

Government Departments.—Controller of Customs, M. J. B. Vidal ; Harbour Master, J. C. Garnier ; Government Printer, E. Jouventin ; Commissioner of Police, M. Georges-Quesnot ; Chief Gaoler, M. Delfieu.

Justice.—Superior Tribunal : President, M. Hostein ; Judge, M. L. C. Levana ; Acting Judge, M. E. Towze. Tribunal of the First Instance : Judge President, M. R. Julien. Native Court : Judge President, M. R. Julien ; Priner, Teriihinoratua, A. Pomare and three others. Advocates : M. A. Goupil, M. H. Langomazino, M. Brault ; Notary Public : G. P. C. A. Vincent.

Chamber of Agriculture.—President, M. Deflesette; Vice-President, M. Tati Salmon ; Secretary, M. Sage.

Street Scene, Papeete.

Chamber of Commerce.—President, M. Raoulx ; Vice-President, M. Martin ; Secretary, M. Ratier.

Bank of Indo-China.—Director, M. G. Renault ; Cashier, M. Garnier.

Health Department.—Chief Medical Officers, Dr. Dubruel ; Dr. L. Strat.

Treasury.—Chief Treasurer, M. Coridon.

Gendarmerie. — Lieutenant - Commandant, M. Bonnemaison, and twenty gendarmes.

Foreign Consuls.—Mr. R. T. Simons, British Consul ; M. C. du Temple, British Vice-Consul ; Dr. Dreher, American Consul ; Mr. J. Lamb Doty, American Vice-Consul ; Mr. G. Hoppensdidt, German Consul ; M. A. Goupil, Consul for Sweden and for Chili ; H. Langomazine, Consul for Norway.

Municipal Council of Papeete.—Mayor, M. Cardella ; Assistant Mayor, M. Conlon, assisted by twelve members of Council.

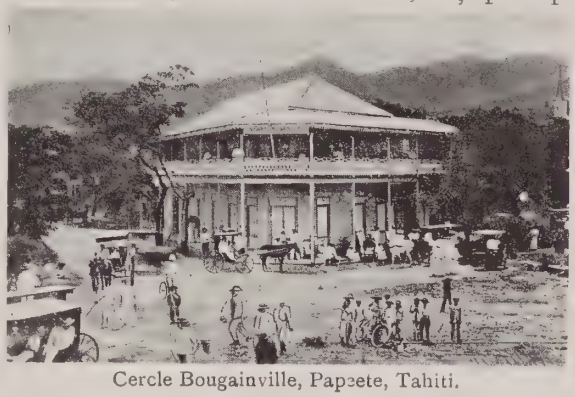
Medical Practitioners.—Dr. Chassaniel (retired

naval doctor), Dr. Cassian (late Administrator) Dr. Williams (surgeon dentist).

TRADE AND COMMERCE.

Despite the fact that these fertile islands will produce almost anything there are comparatively few plantations. The chief items of export are copra, vanilla, and mother-o'-pearl. The output of copra in 1903 was 8,500 tons, in 1904 5,616 tons, and in 1905 6,782 tons. As the sea-boards were ravaged by heavy seas in 1906, which wrecked many cocoanut plantations and destroyed large crops of nuts, the quantity of copra likely to be available for some years to come will fall below these figures. The colony, from various causes, is suffering from a severe commercial depression. The trade of the islands for 1905, compared with the twelve months preceding diminished by £33,851, or by £105,571 if compared with 1903 The whole trade of these possessions during 1905—according to Mr. Consul Simon's report—amounted to the sum of £234,060, of which 57$\frac{1}{6}$ per cent. was absorbed by the United States, 8^{1} per cent. by the United Kingdom, 14$\frac{7}{8}$ per cent. by New Zealand and British possessions adjacent to Tahiti, 17 per cent. by France, and 2$\frac{13}{16}$ per cent. by Germany and other countries. The total imports into Tahiti during 1905, exclusive of specie (£4,065) amounted to £119,927, as against £127,586 in 1904, showing a decrease of £7,659.

The exports from Tahiti to all countries for 1905 amounted to the sum of £114,133 (exclusive of Government stores re-exported, £6,490), as against £140,325 in 1904, a decrease of £26,192, principally



Cercle Bougainville, Papeete, Tahiti.

in mother-o'-pearl and vanilla. The quantities, values and destinations of the staple articles of export hence have been declared as follows :—

	Copra.		Mother-of-Pearl Shell.		Vanilla.	
	Tons.	£	Tons.	£	Tons.	£
United States ..	5,503$\frac{1}{2}$	61,030	4$\frac{3}{4}$	275	92	9,093
United Kingdom	1,076	11,963	23$\frac{1}{4}$	1,379	1$\frac{3}{4}$	169
New Zealand ..	200	2,220	..	..	3$\frac{1}{4}$	325
France	..	..	230$\frac{1}{4}$	13,685	25$\frac{1}{4}$	2,500
Total 1905 ..	6,782$\frac{1}{2}$	75,213	258$\frac{1}{4}$	15,333	122$\frac{1}{4}$	12,087
,, 1904 ..	5,616	66,726	633$\frac{1}{2}$	50,110	834$\frac{1}{2}$	15,969

DR. DUBRUEL DE-BROGLIE, Surgeon-Major in the French Colonial Army and Physician in charge of the Military Hospital, Papeete,

DR. DUBRUEL-DE-BROGLIE.

also Physician of the Board of Health, was born in Bordeaux, France, in 1873, and educated at the Jesuit College. On leaving he studied medicine at the University there, and obtained his diploma of M.D. He comes of a family of medical men. He is a nephew of the late Baron Lamey, his great grand-uncle serving with Napoleon in the wars with Russia and Germany as Surgeon-in-Chief of the army. His first appointment was in Cochin China, where he served seven years. While there he wrote a valuable series of articles on the treatment of beri-beri, and was awarded a gold medal by the Faculty of Medicine. Returning to France, he remained two years, discharging regimental duties in the 7th Colonial Infantry, to which he was attached, and from there was appointed to his present post in Tahiti in 1906. Dr. Dubruel-de-Broglie married, in 1897, a daughter of the late Captain Charles Johnson Vidal, R.N., and has a family of two sons and one daughter, his wife being also a grand-niece of the late Sir Joseph Reynolds, R.A., the great painter, and also a niece of the late Bishop of Sydney.

MR. ROBERT T. SIMONS, British Consul for the Society Islands was born in London in 1850, and educated there. On leaving school

MR. ROBERT T. SIMONS.

he served two years at sea as an apprentice in a sailing ship, and afterwards joined the British-India Steam Navigation Co. and served

at home and abroad. He was in the Suakim campaign from 1884 to 1886, and was Acting-Director of the Egyptian Customs at Suamki for a time, and attached to the Intelligence department of the Suakim field force. In addition he was Acting-British Consul in Suakim in 1886, and was appointed British Vice-Consul at Suakim in 1887, and resigned in 1888. He then joined the Imperial British-East African service, where he remained until 1891, when he was appointed British Vice-Consul at Zanzibar, and promoted to be Consul for the Society Islands in 1894, where he has been ever since. He is married and has one daughter. For one who has spent so many years in the tropics he is wonderfully preserved and enjoys the best of health. Mr. Simons is also a deputy-commissioner for Pitcairn Island under the High Commissioner of the Western Pacific.

Mr. A. J. du TEMPLE, General Manager for Messrs. Donald and Edenborough, Papeete, and British Vice-Consul, was born in Liverpool, England, in 1866, and educated in that city and abroad, principally in France. On leaving school, he

Mr. A. J. du Temple.

went into a metal-broker's office in Liverpool, remaining from four to five years, when he left for New Zealand, and obtained a responsible position with Mr. Honoré, of Foxton remaining two years. He then sought other employment, and, through some friends, obtained an appointment with his present firm, coming to Tahiti in 1890 as book-keeper, and remaining in this position till 1899, when he was appointed general manager of the firm in the Eastern Pacific. In 1906 he was appointed British Vice-Consul. Mr. du Temple is also agent for the New York Life Assurance Co. He is married, and has a family of two sons.

Dr. WALTER J. WILLIAMS, DD.S., L.D.S., Papeete, was born at St. Thomas, Canada, in 1874, and educated there, and graduated from the Royal College of Dental Surgeons in Toronto, and took the degree of Doctor of Dental Surgery at the University of Toronto, also the same degree from the Philadelphia Dental College. He first practised in his native town, St. Thomas, but owing to a lung affection, was ordered to a warmer climate, and went to the West Indies, and practised in Trinidad, Granada

Dr. W. J. Williams.

St. Vincent, and Barbadoes, remaining altogether 2½ years, when he left and came to the Society Islands and settled in Papeete in 1902. In 1905 he took a trip round the world with his wife, he having married in Papeete Mrs. Bracken, a widow from Philadelphia. Returning again to Papeete in 1906, he at once resumed practice, but contemplates at no distant date a visit to Persia and Egypt. Dr. Williams believes in travelling, and intends while young to see the whole of the world, but being by no means robust of health, he has to confine his ramblings to sunny climes.

Mr. PRANELLO GOODING, one of the resident partners of S. R. Maxwell & Co., was born in San Francisco in 1858, and came with his parents to Papeete in 1859. He received his education in Papeete, and on leaving school entered the office of a mercantile house, Turner & Chapman, and remained for 22 years with the same firm. Leaving in 1895, he took charge of a coach-building establishment, and afterwards joined Messrs. Maxwell & Co. in 1900. Mr. Gooding is known to all, and his services are frequently availed of as interpreter by the Government. Mr. Gooding speaks highly of the natives. He is a mpember of the Masonic Lodge "L'Oceanie Francais, 350," and holds office as master of ceremonies.

Dr. A. CHASSANIEL, D.M.P., late Naval Surgeon in the French navy and now retired, was born in Toulon in 1843. In 1875 he was

Dr. A. Chassaniel, D.M.P.

appointed to the position of chief of the medical staff at the hospital in Papeete. At the expiration of his term he returned to France, and was for two years on hospital duties there. He returned again

and served another term, when he again went to France, but came back in 1891. When again due to return home, he declined and accepted, in July, 1891, the pension to which he was entitled. Though on the "retired list," he frequently visits the hospital and lends a hand. The suite in the Doctor's drawing-room was a present from King Louis Phillipe of France to King PomareV., and was purchased by him at the sale of the late King's effects.

The Department of Customs is controlled by M. J. B. VIDAL, and it is the only post of any consequence occupied by a native-born subject. Mr. Vidal was born in Papeete in 1862, and educated there, and his great boast is that he has never been away from the group. He is pointed to with pride by his fellow-citizens as an example of what local talent can attain to. There are strong objections to the present system of importing highly-paid officials and their families from France, who only remain a short time.

The Service of the Interior or Home Office is controlled by M. C. GIRARD, who was born in France, and has been in the colonial service for 25 years. He is esteemed as an able and conscientious official, and is greatly respected by all members of the community. Any person desirous of coming to Tahiti is supplied with information from this office; here the accounts of the colony are made up and passed for payment. The public servants also are paid their salaries from this department.

The Rev. J. M. ORMOND, who came out to the Society Islands under the auspices of the London Missionary Society in 1816, and is cited as an authority on Tahitian subjects by French authors, has left a most valuable collection of folk-lore and history of these islands which he obtained during his ministry in the group from 1816 to 1856. This is to be incorporated in a history of Tahiti that is now being compiled by Tenna Henry, of Tahiti, the late Mr. Ormond's grand-daughter.

The late Rev. WILLIAM HENRY, of the London Missionary Society, was one of the first missionaries who came to the islands in the "Duff" in 1796. Born in Dublin in 1770, and educated at Trinity College, in 1796 he married Sarah Michael, of Dublin, who died in 1812. He arrived in Tahiti on March 6th, 1797. In 1813 he married Ann Shepherd, of Sydney. His first mission was established at Mataia Bay, where he remained till 1808, when, on account of

The Late Rev. W. Henry.

inter-tribal warfare, he went to Huahine, and from thence to Sydney in 1811. In 1818 he was located on Moorea, and while there the

Mr. Philip Henry.

great ushering in of Christianity occurred. In 1827 he went to a new mission station at Tiarei, Tahiti, and worked both stations for some years, retiring finally in 1842. He died in 1859. By his first wife he had four children, and by his second 11, one only of whom still survives, viz., Mr. Philip Henry, of Marrickville, near Sydney.

Herr H. MERREL, Merchant, of Papeete, and agent for the Oceanic S.S. Co., was born and educated in Germany, and came to New Zealand in 1859. He remained six years in that colony, coming to Papeete in 1865. For fourteen years he was manager for the Societé Commercial, the largest trading concern in the group. For eleven years he filled the position of German Consul. In 1888 he went home, intending to remain, but returned in 1895. His opinion of the natives is that they are not to be trusted, and considers that they are actually spoilt by the French, but this is a view that is not held by everyone.

Captain STEPHEN HIGGINS, Master Mariner, Storekeeper, and Planter, Uturoa, Island of Raiatea, was born in the State of Maine, U.S.A., in 1838. On leaving school he went to sea, at first, in summer season, fishing, and in the winter months to the south coast of America and the West Indies, doing this for six years. After that he went to California, working ashore during the harvest season on farms. From there he went to Sacramento, remaining two years, and then returned to sea, going to San Francisco, but only remained a few months, going from there to the coast of Siberia, cod-fishing. He spent two years at that game, then came to Tahiti, calling at the Marquesas Islands *en route*. After returning to California, he then went on to the coast of Alaska, cod-fishing again, and then returned to Tahiti and ran between that place and San Francisco for several years. He then had a schooner built of 70 tons, and traded on his own account in the group, visiting Valparaiso, Honolulu and San Francisco as occasion required. He then settled on the island of Raiatea in 1872, and traded amongst the islands until 1897, when he settled ashore and started a store, acquir-

ing also a cocoanut plantation. This is his present occupation. Although he has almost reached the allotted span, no one would suspect that he had seen so many years. He has a family of eight, and enjoys the best of health.

The late CAPTAIN GEORGE DEXTER, of Papeete, was born in Tahiti and educated in America. Leaving school just at the time of his father's death, he returned to Tahiti, and followed a seafaring life until he passed his examination as captain. At 19 years of age he sailed a schooner from San Francisco to Papeete ; he then obtained command of a locally-owned vessel which he sailed successfully and profitably for the owners. At 29 years of age he married Miss Florence Chapman, a daughter of Mr. B. F. Chapman, of Papeete. He followed a seafaring life for 17 years, and then retired, but only for a year or so. Life ashore not

CAPTAIN G. DEXTER.

suiting him, he again went to sea, embarking on his last voyage He encountered the full force of the hurricane of February 8, 1906, and only left the wheel when his vessel broke in two. All were washed overboard ; seven of the crew, including Captain Dexter and the mate, were drowned. His widow and six children survive.

MR. JOHN HENRY COLWELL RANDALL, Accountant for Messrs. Donald & Edenborough, Papeete, was born in London in January, 1869. On leaving school he came to Sydney with his father, in April, 1884. His first position was with Mr. Yeomans, solicitor, as junior clerk, and from there to Messrs. Norton & Smith in the same capacity ; but a better position offering, he left and joined Mr. Thornton Gray, solicitor, remaining for four years. Leaving there, he went to New Caledonia to learn coffee-planting as an apprentice to Mr. Lanul, and, after putting in twelve

MR. J. H. C. RANDALL.

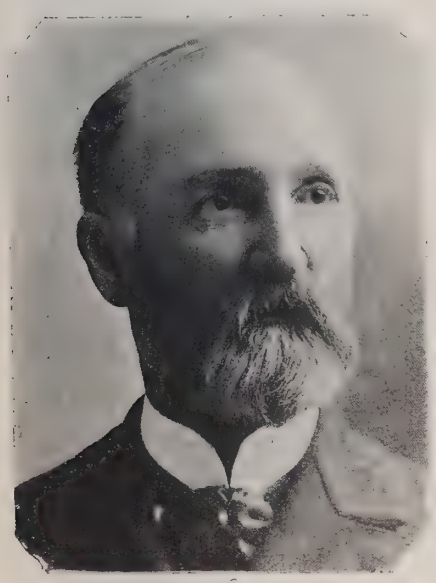
months, worked on a mine there. On the death of his father he returned to Sydney, and after a time joined the Civil Service Co-operative Society in Pitt Street, remaining two years. He then joined the Messageries Maritime Co., and stayed four years with them, when he left and went to Kalgoorlie ; but fortune did not smile on him, and he returned to Sydney and joined the U.S.S. Co., and was with them for four years trading to the islands. In 1903 he left and accepted his present appointment as accountant with Messrs. Donald and Edenborough at Papeete.

M. AUGUSTE GOUPIL, Barrister and Solicitor, Papeete, was born in France in 1847, and educated there. He came to Tahiti in 1867, and in 1873 was appointed a solicitor. Previously he was employed in commercial pursuits. For 20 years he was a member of the Privy Council and President of the Chamber of Agriculture, and is now Consul for Sweden and also for Chili. His official positions have precluded him from taking a part in municipal matters. For a term he was editor of the *L'Oceanie Francais*, publishing in Papeete, and was also the author of the article on Tahiti in the *Francais Coloniale*, published in 1886.

M. HENRY DE WUSS, Bookkeeper for the Societé Commerciale, Papeete, was born in Switzerland in 1875, and educated there and in Germany. On leaving school he travelled for a few months and then settled down to commercial life. In 1892 he came to Papeete, and in 1895 joined his present firm, and was for a time manager in Raiatea. In 1902 he took a holiday and visited San Francisco, and on his return assumed his present position. M. de Wuss is married.

MADAM LOVINA CHAPMAN, known and spoken of as Madam Lovina, is the owner of one of the most popular hotels in Papeete. Her hotel property is situated on the corner of Pologne Street and the Rue Rampart, and contains in all twelve rooms, including a drawing-room. Surrounding the house is a spacious verandah, 20 feet wide, which is used as a dining-room, one side being laid with tables to seat four persons. The rooms are very lofty and well ventilated. There are plunge and shower baths, and sea bathing can be indulged in within a few hundred yards. Carriages can be hired either by the hour or day, and a large canoe is placed, free of charge, at the disposal of visitors who wish to make a trip on the briny. The annex is situated on the beach, facing the ocean, and contains 14 bedrooms, and, like the hotel, has a wide verandah running all round it. Visitors have the choice of staying at the hotel or at the annex, but the latter is preferred, being so delightfully cool. A carriage fetches visitors at 10.30 a.m. for breakfast and at 6.30 p.m. for dinner, returning with them after each meal. Coffee and rolls are served to guests every morning at the annex between the hours of 7 and 8. The servants are well trained and every attention paid, and the wants of visitors as far as possible anticipated. Madam Chapman was born in Papeete, being a daughter of Mr. Benjamin Chapman, of California and Honolulu, where he now resides.

DR. JULIUS DANIEL DREHER, American Consul in Tahiti, was third president of Roanoke College, at Salem, Virginia (1878-1903), and was born in Lexington county, S.C., October 28, 1846, being a son of John J. and Martha E. (Counts) Dreher. He is the eldest of a family of eleven children. In his boyhood and youth, while attending country schools and academies, he manifested a love for books and study. Becoming of military age while at school, he entered the Confederate army. in which he served during the last year of the civil war.



DR. DREHER.

The next four years were spent on the farm and in teaching and studying in Newberry county, S.C., at the expiration of which time he matriculated at Roanoke College as a member of the junior class, having in view as his profession the practice of law. He was graduated in June, 1871, with the degree of B.A., and was at once elected to the position of adjunct professor of Greek and principal of the preparatory department. For the next seven years he occupied successively the positions of assistant professor of ancient languages and instructor in English, professor of English language and literature, and financial secretary. When Rev. Thomas W. Dosh, D.D. resigned the presidency of the college in 1878, direct the fortunes of the institution. In 1874 he received from Roanoke College the degree of Master of Arts; in 1881 the honorary degree of Doctor of Philosophy from Williams College, Massachusetts; and in 1905 the honorary degree of Doctor of Laws from his Alma Mater. After his resignation he resided at the old ancestral home of his family at Selwood, near Columbia, South Carolina, until he was called upon to enter the Government service by being appointed by President Roosevelt as American Consul at Tahiti, Society Islands. He hopes that his study of the native races of Oceania may throw some light on the dark problem of races now engaging the attention of the statesmen and publicists of his own country. On September 5, 1906, Dr. Dreher was united in marriage to Miss Emeline Keillard Richmond, of Richmond Hill, Scranton Pennsylvania, and on October 29th they landed at Papeete, where he at once entered upon his consular duties. Both Consul and Mrs. Dreher were prepared by extensive travel in America and in foreign countries to adapt themselves readily to new conditions of life, and thus to enjoy their stay in Tahiti, with which they both express themselves as highly pleased.

MR. WILLIAM THOMSON STUART, Engineer, Papeete, was born in Scotland and educated there. On leaving school at 16 years of age, he went to sea, and followed a seafaring life for eight years, arriving in Tahiti in 1869 from New Zealand, where he had been for the previous two years. He spent four-and-a-half years in the Marquesas Islands, and at times was engaged in business there for Captain John Hart, as manager. He was engaged in a general hardware business in Papeete till 1899, when he left or California. Since his return he has filled various positions in Papeete.

The ATIMAONO SUGAR PLANTATION, owned and managed by Mr. J. Lamb Doty, is situated 28 miles from Papeete, and consists of 190 acres, 125 of which are under cane, all being under one estate. In 1905 the output was 72 tons of sugar; in 1906, 100 tons; and the estimated output for 1907 is 200, and for 1908 300 tons, and that is the limit of the estate. All the present output is consumed locally, and, in fact, more would be consumed if it were available. Local labour only is employed—about 45 men and 20 women. Crushing commences in May early, and finish-finishes in September. Native horses as well as labour are employed, with modern field implements.

Catholic Mission in Tahiti.

Bishop Martin, Bishop of Marquesas. Bishop Verdier, Bishop of Tahiti. Bishop Hermel Coadjutor Bishop of Tahiti.

A Typical Residence in Tahiti.

The firm of VEUVE S. DROLLET AND SONS, Merchants, Papeete, was established by M. S. Drollêt in 1857, and is now carried on by his widow and sons, since 1897, when the founder died. M. Drollêt left a family of eight (six boys and two girls). The sons manage respective departments in the business, the whole being under the general management of M. Edward Drollêt, the eldest son. The firm are large exporters of vanilla, which they purchase green and dry, one of the brother's time being exclusively taken up in managing this department alone. He is an expert in curing vanilla, and the article exported by the firm commands the highest price in France.

MR. TATI SALMON, Papeete, was born in these islands, and is a son of the late Mr. Tali Salmon, who married a famous chieftainess, Arutaimai. Mr. Salmon was educated at Hastings, England, and on its completion returned to Tahiti. He has devoted much study to the ancient history of his native country, obtaining from his mother much information.

MR. NORMAN BRANDER, Proprietor of Sugar Mill, was born in Papeete in 1864, and educated in Scotland and Paris. On completion of his education he returned to Papeete. In course of time he entered the employ of the company who originally owned the mill, and when they fell into financial difficulties he took the concern over. He is a large landowner in other parts of the island, and is shortly going in largely for cocoanut-planting.

MR. AUGUSTE PETERSON, Ship and Boat Builder, Papeete, was born in Germany, and educated there. Leaving school, he followed a seafaring life for years, and landed in Tahiti in 1874. After being a time in Tahiti, seeing that all boats were imported either from San Francisco, New Zealand, or Australia, he decided, in 1876, to start business as a boatbuilder. Knowing the requirements of the place, his success was rapid. Since 1879 no boats have been imported, which speaks volumes. In 1878 Mr. Peterson imported the first band saw. In 1880 the business had so increased that a steam engine and larger saws were imported. A blacksmith and machine shop were also started at this time as well as a foundry. In 1881 he turned out the first locally-built schooner, a vessel of 63 tons, and since that time has been continually employed. He has already six gasolene schooners up to 70 tons, and three gasolene launches. Over 800 boats have been turned off his stocks.

MR. A. PETERSON.

Boat Building at Peterson's, Papeete.

The Cook Islands.

These islands, which lie scattered over a considerable space without any intimate connection with each other, were discovered by Captain Cook on his second voyage to the South Seas. Christianity was introduced from Tahiti, during 1821, by the Rev. John Williams and his valuable Tahitian lieutenant, Papeiha.

The group, which is situated between the 19th and 22nd parallels of south latitude and the 157th and 160th meridians of west longitude, comprises eight islands, which are named as follows :—Rarotonga, Mangaia, Atiu, Mauke, Mitiaro, Aitutaki, Takutea, and Manuae (Hervey.) Aitutaki, the most northerly island of the group, is situated in 18 degrees 54 minutes south latitude ; Mangaia, the most southerly, in 21 degrees 57 minutes south latitude ; Rarotonga, the most westerly, is in 160 degrees west longitude ; and Mauke, the most easterly, is in 157 degrees west longitude. In addition to the eight islands of the group people, seven other islands—Niue (or Savage), Palmerston, Penrhyn, Manihiki, Rakahanga, Danger (or Puka-puka), and Suwarrow—have been included within their boundaries, or, rather, those of New Zealand, for the whole of the islands mentioned now form part of that colony's territory. They were annexed in 1900, and Colonel W. E. Gudgeon, C.M.G., was appointed Resident Commissioner, a post that Mr. Moss had previously held. In 1903 Niue was placed under a separate administration, and the Federal Council and High Court of the Cook Islands have now no jurisdiction in that island.

Visitors to these islands will do well to remember that the sale or gift of alcoholic liquors to natives is strictly prohibited, and the offence punishable by a heavy fine. There is, however, no law against making a present of tobacco, which is a sure road to a native's favour.

Rarotonga is beyond all doubt the most fertile and valuable of the Cook group, and is the finest in point of scenic attractions. It is a particularly good specimen of the volcanic order of islands, and the rugged grandeur of its mountain peaks, and the variety and luxuriance of its vegetation combine to present one of the most picturesque scenes that one could possibly find even in all the "summer isles" of the South Seas. Attaining, as it does, a height of 3,000 feet, the island is well watered ; and a belt of rich alluvial soil, varying from one to two miles in width, extends all round from the mountains to the sea. The circumference of Rarotonga is over 20 miles, and it will thus be seen that the area available for cultivation is by no means inconsiderable. The land is at

Rarotonga Beach Scene.

present not being utilised to anything like the full extent of its possibilities ; but the Land Titles Court is doing good work, and there seems to be a growing inclination on the part of the Arikis to lease their lands to suitable tenants, preferably Europeans. A considerable portion of the island has been surveyed, and with the advent of a larger European population a steady increase in the yield of the staple products of the island may be looked for. In the case of copra it will be some years before the production can be greatly increased, but cocoanuts are being extensively planted, and, given favourable conditions, the result may be awaited with confidence. The banana trade is developing satisfactorily, and the coffee industry, which received a check a few years ago in consequence of an attack of leaf blight, is once more in a satisfactory condition. Avarua, on the north coast, is the principal village of the island and the seat of the Cook Islands administration, the Resident Commissioner being Colonel W. E. Gudgeon, C.M.G. It is also the port of call for the Union S.S. Company's steamer, which visits the group every four weeks. The early missionaries estimated the native population of Rarotonga at from 6,000 to 7,000 ; it is now only 2,334, in addition to 107 Europeans. There are various causes which have produced this decrease, such as severe epidemics, immorality, intoxicating liquors (which it is now illegal to sell to the natives of the group), and the careless use of European clothing.

Mangaia is one of the largest islands of the group, being about 30 miles in circumference, and probably the least fertile. The soil is comparatively poor throughout, and the eastern side is a desert of basalt rock. The people, however, are among the most industrious of the Cook Islanders—a fact that is probably due to the circumstances under which they live, for on this island the native food does not grow in the same profusion as at other places in the group, and men are compelled to cultivate in order that they may live. At a short distance inland from the shore there rises an almost perpendicular wall of dead coral, about 100 feet high, as if the reef of earlier days had been lifted bodily by some convulsion of nature. This "makatea," as it is called, runs right round the island and is perforated by numerous caves and crevices which in olden times were used as depositories for the dead, as well as for storage and other purposes. The top of the "makatea" averages about a mile in width and is well adapted to the growth of the citrus family of fruits. The interior face of this coral rampart slopes down gradually into a basin of rich swamp land, containing extensive taro plantations, and from this the land rises again in a succession of low hills to a central plateau, about 650 feet high, known as the "Crown of Mangaia." These taro-swamps still supply most of the food of the Mangaians, although for many years the tribes have lived in the villages of Oneroa, Tamarua, and Ivirua, on the coast. The

Oranges for Shipment, Mauke.

interior of the island, which contains some splendid valleys, is well watered by streams which filter through below the base of the "makatea" into the sea. The population, which in 1845 numbered 3,567, is 1,523, in addition to eight whites. There are considerable areas of waste land awaiting cultivation, and the natives are becoming alive to the necessity for planting these with cocoanuts, &c. Citrus fruits are also growing in profusion, and it is estimated that with proper cultivation the output could be increased twenty-fold. Mangaia produces the best coffee in the group at present. The distance of the island from Rarotonga is 116 miles.

Mauke, 150 miles from Rarotonga, is low and flat, and a belt of ironwood skirting the island obscures to some extent the cocoanut-palms, which are usually one of the most prominent and first-observed features in the landscape of a Pacific island. This ironwood was formerly found in large quantities, and was much sought after by traders. Mauke, like Mangaia, has a fringing reef, which, however, does not so readily lend itself to the process of crossing in canoes that obtains in Mangaia. A landing has to be effected on the edge of the reef itself, and one reaches dry land by wading or being carried through the shallow water, covering the depression in the coral between the outer edge and the shore. There is a landing at the northern side of the island also, and the Resident Comsioner has arranged for a road to be constructed to connect this with the western side. When this is completed it will be possible to ship goods at almost any time, as it has been found that when the western landing was inaccessible through bad weather the sea at the northern side remains quite smooth. Mauke also has its "makatea," or raised coral area, but it merges almost imperceptibly into the volcanic formation of the centre, and the general level of the island all over is about 60 feet above the sea. The island is small, its area being only about four square miles and a half; but it is remarkably fertile, and, notwithstanding that in common with the other islands of the group it is very imperfectly planted, it exports 100 tons of copra and 3,500 boxes of oranges annually, an output that exceeds that of Atiu, which is six or seven times its size. The native population is 444, and two Europeans.

Native Shop, Rarotonga.

Atiu, which was discovered in 1777 by Captain Cook, during his third voyage, and entered by him on his charts as "Wateoo," is much like Mauke in appearance, having the same high fringing reef and the same dead coral formation over the greater part of its area. It is much larger, however, its area being about thirty-two square miles, and it has four times as much unused land as Rarotonga. Atiu is a valuable island, and exports good quantities of copra, oranges, coffee, and limejuice. All the usual island fruits grow well, but a fuller development of the resources of the island is retarded through the lack of proper facilities for shipping produce. The cavernous formation, which is so marked a feature of the "makatea" at Mangaia, is also present in the coral-rock portion of Atiu, and must, no doubt, be found more or less in all islands

that owe their existence in any degree to the upheaval of a sea-worn coral reef. The late Ngamaru Ariki was practically King of Atiu, although he had lived for many years in Rarotonga, and as such he exercised a measure of sovereignty over Mauke and Mitiaro, both of which were conquered by the Atiuans prior to the introduction of Christianity. The population of the island is 914 natives and four whites, but this does not represent anything like the total of the Atiuan tribes. They are largely represented in the subordinate islands, as well as in Tahiti. There is only one white resident. The settlement at Atiu is some distance inland, on the flat summit of the low central hill to which the island rises. Atua is distant from Rarotonga 116 miles.

Aitutaki, 140 miles from Rarotonga, combines the features of the volcanic island and the atoll; indeed, it may be regarded as an atoll in course of formation, and it affords a good illustration of the different stages of the process. The island is almost surrounded by a barrier reef, which supports several fruitful islets, and on the south-east lies five miles distant from the land. On the western side it approaches much nearer, the entrance to the Avatapu Channel being about a mile from the wharf at Arutunga, the principal village on the island. At the northern point of the island the reef fringes the shore as in the other main islands of the Cook group, the barrier stage having not yet been reached. This island approaches more closely to Rarotonga in the general appearance of fertility than any of the others, and it can also claim to possess a considerable degree of scenic attractiveness. It rises somewhat abruptly on the western side to a height of 360 feet, and slopes away gradually to the eastern coast. The area is about seven square miles. The lagoon on the Arutunga side of the island is shallow, and can only be used by vessels of a very small class; but on the eastern side it is very much deeper, and freer from coral patches, and there are several places in the reef where, it is believed, a navigable channel might be formed. The land at Aitutaki is divided among the people in small sections; but though each family has quite enough land for its support, it has seldom more than an acre or two in any one place, and the more remote sections are apt to be neglected. The population at present is 1,154, two-thirds of these living in the four settlements on the western side, and the remainder in the villages of Vaipae and Tautu on the east. There are eight white people on the island.

Mitiaro is a small coral island lying about 40 miles to the north-east of Atiu, and an equal distance from Mauke. Its area is only about four square miles, and it nowhere rises higher than 50 feet above sea-level. It contains some good land, however, and is capable of producing 100 tons of copra annually. Its present export is about 70 tons of copra and 500 boxes of oranges. One peculiar object of interest and curiosity is a miniature lake in the centre of the island. It is richly begirt with shrubs of evergreen, and its surface is generally so calm as to give it an appearance of a highly-polished mirror. The population according to the last returns was 208 natives and two whites.

Wharf at Raratonga.

Takutea is the smallest island in the Cook group, its area being about 400 acres. It lies about 125 miles to the north-east of Rarotonga, and close to the island of Atiu. It belonged to the late Ngamaru Ariki, and was by him presented to his Majesty King Edward for the benefit of his subjects in the group. The Resident Commissioner proposes to have the island systematically planted with cocoanut-palms, and he anticipates that it will in time yield 200 tons of copra annually.

Manuae and Te Au-o-Tu are enclosed within one reef, and are known as the Hervey Isles—a name that is frequently applied to the Cook group as a whole. They contain approximately 500 acres and 800 acres respectively of good cocoanut land, and under the careful cultivation of the Cook Islands Trading Company, to whom they are leased, they will ere long produce an immense amount of copra. The islets form a dependency of Aitutaki, from which they are about 60 miles distant, and by which they were conquered in heathen times. By a recent decision of the Land Titles Court Te Au-o-Tu was awarded to the Arikis of Aitutaki and their clans, 71 owners who claimed the islands by right of conquest; while in the case of Manuae an order was made in favour of the 86 descendants of the conquered people, their claim also having been recognised as good. This partition of the islands ends a long-standing contention between the rival claimants, and the judgment is admitted to be an equitable one. The Cook Islands Trading Company's lease runs for 25 years from the 7th June, 1898, and the rent will now be shared equally by the owners of the two islands. The population is stated as ten. It was Captain Cook who named these the Hervey Islands, in honour of Captain Hervey, R.N., at that time the First Lord of the Admiralty. Their distance from Rarotonga is 120 miles.

Shipping Oranges, Mauke.

Trade and Productions.

With their great advantages of soil and climate these fertile islands are a splended field or enterprise. For the growth of cocoanuts, coffee, bananas, and other tropical fruits—but particularly bananas—no islands are better suited. The copra production is steadily growing, large quantities now being produced on Rarotonga, Aitutaki, Rakahanga, Manihiki, and Penrhyn. The copra trade of the northern islands is for the most part in the hands of Tahiti firms, who ship both to New Zealand and San Francisco. Bananas assume a leading position among the exports of the group, and in 1905 the value of this item had risen to £8,909, as against £4,150 in 1902 and £2,494 in 1901. The candlenut industry is being revived, and attention is again being devoted to beche-de-mer, of which there is no lack of the black variety on any coral reef.

For the financial year ended March 31, 1906, the revenue of the Cook and other islands, including the balance from the previous year, was £10,249 3s. 4d., and the expenditure £5,455 10s. 11d. This leaves a credit balance of £4,793 12s. 5d., in addition to which there is an amount of £979 12s. 6d. outstanding for Land Titles Court fees, so that the real surplus at March 31, 1905, was £5,773 4s. 11d. The following is a comparative statement of revenue and expenditure (excluding Niue) for the eight years ended 1905-6 :—

Year.	Revenue.	Expenses.	Surplus.
1898-9	1,801 13 4	1,402 12 5	399 0 11
1899-1900	3,165 7 10	2,188 9 10	976 18 0
1900-1	4,252 17 11	2 951 14 10	1,301 3 1
1901-2 *	4,063 9 6	2,335 7 3	1,728 2 3
1902-3	6,584 13 4	4,725 16 11	1,858 16 5
1903-4	7,169 0 8	4,558 3 9	2,610 16 11
1904-5	8,185 11 0	5,093 8 8	3,092 2 4
1905-6	10,249 3 4	5,455 10 11	4,793 12 5

* Figures for 1901-2 are for nine months only.

The value of the exports for the year 1905 was £34,890, while the imports amounted to £36,993. The principal items exported were :—From the Cook Group : Coffee, £212 ; copra, £7,901 ; bananas, £8,909 ; oranges, £9,364 ; pineapples, £616 ; limejuice, £221. From the northern islands : Pearlshell, £520 ; copra, £6,073.

The amount of the imports is made up as follows : From New Zealand, £27,686 ; United Kingdom, £777 ;

New South Wales, £2,363; Victoria, £4; United States, £2,365; Germany, £110; France, £42; Tahiti, £3,012; Canada, £19; Niue, £514; British Columbia, £69; Sweden, £32. Total, £36,993.

Missions and Education.

The London Missionary Society are the pioneers in educational and missionary efforts in this part of the Pacific. In former times the Cook Islanders were a very warlike race, having a feud law very much like the Corsican vendetta. Tribesmen left members of their family legacies of hate that had to be carried out. But the efforts of the missionaries have long since brought about a new order of things. The Christianising work began in Aitutaki in 1821, and in Rarotonga two years later; and to-day the islanders are a quiet, industrious people The Rev. John Williams, "the Martyr of Erromango," was the first to preach the Gospel in these islands, and other famous missionaries subsequently laboured here. The Rev. J. J. K. Hutchin, of Rarotonga, has represented the L.M.S. in the group for over a quarter of a century, succeeding the Rev. Wyatt Gill, who had taken the place of the Rev. James Chalmers, Mr. Chalmers having been transferred from the now quiet work of the Cook group to the strenuous and adventurous New Guinea field, where, a few years ago, he lost his life.

Almost every village of importance has its school. The most important educational establishment, however, is at Tereora, Rarotonga, where children from all the islands are received as boarders and given a really good education. Tereora, of which Mr. P. H. Hall is the master, is to the Cook Islands very much what Te Aute College is to the young Maoris of New Zealand. The Araura School, of Aitutaki, under the management of the Misses Royle, and the school at Mangaia, under the Rev. Bond James, are also doing good work, the education given being quite up to the requirements of the islands.

The Sisters of St. Joseph have a very good school at Araura, Rarotonga, where music is included among the subjects taught; and in the village of Titikaveka the Seventh Day Adventists have a school, which is well patronised, owing to the fact that the lady in charge makes the teaching of English the leading feature of her work.

Native Village, Rarotonga.

Mat-making, Rarotonga.

Ngatangua River, Rarotonga.

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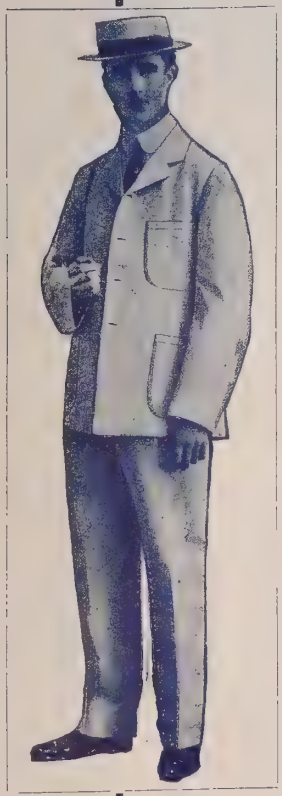

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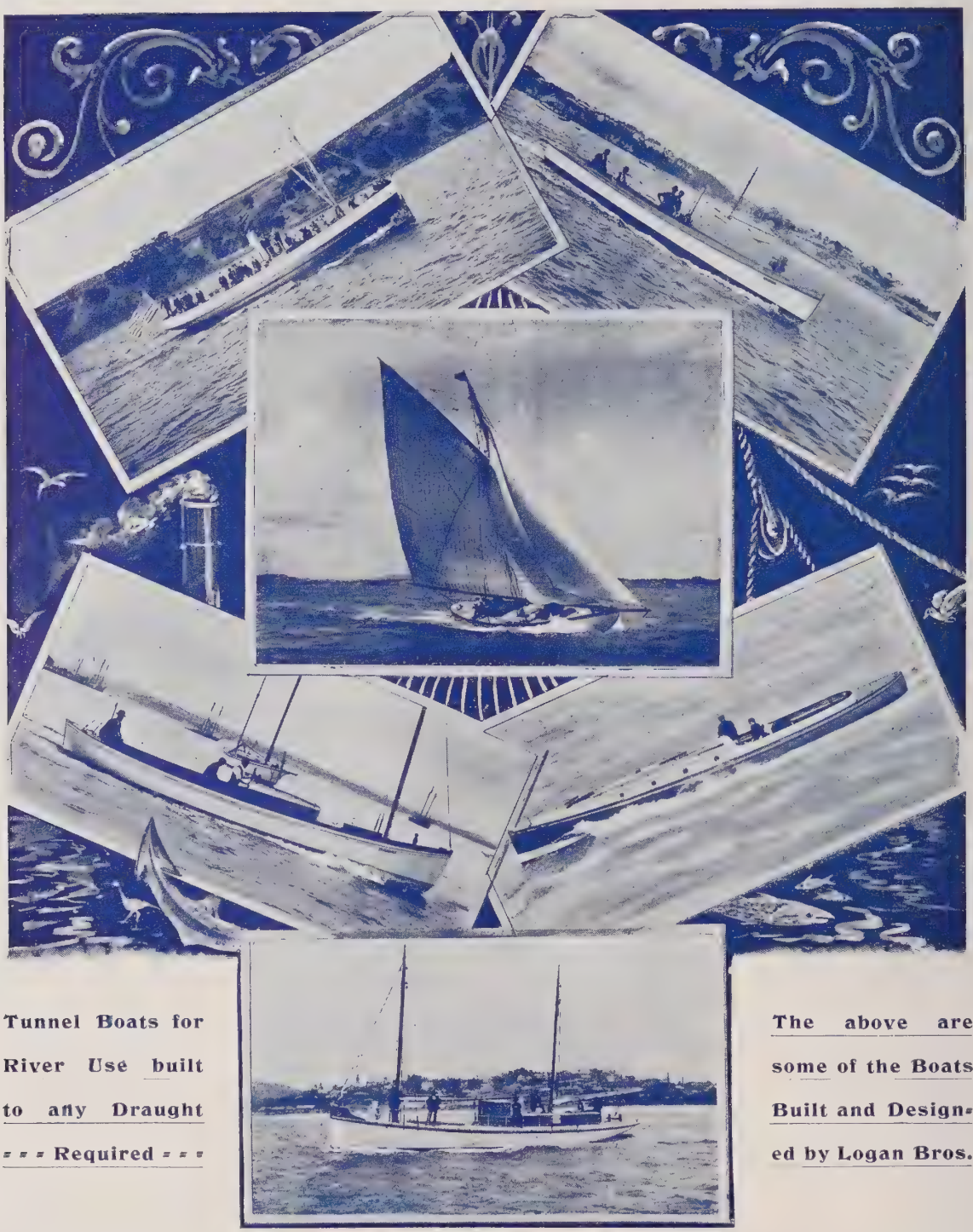

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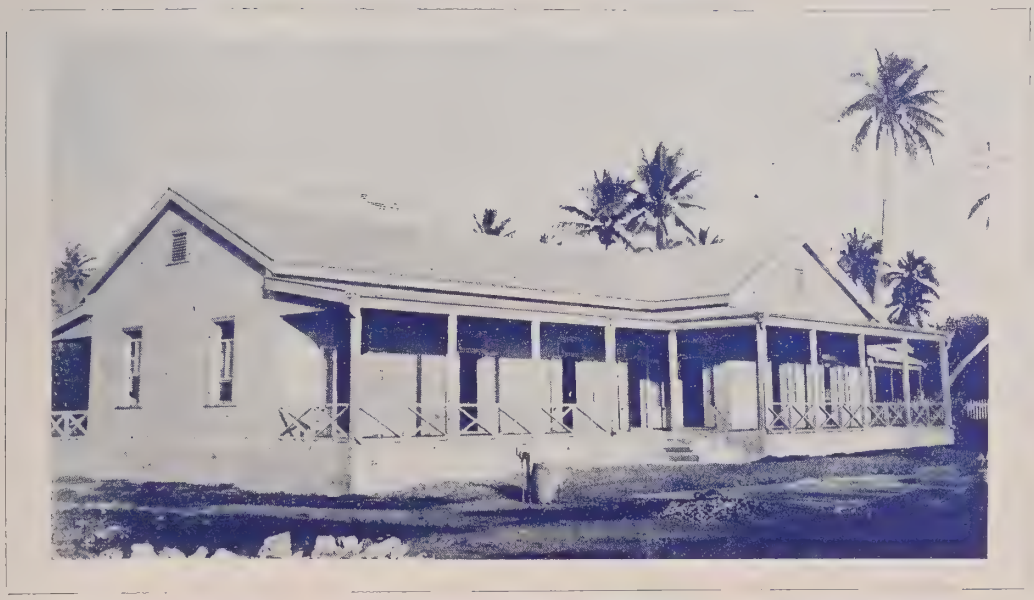

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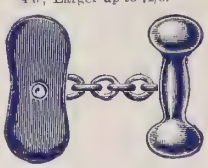

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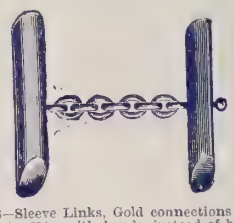

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